BUDIKADIDI GENDER ANALYSIS

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# ACRONYMS

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<tr>
<th>Acronym</th>
<th>Full Form</th>
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<tr>
<td>ADS</td>
<td>Automated Directives System</td>
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<td>CAC</td>
<td>Community Animation Cell</td>
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<td>CRS</td>
<td>Catholic Relief Services</td>
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<td>DIP</td>
<td>Detailed Implementation Plan</td>
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<td>DRC</td>
<td>Democratic Republic of the Congo</td>
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<td>DFID</td>
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<td>FC</td>
<td>Congolese Franc</td>
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<td>FFP</td>
<td>Food for Peace</td>
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<td>Gender-Based Violence</td>
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<td>Human Network International</td>
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<td>IO</td>
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<td>JDDC</td>
<td>Jeunesse Debout pour le Développement du Congo</td>
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<tr>
<td>MEAL</td>
<td>Monitoring, Evaluation, Accountability, and Learning</td>
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<td>MONUSCO</td>
<td>UN Stabilization Mission in the DRC</td>
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<td>NCBA CLUSA</td>
<td>National Cooperative Business Association Cooperative League of the USA</td>
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<td>NGO</td>
<td>Non-Governmental Organization</td>
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<td>PCI</td>
<td>Project Concern International</td>
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<td>REAL Fathers</td>
<td>Responsible, Engaged, and Loving Fathers</td>
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<td>REFED</td>
<td>Réseau Femme et Développement</td>
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<td>RMNCH</td>
<td>Reproductive, Maternal, Newborn, and Child Health</td>
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<td>Small Doable Actions</td>
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EXECUTIVE SUMMARY

KEY FINDINGS

1. **Women have access to most resources but men retain control and final decision-making power.** Women in Cilundu and Miabi health zones (HZ) have access to key resources in daily life, but control over these resources is held by men; they are the ones with final say over how to use the resources and whether or not to sell them. This includes small livestock, land, agricultural tools and machinery, hired labor, education, household goods, diamonds, and money. Women have significant access to land, informal credit, and the labor of others, which are necessary for their primary livelihood activity, agricultural production; but *change of use in these resources will likely require negotiation with their husbands, who have the final say in all decisions.*

2. **Adolescent boys emerge as natural champions for gender equality.** Adolescent boys were the only group to not only emphatically recognize and condemn gender inequities in access to and control over resources, but to base their arguments in concepts of individual human rights. They are the most highly educated of the groups and can be engaged as leaders in gender-equitable behavior change, notably on issues in which they can play an active role to prevent harmful behavior in their own relationships and households: child marriage, adolescent pregnancy, family planning, and equitable sharing of household responsibilities.

3. **Women and girls are most readily seen as leaders in agricultural and religious groups,** as well as in women and youth groups, where there is no expectation of leadership over adult men. They were also to a lesser extent seen as leaders in credit and savings groups. It will be easier to find women with leadership experience in these sectors to engage in literacy and leadership training. In other sectors, women will likely face higher barriers and require more holistic support, as they will not naturally receive community support in areas with little history of female leadership.

4. **Primary barriers to women’s leadership include a high and unequal workload, illiteracy, and their husbands’ lack of consent.** Women were said not to have time for extra activities beyond their daily work and household chores. They also have primary care responsibilities for the sick, elderly, and bereaved, which further limits their free time. When they do try to participate, they arrive late or don’t have time to complete assignments. Women noted that their lack of education was a hindrance, especially for taking on roles that require literacy. Finally, husbands were seen as a key barrier, placing restrictions on women directly, by forbidding them to take part in meetings, and indirectly, for example by increasing women’s chores. One strong cultural barrier is the language around *public women as prostitutes.* Married women who take on a public rather than solely private life operate outside of social norms.

5. **Men and boys are willing to encourage female leadership.** Men indicated that they could best support women in leadership by engaging them in their predominately male-dominated activities, increasing dialogue between women and men, providing verbal
encouragements to women, and supporting efforts to increase female literacy. Boys emphasized the need for women’s value to be recognized through sensitizations, “to show that women have value just like men.” Women and girls felt their leadership could best be supported through financial grants for education and agricultural production.

6. **Gender is not a defining factor in role models for adolescent girls.** While adult ambitions for their daughters are limited by culture and tradition (girls can become wives of chiefs and diamond traders), girls themselves do not limit their ambitions to the roles prescribed to them in traditional culture or the few examples provided to them by women in the community. They see both successful women and men as role models to follow: state administrators, heads of state offices, sector chiefs, pastors, school directors, and journalists, among others.

7. **Women require their husband’s permission for activities outside the house.** Most women indicated needing their husband’s permission to go to the market or the fields, to visit family or friends, to fetch water, and to go to church.

8. Women and girls have approximately 3 fewer hours of rest and play than men and boys daily, hours that could be shifted for more equitable sharing of household chores. Women spend most waking hours on productive work, leaving little time for community work or even some reproductive activities such as child care (children care for themselves). Men do not engage in food preparation and are rarely at the market, where they feel uncomfortable. **Any additional project activities targeting women will likely displace reproductive or productive activities, unless accompanied by a shift in household responsibilities.** Men and boys would be most likely to help fetch wood and water; boys are more flexible and might help transport produce to the market or even help prepare food.

9. **Young girls, who are not in school, are often responsible for children’s care and nutrition during the day.** Girls are often at home rather than in school and available to care for their sisters and brothers while their mothers are in the fields all day. They watch over their younger siblings, wash them, clean their clothes, make food for them, and fetch water for them. But even young girls are engaged in productive activities, and vulnerable family members such as the elderly and members with disabilities often end up with little care during the day.

10. **Women’s time poverty is attributed primarily to manual labor in the fields, long hours transporting products on dangerous roads, and time-intensive food preparation.** Women’s most time intensive activities included the clearing, weeding, and harvesting of fields, all of which is done by hand or with hoes, machetes, and ‘coupe coups’. Many also spend hours transporting products to and from the fields and the market, some up to four hours a day, and several hours preparing food for the family in the evening. **Women are familiar with but not currently using the following time- and labor-saving devices: rakes, spades, watering cans, colanders, grinding machines, ropes, boots, gloves, and wheelbarrows.** These represent an opportunity for easier uptake. Women also
indicated wanting access to bicycles, motorcycles, and cars for transport, and tractors and cattle for field work. These larger items might be appropriate for collective purchase and use. See Annex III for a prioritized list of time and labor-saving tools.

11. **Roads connecting villages to the markets and fields are high-risk environments, especially for women and girls**, who were said to be at risk of rape, beatings, and theft from bandits and militias. Several noted that even when walking in groups they were vulnerable to attack. Lack of lighting, isolation, and the presence of bushes in which criminals could hide all put respondents at risk. Large rivers also presented a clear danger, where men, women, girls, and boys said their goods and harvest could be swept away and reported lives lost to strong currents. **Men felt uncomfortable in markets, where they had to pay fees and risked encounters with militias or the military.**

12. **Safe spaces for all included the church, the school, and the health center.** The village chief's house was also cited by many as a secure space, where they were safe from attack and under the protection of the state. Any new learning space should be constructed in an area considered by all as secure, accessible, and calm; with solar lighting, near population and housing, and in a cleared area with no bushes. Women indicated needing a space in which they would not be interrupted by children - because it would make it difficult to learn and also because they were ashamed of their lack of education and didn’t want their children to see them learning. See Annex IV for a Security Checklist that can be used to assess potential program activity sites.

13. **Radio stands out as the most widely accessible and used method of receiving information across categories and topics**, including health, reproductive and sexual health, puberty, nutrition, family relations, marital conflict, agriculture, credit and savings, education, entrepreneurship, and political leadership. **Mobile phones were not seen by any group as a method to receive information**, although in a very limited way, some men used it to find educational opportunities and some boys used it for information on entrepreneurship.

14. **Men and boys broadly have access to a wider, more specialized, and more powerful circle of counsel** on most topics from health and nutrition to agriculture and credit. Men and boys are more likely to trust their own experience and instinct when seeking advice on an issue. Women and girls often seek out counsel closer to home, from family, neighbors, and friends. They are also limited in their access to expert advice by social anxieties about female purity, which keep them from seeking out male advisors on some issues.

15. **Grandparents play a crucial role in teaching adolescent girls and boys about sexual and reproductive health, and are their primary trusted source of advice on the topic.** Adolescent girls and boys have very little access to information on sexual and reproductive health and puberty; their grandparents (not their parents) are tasked with this education. Grandparents are also broadly tasked with introducing young girls and boys to the mores of the village and proper social behavior.
16. **Traditional medicine practitioners (tradipraticiens) are trusted sources of advice for men on health issues.** To a lesser extent women also trust tradipraticiens to provide good health advice, at about the same rate as they would trust their neighbors. Young girls and boys do not seek out traditional medicine practitioners on health issues, but rather nurses and health centers, perhaps marking a generation break.

17. **Religious leaders are highly trusted by most groups on family and marital issues and conflict.** However, women will not seek out religious leaders for issues of marital conflict. This was said to relate to their fear of appearing to engage in an inappropriate relationship. Women who spend too much time with a pastor are sometimes called ‘wife of the pastor,’ and accused of infidelity. See Annex V for a list of Small Doable Actions leaders can take to promote gender equity.

18. **Almost all community leaders, religious leaders, and grandmothers interviewed recognize GBV as a problem in their communities and households, and in particular domestic violence, child marriage, and adolescent pregnancy.** Most already speak to their congregations, communities, and families about these issues.

19. **Grandmothers raised significant concerns about their own level of influence and vulnerability speaking out on issues of GBV.** They did not feel that they would be listened to and risked being stigmatized as ‘witches’ by the community if they spoke up; some even feared death. They recommended that issues of domestic violence, child marriage, and adolescent pregnancy be addressed by individuals with more social power, including community and religious chiefs. However, grandmothers offered to speak with other grandparents about the possibility of refusing dowries for their granddaughters, an action that would put them at odds with those receiving the money.

20. **The root causes of child marriage were identified by all as based in the dowry system and driven by poverty.** The transfer of money or goods in exchange for the labor and reproduction of young girls is an economic system in which a web of family members profit, and which girls themselves perpetuate as an indication of their own worth and value. Fathers were seen as primary decision-makers in the marriage of their daughters, but a number of other family members were also identified as influencers, motivated by their share of the dowry money. A holistic and likely community-wide approach will be needed to end the practice.

21. **Men and boys are not seen as targets for behavior change in cases of child marriage or adolescent pregnancies.** Social anxieties about female purity direct actions and blame for child marriage and adolescent pregnancies onto girls and women. Girls are seen as the ones to be trained, met with, sensitized, and supervised. **Women are tasked with the policing of female virtue:** mothers are expected to keep track of and monitor their girls (if girls get pregnant, it’s the mother’s fault), and grandmothers feel that gathering girls together for periodic breast checks (virginity tests) will help lower adolescent pregnancy rates. When boys are mentioned, it is most often in
the context of punishment and sanctions.

22. **Egalitarian couples are upheld as religious models of right relationship between men and women**, with words like ‘couple chosen by God,’ ‘blessed couple,’ ‘sainted couple,’ and ‘love of Mary and Joseph.’ **However, language to describe the sharing of household responsibilities continues to valorize ‘masculine’ tasks and devalue ‘feminine’ tasks.** Women taking on male responsibilities are called ‘brave woman,’ ‘courageous woman,’ ‘intelligent woman,’ and ‘pillar of the family,’ while men taking on female responsibilities are called ‘without value,’ ‘put in a bottle,’ ‘dominated by his wife,’ ‘lazy,’ and ‘man who doesn’t know his place.’

23. **Nearly all young fathers said they make household decisions unilaterally,** with or without consulting their spouses. This behavior was tied to assertions about the traditional male role as household head and breadwinner: “I decide because I am the one working and I am the one earning money.” However, young fathers readily admire couples that practice joint decision-making and indicated wanting training on the practice, as well as on healthy communication skills.

24. **Young fathers want training on family planning methods, nutrition, and health.** There is an interest in becoming more engaged in managing family size, in making sure family members are healthy and well-nourished, and on taking trainings to increase their household management skills. **An image of positive masculinity emerges in their descriptions of model couples and fathers in the village:** model couples were united; they collaborated well and communicated well with each other; they prioritized the education of their children. Model couples took joint decisions and managed their resources together. They also practiced simple actions: sharing meals, taking walks together, and going to church together. In a culture where eating at the same table as your wife is frowned upon, these small actions can be radical. See Annex V for a list of Small Doable Actions fathers can take to promote gender equity in their relationships.

25. Local organizations working on gender equity issues fell into three broad categories: IOs with strong gender equality frameworks and policies; local organizations connected to international projects, with a good understanding of international gender equality principles; and local organizations working on women’s issues with a gender-blind and sometimes gender-exploitative lens. **Local gender stakeholder capacity gaps existed in activities targeting gender-based violence and on male engagement.** Many local organizations working on women’s issues did not address domestic violence and did not actively target men for activities.

**RECOMMENDATIONS**

**Theory of Change Modifications**

1. Placing the burden of change on women who do not have decision-making power in their households puts them at risk of gender-based violence. **Target husbands of care group lead mothers with REAL Fathers or Faithful house activities** to ensure women are not put at risk when asked to make changes in their households that
require male engagement, such as changes in nutrition or health behaviors. **Target husbands of women in care groups with peer outreach activities led by male graduates of REAL Fathers and Faithful House.** Ensure that all care group women receive training on CRS’ feedback system, so any negative consequences can quickly be identified and addressed.

2. **Remove grandmothers from public engagement activities to prevent child marriage and adolescent pregnancies.** Grandmothers, who are at more risk of social stigma and punishment due to their lower social status, could instead be targeted as key influencers on adolescent and sexual and reproductive health, where they play an important role in adolescents’ education and with whom they hold a special relationship of trust. Training would be required, however, to ensure they are not transmitting harmful gendered practices or outdated knowledge.

3. **Add boys to indicators targeting reduced adolescent girl early pregnancy and forced marriage.** Boys are frequently forgotten as key stakeholders in the reduction of adolescent pregnancies and early marriage, but have the potential to be natural allies and champions for gender equality, whether in their own relationships or in support of female family members and friends.
   a. **IO 1.4.1 Adolescent girls and boys** refuse early/forced marriage and refuse sexual relations ‘say no to sex’
   b. **IO 1.4.2 Adolescent girls and boys** are able to speak up and exchange about early pregnancy/forced marriage to their family

For Further Study
1. **Male engagement in care groups.** If the program moves forward without engaging men whose wives take part in care groups, there is an opportunity to advance research on the consequences of lack of male engagement both on program impact and on rates of gender-based violence. One of the first studies to use a comparison group to show the effect of male engagement in care groups was conducted in July 2017 by PCI on a USAID food security project in Malawi\(^1\). They found that male engagement significantly increased joint decision-making on infant and young feeding and over household purchases, among other indicators. CRS has an opportunity to build on this research to increase effectiveness of the care group model.

2. **Kasai dowry system.** Child marriage cannot be addressed without an understanding of the dowry system, which many profit from and have strong incentives to perpetuate, including adolescent girls themselves. Targeting just one or a few stakeholders could put them at risk, and a successful strategy will likely involve targeting all stakeholders as a

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system to end the use of dowries across communities rather than household by household. Further study would be needed to holistically understand who profits from the system and how, as well as alternative incentives that could be used in program messaging and activities.

Other Recommendations

**Access to and control of resources**

1. Women seek their husbands’ permission to leave the house for most activities during the day, and husbands can be one of the key barriers to women’s program participation. Engage men in their wives’ program participation, securing their approval for the additional time their wives will need to engage in activities and seeking their commitment to share household responsibilities. Connect them to REAL Fathers and Couple Lumiere graduates in the community to ensure their vested interest and minimize sabotage.

2. Men and women currently respond to utilitarian and religious arguments for more egalitarian control over resources. Program messaging can build on these arguments, but must pair them with individual human rights language: that women and men are equal and have the right to equal access to and control over resources, not simply because men want to prepare women for widowhood or because they think it would minimize instability.

3. Adolescent boys emerged as strong advocates for gender equality, as noted above. Consider targeting them alongside girls in life skills trainings to actively advocate for equitable sharing of responsibilities and joint decision-making practices within their households and in their circles of influence.

4. There is a risk that cash transfers given to women will be appropriated by their husbands, who expect to make all household financial decisions and have ultimate control over money, and that the funds will not be used to buy nutritious and diversified foods. Consider working with local credit and savings services existing in the region to help women open individual bank accounts and provide transfers using mobile banking. Or if none exist, work with women’s ristournes as savings groups that men will not have access to and continue work with couples on the importance of joint decision-making and resource management.

5. Women have the least control over land, a significant finding given recent research associating women’s lack of rights to land ownership with increased child malnutrition.² It was noted during FGD that women find it easier to own land in associations - consider encouraging and assisting women in SILC groups to buy and own land as a group.

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² Countries where women lack any rights to land ownership have on average 60% more malnourished children compared to countries where women have some or equal access to credit and land. Organisation for Economic Co-operation and Development (OECD). 2010. World Overview. In Atlas of Gender and Development: How Social Norms Affect Gender Equality in non-OECD Countries.
Leadership and role models

6. Women leaders exist predominantly in farmers’ organizations, church groups, and women’s groups. Consider recruiting in these groups for adult literacy classes and leadership training, in addition to anticipated recruitment efforts in SILC groups, CACs, and care groups.

7. A minority of women are invested in perpetuating the current system of inequality, as seen in the access and control exercise; women were also seen as barriers when they criticized and failed to support women leaders. In leadership training modules, address the issue of women not supporting other women, reframing women’s progress from a zero-sum game to a situation in which all women and their families benefit from women’s empowerment. This same reframing can be used with men.

8. In life skills training and mentoring activities, encourage girls and boys to consider both male and female role models, although the encouragement of opposite sex mentors should be done cautiously, if at all, and with security parameters in place to address young girls’ vulnerability to transactional sexual relationships with older men, notably when the girls or their families are unable to meet their basic needs.

9. Men believed one of the root causes of women’s lack of leadership was their inferiority complex or lack of self-worth. Use caution with this explanation. High self-worth and confidence will not necessarily be sufficient for the community to see women as credible leaders, as women face a higher credibility threshold than their male counterparts. Men have an assumed right to speak due to their male status; women have to prove themselves. A successful strategy to increase women’s leadership will not only address women’s skills and confidence but engage men in their assumptions of public credibility and secure their commitment to supporting women leaders through practical actions: giving women chairs to sit in at meetings instead of making them sit on the floor; not interrupting women when they speak; following directions when women leaders make decisions; and using words of affirmation and encouragement when women speak up in public.

10. In all access road and other construction activities, consider including a quota to hire 50% women across all position levels. Make sure to include sexual harassment and abuse of power training for all construction teams. Women have shown interest in learning and performing as construction workers, but face barriers in the form of sexual harassment on the job site as well as securing their husbands’ or fathers’ consent.

Time use, roles, and responsibilities

11. Fridays were identified as the best day for women to participate in program activities; other household members had more flexibility. Program staff confirmed that Fridays were a day of rest for many, during which family needs were cared for. However, activity times will need to be negotiated locally and should be paired with efforts to shift household responsibilities and provide women with time- and labor-saving techniques.

12. Decision-making on household finances was identified by community leaders as a potential trigger for conflict and domestic violence. Consider planning the sequencing of Faithful House and SILC modules on joint decision-making and budgeting to take place before and during months in which men and women receive the most revenue and spend the most:
September, December, and January.

13. Consider including adolescent girls and boys in gardening activities, as they contribute to the maintenance of homestead gardens. Girls in particular are responsible for gardening at home and in the marshlands at consistent rates all year.

14. Individuals with privilege are often unaware of that privilege (as seen with men who were unaware of the amount of rest they received compared to their wives). However, being exposed to information on time use and relative access and control can increase awareness among men and boys and trigger commitments to social change. Consider using gender analysis findings and visualizations in *Couple Lumiere*, REAL fathers, care group, and life skills sessions to establish a base awareness of inequities in the community.

15. Young girls stand out as primary care givers for children during the day; however, the program should not reinforce this trend by targeting them for caregiving assistance, but rather continue to encourage young girls’ school attendance and a more equitable division of household labor and care. Household and community conversations about child care should include community-wide, collective child care solutions.

**Security concerns**

16. Adolescent girls and young women are vulnerable to transactional sexual relationships with older men, notably when their basic needs have not been provided for. Engaging young women in SILC when they do not have formal or steady forms of revenue may place them at risk of similar abuse of power as a result of participation in SILC activities, which require personal investment. Consider the use of stipends to mitigate this risk.

17. Use caution not to limit women’s opportunities and mobility in the name of security, but rather engage communities in finding solutions that respect women’s right to take part in activities outside the home.

18. In activities to increase the use of high impact farm-to-market roads, which include bridge construction, consider prioritizing the building of bridges over rivers identified by program participants as necessary for access to markets, farms, and fields, and particularly dangerous to cross: the Kashola, Lubi, Lubilanji, Movo, and Nyingidi.

19. Create a GIS mapping of all areas specifically recognized as dangerous by participating communities and identify risk-mitigation strategies for all participants being asked to travel along dangerous routes for program activities.

20. Budikadidi learning centers should meet criteria identified by women and girls for safe spaces: places with a density of population and houses, close to the center of the village, a short distance from their homes, with solar panels and lighting, and in which, for adolescent girls, they are being supervised by trusted adults.

**Violence against women and girls**

21. Add modules on alcohol consumption as well as child marriage and adolescent pregnancies to Faithful House curriculum. Fathers are a particular target both as perpetrators of
alcohol-fueled abuse and as key decisions-makers in their daughters’ education and marriage. It will also be important to shift responsibility for girls’ behavior from the mother only, to the parents as a unit.

22. Add sessions on localized forms of gender-based violence to trainings of community and religious leaders, including violence against widows and practice of food deprivation as punishment for misbehaving children. Propose alternatives to repudiating adolescent boys or girls from the church or village in response to adolescent pregnancies and child marriage.

23. The proposed life skills curriculum is gender-blind and must include sessions on gendered power dynamics in the Kasai, so adolescent girls and boys are better equipped to understand the context in which they make their decisions and pathways to change. Girls will face different hurdles than their male counterparts and have different vulnerabilities.

24. In line with recommendations above, if we are asking girls to abstain from sex to avoid early pregnancies, we should be targeting boys with the same counsel, or risk reinforcing harmful gendered norms about female purity and male unaccountability. Also, asking girls only to refuse sex and early marriage places the burden of responsibility for action on individuals with the least power to affect change and most vulnerable to repercussions that come with social change action.

25. Adolescent girls’ power to refuse sex and early marriage can be increased beyond individual knowledge to individual skills in communication and negotiation with their parents, as well as by connecting them to women’s groups working to protect the rights of girls, to which they can turn when their individual negotiation power fails.

**Effective communication**

26. Prioritize the use of radio for the dissemination of information to all group types across topics.

27. Cell phones are not currently being used by any group to access information. Uptake of cell phone-based literacy services as well as 3-2-1 messaging may require additional behavior change efforts.

28. Consider training *tradipraticiens* to work with men and women on improved health and nutrition practices, as they are used and trusted on health issues, especially by men.

29. Consider the use of cinema and phone-accessible videos for messaging on gender-equitable relationships and behaviors, targeting men and boys (cinema) and girls (phone).

**Use of key influencers**

30. Consider using grandmothers and grandfathers as mentors in life skills training for adolescent girls and boys on sexual and reproductive health issues. However, make sure they receive rigorous training and follow up to ensure they are not perpetuating unequal gender norms and outdated or unhealthy practices.
Positive masculinity

31. The term ‘responsible’ emphasizes men’s duty, which triggers masculine norms of being the ‘provider’ and ‘protector’ for their families and similarly increases the norm of male control over the household. This runs counter to efforts to promote joint decision-making and increased female control over resources. Consider shifting the emphasis from ‘knowledge on responsible parenting,’ which uses guilt as a motivator, to ‘knowledge on engaged parenting and partnership,’ which is aspirational and triggers more egalitarian norms.

32. When engaging young fathers, shift from a ‘role deficit approach,’ which focuses on ‘fixing’ men and is based on women’s needs in relation to the family, to an approach that acknowledges men’s experiences, perceptions, and desire to be good fathers, in the context of gender equality goals.

33. Build on young fathers’ desire for training on family planning methods, nutrition and health, household management skills, joint decision-making, and healthy communication skills. Encourage their prioritization of children’s education, and notably that of their daughters.

34. Radio sketches about early pregnancy and forced marriage should not just cover the negative impact of the practices, but should appeal to parents’ aspirations for their sons and daughters to be educated and give back to their communities, which is more likely if they keep their children in school and make sure their basic needs are met. Radio sketches should prioritize fathers as a target audience, as they have key decision-making power over their daughters’ education.

CONTEXT OF THE ANALYSIS

Under the FY16 Title II Development Food Assistance Project for DRC, Catholic Relief Services (CRS) is leading its partners National Cooperative Business Association Cooperative League of the USA (NCBA CLUSA), Caritas Kananga, Caritas Mbuji Mayi, Réseaux Femmes et Développement (REFED) and Human Network International (HNI) to achieve sustained nutrition, food security and economic well-being outcomes in four rural health zones in the provinces of Kasai Central and Kasai Oriental, through Budikadidi, an integrated multi-sectoral project. To support the equitable achievement of program outcomes Budikadidi is implementing a cross-cutting, transformational gender strategy that supports the systemic reductions in gender barriers at community and province level to underpin individual and household changes in perceptions and practice. Budikadidi is using positive masculinities, improved intra-household communication, greater women’s representation in decision-making structures, and reduced acceptance of Gender-Based Violence (GBV), including adolescent marriage, to improve women’s control over household resources, leading to better agricultural, healthcare and nutrition outcomes.

Budikadidi is working to create durable social change by encouraging positive norms that support equality while addressing negative behaviors, both of which will be revealed through a critical examination of underlying causes of gender inequality. CRS recognizes that women, men, boys and girls may experience the same surroundings differently, have differing roles and responsibilities and often unequal access and control of assets and resources. Moreover, CRS
understands that conducting a gender analysis allows for a deeper understanding of gender dynamics that can either hinder or support effective and successful project implementation and that without such analysis, critical assumptions can be overlooked. Understanding the underlying causes of gender inequality, norms and dynamics and identifying positive norms and influencers are key to effective implementation of the Budikadidi approach. Consistent with CRS’ Global Gender Strategy (2012) and USAID’s Gender Equality and Female Empowerment Policy (ADS 205), Budikadidi conducted a gender analysis during the year one refinement period.

The gender analysis is closely aligned with Budikadidi’s Theory of Change, and was designed specifically to identify gaps in knowledge, evidence or context-specificity related to gender barriers or opportunities and then to develop specific tools to delve deep into understanding the most pertinent.

The overall purpose of Budikadidi’s gender analysis is to inform the content, integration and implementation of the project’s gender strategy, including the adaptation of key gender approaches and curricula, by achieving the following objectives:

1. Gain a greater understanding of the root causes of gender inequality and its impact on food security, nutrition and livelihoods in targeted communities by seeking responses to a select number questions refined from a review of Budikadidi’s Theory of Change;
2. Based on gender analysis findings, refine Theory of Change, if necessary and make strategic recommendations for appropriate and effective implementation of gender transformative interventions;
3. Support integration of key and relevant recommendations into key planning, Monitoring, Evaluation, Accountability and Learning (MEAL) and implementation processes; and
4. Build capacity of consortium members to analyze and use gender analysis findings through strategic participation in gender analysis process and staff training workshops

The gender analysis sought to answer three key research questions, and related sub-questions:

1. What are the context-specific gender-related barriers that could affect the sustainable achievement of Budikadidi objectives as indicated in the ToC?
   a) What resources do women, men, girls, and boys have access to and control over? How do they interpret and respond to the differences between males and females?
   b) Where are women and girls taking leadership roles in their communities and what barriers do they face?
   c) How do women, men, girls, and boys spend their time during the day and seasonally? How are roles and responsibilities divided between them?
   d) What activities are most burdensome to women and what time or labor-saving devices could be used to reduce their time poverty?
   e) How do women, men, girls, and boys receive important information in the areas of health, nutrition, relationships, education, agriculture, livestock, small business, and leadership?
   f) Where are the spaces in which women and girls feel safe? What are the characteristics tied to safety for women and girls?
   g) What are the drivers of gender-based violence in the community, particularly in the
forms of intimate partner violence, child marriage, and adolescent pregnancies?

2. What are the context-specific gender-related opportunities that could affect the sustainable achievement of Budikadidi’s objectives as indicated in the ToC?
   a) What individuals and groups are most influential over positive behavior change for women, men, girls, and boys in the areas of health, nutrition, relationships, education, agriculture, savings, small business, and leadership?
   b) What forms of support would be most helpful to encourage female leadership in community decision-making structures?
   c) What positive character traits are tied to male and female role models for adolescents and young parents?
   d) What forms of gender-related language and stories could be used to promote female empowerment and gender equality across the program?
   e) In what ways could key influencers such as community leaders, religious leaders, and grandmothers help reduce the incidence of gender-based violence in their communities?
   f) What positive aspects of masculinity do young fathers aspire to in their relationships with their children and partners?

3. What organizations and networks currently exist in the region and operate in the areas of female empowerment and gender equality? Where might the project build on their progress?
   a) What lessons have already been learned about what works and doesn’t work in the areas of female participation, women’s and youth leadership, gender-based violence, and positive masculinities in the region?
   b) What is the legal context in the region with regard to gender equality and what laws are most problematic for the advancement of women and girls?

**METHODOLOGY**

The Gender Analysis built on available secondary sources of data through a desk review of program materials and current research, and included primary data collected through a series of qualitative methods, including focus groups and in-depth interviews with target program populations: adult women and men, adolescent girls and boys, religious leaders, community leaders, grandmothers, and young fathers.

Budikadidi staff were included on the gender analysis data collection team and trained in basic gender concepts as well as participatory research methods. Internal participation was prioritized in order to increase ownership and accountability for progress on gender equality and gender mainstreaming within the project, as well as to build internal capacity with regard to gender- and research-related skills and methodologies.

**Desk Review**

The desk review included, but was not limited to, the following documents:

*Program documentation*

1. CRS Global Gender Strategy
A targeted review of literature was also conducted on key assumptions present in the theory of change, the list for which has been provided in the Bibliography. Themes that arose during this review shaped the development of gender analysis questions, notably where gaps and questions...
remained, such as on the forms of positive masculinity currently practiced in the region, which could be built upon in work with young fathers. The literature review also served to triangulate information gathered through focus groups and in-depth interviews.

**Focus Groups**

Single-sex focus groups were held separately with adult women and men as well as with adolescent girls and boys. Focus groups included a mix of discussion and participatory activities building on the Harvard Analytical Framework’s Activity Profile, the Moser Calendar Activity, and the ADS 205 gender domains of analysis.

Participatory tools were requested by Food for Peace (FFP) and prioritized in focus group discussions to engage communities as ‘knowing subjects’ rather than merely the objects of research. Visualization tools such as calendars, maps, and matrices were used to provide depth to discussions about time use, security, access to and control over resources, communication, and networks. The study design also sought to create safe spaces for individuals to take part in an honest appraisal and analysis of their own lives and actions by grouping them by sex and age, two determinants of social power that could silence the young and the female if placed in mixed groups.

Focus Group Tools:

I. **24-Hour Calendar**
   
   *Hour-by-hour matrix to determine how women, men, girls, and boys spend their time during the day, and what roles and responsibilities are divided between them.*

II. **Seasonal Calendar**
   
   *Month-by-month matrix to determine how women, men, girls, and boys spend their time seasonally, and what roles and responsibilities are divided between them.*

III. **Safety and Mobility Mapping**
   
   *Community map to identify places in which women and girls feel safe and unsafe, as well as the characteristics tied to safety and insecurity.*

IV. **Access and Control Matrix**
   
   *Matrix comparing male and female understandings of what resources women, men, girls, and boys have relative access to and control over.*

V. **Network and Influence Mapping**
   
   *Influence map using circles of different size and proximity to identify the individuals and groups most influential over positive behavior change for women, men, girls, and boys in the areas of health, nutrition, relationships, education, agriculture, savings, small business, and leadership.*

VI. **Communication Profile**
   
   *Matrix outlining the most common ways in which women, men, girls, and boys receive important information in the areas of health, nutrition, relationships, education, agriculture, livestock, small business, and leadership.*

**In-Depth Interviews**

In-depth interviews were conducted with individuals in key positions of influence, and for whom we sought to understand beliefs, concerns, and aspirations on sensitive issues such as child marriage, intimate partner violence, and adolescent pregnancy. These individuals included religious leaders, community leaders, grandmothers, and young fathers. Interviews with religious and community leaders gathered information to inform Community Dialogue Guides.
and Sermon Guides. Interviews with fathers can be used to inform the REAL Fathers community posters and curriculum adaptations, and discussions with grandmothers can provide context for the Grandmother Project. Interviews consisted of semi-structured questions.

**In-depth Interview Tools:**

VII. Interview guide for religious leaders
- Semi-structured questions to understand the drivers of GBV in the community as well as possible prevention activities.

VIII. Interview guide for community leaders
- Semi-structured questions to understand the drivers of GBV in the community as well as possible prevention activities.

Interview guide for grandmothers
- Semi-structured questions to understand the drivers of GBV in the community as well as possible prevention activities.

IX. Interview guide for young fathers
- Semi-structured questions to identify the positive aspects of masculinity young fathers aspire to in their relationships with children and spouses.

**Key Informant Interviews**

Interviews were sought with organizations operating in Kasai Oriental on issues of gender equality and female empowerment. An initial list was identified by the program Gender Specialist and REFED staff and expanded through recommendations requested in each interview. The interviews not only served to triangulate information gathered through focus groups and in-depth interviews, but will be used as a stakeholder mapping for planning, collaboration, and networking purposes.

**Key Informant Interview Tool:**

X. Key informant interview guide
- To identify organizations currently existing in the region and operating in the areas of female empowerment and gender equality, and areas in which the project might build on their progress.

**Community Validations**

Two community validation sessions were organized to review the results of the gender analysis in the two targeted health zones. Key informants were mobilized, including religious and community leaders, men, women, young fathers, grandmothers, adolescent girls, and adolescent boys. They were asked to evaluate the information and note where the results accurately reflected their daily lives, and where they would have added or changed certain information. Both sessions validated the bulk of the findings, although adolescent boys felt that they had even less access to information on sexual and reproductive health than portrayed in research results. At the close of each session, community and religious leaders resolved to bring the findings back to their communities and begin discussions on some of the equity gaps and areas of concern noted in the research.

**SAMPLING PLAN**

Recent studies have shown that as few as 3-6 focus groups and 6-12 interviews are enough to reach saturation, at which point little new information is added by additional interviews and
focus groups. Accordingly, we anticipated needing at a minimum 6 focus groups and 12 in-depth interviews with each key population group. Due to the large number of questions being asked, we divided the questions into 3 separate focus group questionnaires lasting no longer than 2 hours each, so as not to overburden participants.

Between June 16 and July 1, 2017, we collected data from:
- 270 adult women in 18 focus groups (3 sets of 6 focus groups)
- 239 adult men in 18 focus groups (3 sets of 6 focus groups)
- 222 adolescent girls in 18 focus groups (3 sets of 6 focus groups)
- 229 adolescent boys in 18 focus groups (3 sets of 6 focus groups)
- 12 religious leaders
- 12 community leaders
- 12 grandmothers
- 12 young fathers between the ages of 16-25
- 12 key informants

The analysis covered 18 out of 29 health zones in Cilundu and Miabi. In each health zone, 2 villages were randomly selected for inclusion, for a total of 36 villages in each region. Villages targeted by community consultations in April 2017 were omitted from the sample, to avoid overburdening participating populations. The data collection teams spent 6 days in Cilundu and 6 days in Miabi.

Purposive sampling was used to identify key participants for which we sought to understand beliefs, behavior, and experience. In each target village, we reached out to local government administrators to connect us with community leaders, who were then asked to identify village members for both focus groups and in-depth interviews.

For focus groups, community leaders were asked to identify and mobilize adult women and men, as well as adolescent girls and adolescent boys. Community leaders were also asked to identify and mobilize individuals in key positions of influence, including religious leaders, community leaders, grandmothers, and young fathers, for in-depth interviews.

Snowball sampling was used to identify key women’s organizations and other stakeholder

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4 The zone of Luanga in Cilundu was not included because nearly all villages in Luanga had already been targeted for community consultations in April 2017. Out of the remaining 28, 14 were randomly chosen for the analysis; 7 in each zone.

5 Randomization produced through www.randomizer.org.
groups doing work on gender equality in Cilundu and Miabi, for key informant interviews.

**RESULTS**

**DEMOGRAPHICS**

All focus group participants were asked to identify themselves by a show of hand in the following categories:

<table>
<thead>
<tr>
<th>AGE GROUP</th>
<th>Women</th>
<th>Men</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age 10-14</td>
<td>0%</td>
<td>0%</td>
<td>21.6%</td>
<td>17%</td>
</tr>
<tr>
<td>Age 15-19</td>
<td>5.6%</td>
<td>0%</td>
<td>73%</td>
<td>78.2%</td>
</tr>
<tr>
<td>Age 20-29</td>
<td>26.5%</td>
<td>17.6%</td>
<td>5.4%</td>
<td>4.8%</td>
</tr>
<tr>
<td>Age 30-49</td>
<td>48.9%</td>
<td>48.1%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Age 50+</td>
<td>19.3%</td>
<td>34.3%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MARITAL STATUS</th>
<th>Women</th>
<th>Men</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>84.8%</td>
<td>95.8%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Widowed</td>
<td>12.6%</td>
<td>1.7%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Divorced</td>
<td>4.1%</td>
<td>1.3%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>Single</td>
<td>4.4%</td>
<td>0.8%</td>
<td>99%</td>
<td>100%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RELATIONSHIP TYPE</th>
<th>Women</th>
<th>Men</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monogamous</td>
<td>61.5%</td>
<td>76.6%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Polygamous</td>
<td>38.1%</td>
<td>21.3%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PRIMARY LIVELIHOOD SOURCE</th>
<th>Women</th>
<th>Men</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>85.6%</td>
<td>77%</td>
<td>71.6%</td>
<td>44.5%</td>
</tr>
<tr>
<td>Husbandry</td>
<td>60%</td>
<td>33.9%</td>
<td>68%</td>
<td>65.9%</td>
</tr>
<tr>
<td>Mining</td>
<td>12.2%</td>
<td>25.9%</td>
<td>5.4%</td>
<td>39.7%</td>
</tr>
<tr>
<td>Other</td>
<td>0%</td>
<td>0.4%</td>
<td>0%</td>
<td>5.7%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NUMBER OF CHILDREN</th>
<th>Women</th>
<th>Men</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>No children</td>
<td>1.9%</td>
<td>5.9%</td>
<td>99%</td>
<td>100%</td>
</tr>
<tr>
<td>1 child</td>
<td>10.7%</td>
<td>6.7%</td>
<td>1%</td>
<td>0%</td>
</tr>
<tr>
<td>2 children</td>
<td>13.7%</td>
<td>3.8%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>3 children</td>
<td>10%</td>
<td>5.3%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>4 children</td>
<td>7.8%</td>
<td>13.8%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>5 children</td>
<td>9.6%</td>
<td>12.1%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>6+ children</td>
<td>35.6%</td>
<td>53.1%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EDUCATION</th>
<th>Women</th>
<th>Men</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can read</td>
<td>21.5%</td>
<td>54.8%</td>
<td>34.7%</td>
<td>73.8%</td>
</tr>
<tr>
<td>Can write</td>
<td>20%</td>
<td>53.1%</td>
<td>41.4%</td>
<td>69.4%</td>
</tr>
<tr>
<td>Can do simple math</td>
<td>28.9%</td>
<td>62.8%</td>
<td>68.5%</td>
<td>83.8%</td>
</tr>
</tbody>
</table>

In the health zones of Cilundu and Miabi in Kasai Oriental, polygamy is widespread (almost 40% of women and 21% of men are in polygamous relationships), women and men have large families (45% women and 65% of men have 5 or more children) and women are widowed at a relatively high rate of 13%. The majority of women work in agriculture (86%) and husbandry (60%). Approximately 1 in 5 can read or write, and less than 1 in 3 can do simple math. Men are significantly more educated, at more than twice women’s rates – 55% can read, 54% can write, and 63% can perform simple calculations. Their primary forms of livelihood, like women though at lower rates, are agriculture and husbandry (77% and 34% respectively). One in four
men also reported working in the mining industry.

Adolescents and young adults in Cilundu and Miabi health zones are more highly educated than their parents, but the wide gap between girls and boys remains, with boys and girls reading at rates of 74% and 35%, writing at rates of 69% and 41%, and performing simple math at rates of 84% and 69% respectively. Boys are working in the mines at higher rates than their fathers (40%) while working less in agriculture (45%). Boys, girls, and women raise small livestock at similar rates (66%, 68%, 60% respectively), with men at 34% deriving less income from this source.

These findings align with the latest Demographic and Health Survey 2013-2014, which found that the fertility rate in Kasai Oriental was 7.3 and polygamy was common at 31%. The gender parity index for secondary school was 0.75 and 0.97 for primary school, indicating that girls and boys attend primary school at relatively equal rates, but girls drop out at higher rates in secondary school.

**GENDER-RELATED BARRIERS**

**Access to and control over resources**

Access is defined as one’s ability to use a resource; control over a resource is the power to decide what happens to that resource – whether or when to sell it, who to give access to it. All program activities require the use of resources, and without an understanding of what resources participants have access to and decision-making power over, there is a risk of overestimating their ability to accomplish program activities and meet program goals.

Women in Cilundu and Miabi HZs have access to key resources in daily life, such as small livestock, land, tools, household goods, and informal credit; but control over these resources is held by men – they are the ones with final say over how to use the resource and whether or not to sell it. As one male respondent noted: “Men are the ones with responsibility. All decisions must come from them. At all times women must ask them for permission.” Another confirmed that “men must retain control over all things. If there is sharing, the woman must receive a smaller percentage.” Male children are also prioritized in the household: “If the possibility exists, we can privilege both girls and boys, but if our possibilities are few, we give priority to boys only.”

Women, men, girls and boys, were thought to have fairly equal access to small livestock such as chickens, goats, rabbits, pigs, ducks, turkeys and sheep; to the tools needed for agricultural work; and to household goods. These are resources they can easily access and use to meet the food security needs of their families. However, respondents did not think women and girls had control over these resources or could sell them unilaterally as needed. Women felt they had more access than men to land and the manual labor of others, as well as to informal credit; many women work in the fields and use ‘ristournes’ or informal labor sharing group in which they help each other harvest their fields. They also take part in informal savings groups more readily than men, although the money they access is still seen to fall under male control. One respondent noted that men were not seen to be as trustworthy as women, and their groups tended to disband more easily.
Women and girls were said to have least control over land and education, as well as formal credit, although most respondents noted that formal credit did not exist in their area. Girls felt that women more easily accessed land when they gathered into associations.

When asked if the imbalance between women and men was a good situation, both young girls and boys emphatically argued that it was unfair and should be changed. Boys, who receive more education than girls, said they learned in school that women and men were equal. Boys were the only ones to make rights-based arguments: “Everyone has the right to access and control resources,” and “Everyone has the right to the same rights and obligations.” “The girls are just like us boys,” they pointed out. Girls said that they wanted equality and the same privilege as boys, but they needed assistance to change their situation. Most women felt the situation needed to be more equitable, because they were overworked without benefits. However, a 17% minority of women felt that the situation was fine and should not be changed, reinforcing the norm of male household headship: “The man is the head of the household and has a right to control” and “We are tied to ancestral customs.” Men in focus groups were of two minds – 33% felt the situation was not a good one; 17% felt that it was; and 50% said that the current distribution of power over resources was both good and bad, and that perhaps things should change, but not too much – men should maintain control. Men were the only ones to use religious arguments to bolster their position: “Man has been the chief since the beginning of creation,” they claimed. And “Women must carry their cross even if it is heavy.” But they also used religious language to promote concepts of equality: “Women and men are both created in the image of God.” Men in favor of change used utilitarian arguments, saying that inequity in access and control impoverished and caused imbalance in households. Some noted that “men die earlier than women and leave them widowed, so we need to prepare women for responsibility.”
When asked what activities they thought could address inequities in access to and control over resources, men felt that there should be sensitizations and trainings for women, and that men should commit to making joint decisions, dialogue more with their spouse, and initiate their spouses into typically male-dominated activities. Adolescent girls focused on their need for vocational education, and boys felt sensitization was most important. Women wanted training for both men and women, as well as practical assistance through agricultural inputs such as seeds, fertilizer, and tools.

**Leadership of women and girls**

Budikadidi will target women and girls for leadership training to equip them for decision-making positions within program and community groups, thus ensuring more sustainable activity outcomes. To that end, it is helpful to understand the sectors and roles in which communities in Cilundu and Miabi currently accept women as leaders, and those in which it may be more difficult to promote their decision-making power.
Women were primarily seen as leaders in agricultural and food security groups, credit and savings groups (ristournes), women’s groups, and development-focused organizations. To a lesser extent, women could also be found as leaders in health-related and husbandry-related groups, as well as in water users’ associations. Girls found leadership opportunities in youth groups. Neither women or girls were seen as leaders in recreational groups, such as football clubs.

**Primary Barriers to Women’s Leadership**

Primary barriers to female leadership were seen as structural and cultural. All categories said women were overburdened with work, with men, boys, and girls noting that women did not have enough time to participate actively in groups. Both women and men observed that when women did participate, they showed up late or didn’t do their assigned tasks because other work took priority. Men remarked that women are the ones to take care of the sick and elderly in their families, and that they were the ones to organize and take care of others during bereavement periods after a death. This responsibility limited their ability to engage in groups. Women also noted that they lacked education and didn’t know how to read, which kept them from taking roles in which these skills are necessary. Both women and men felt that husbands were a barrier to women’s leadership; they placed restrictions on women, whether directly or indirectly through the form of additional household tasks, that made it difficult for women to make time for leadership responsibilities. Traditional customs and practices were also blamed for women’s difficulties as leaders – women were said to be marginalized, not listened to, disrespected, under-estimated and criticized by both men and other women. As one man described: “What keeps women from leading is that they don’t have the right to speak in front of men.” Men felt that women had an inferiority complex to overcome and needed more courage. Boys identified marginalization as the primary barrier to women’s leadership: “Marginalization is when the men do not esteem women. They think women cannot lead men;” and “Female leaders are not considered or taken into account by certain group members.”

**Primary Barriers to Adolescent Girls’ Leadership**

Young women reported access to leadership positions in youth groups; a few noted that their communities did not have enough groups to take part in, limiting their leadership opportunities. They reported facing steep barriers, including from their parents, who could forbid them from taking part in external activities or give them so many chores that they didn’t have time to take part in groups. Household tasks often took priority: “We have too much work to do at home – for example, we must fetch water at a distance of over 2 km from the village every day.” Another noted: “We don’t have enough time because we are helping our mothers.” When girls did become leaders, they felt that others still did not listen to them or obey when they gave instructions, partly due to their age: “The people we are leading, adolescents, are our age and refuse sometimes to listen to the instructions we give them.”

**Opportunities to Support Female Leadership**

When asked how best women could be supported in their leadership development, all respondents requested sensitization activities and trainings on various topics, including how to manage groups, leadership skills, how to be self-sufficient, and on agricultural and livestock rearing techniques. Women and girls asked for practical support in the form of small grants to cover school costs and agricultural inputs. Men suggested that they should engage and better
Encourage women, promote their education, and make space for increased dialogue between women and men. Boys thought women’s value needed to be recognized first: “We think that it can happen by raising the awareness of men and women and to show that women have value just like men.”

Roles and responsibilities
Activities taken on by women, men, girls, and boys are considered in three broad categories:

1. Productive activities: the production of goods or services for trade and consumption, work that is mostly paid or income-generating
2. Reproductive activities: work done for the care and upkeep of household members, including childcare, food preparation, cleaning, water and fuel collection, and care for the young, elderly, disabled, and sick
3. Community activities: the management of social events such as celebration, ceremonies, village improvement activities - work that is important to the cultural and spiritual development of the community.

Women in Cilundu and Miabi are spending most waking hours on productive work, leaving little time for community work, rest, or even some reproductive activities such as child care.

Productive activities
Productive activities listed by respondents in the time use and seasonal calendar exercises include hunting, mining, fishing, raising and selling animals, cutting and transporting wood, making charcoal, selling goods at the market or in the neighborhood, picking and cutting palm nuts, making palm oil, picking and peeling cassava, grinding corn and cassava, feeding and watering animals, weeding and watering the garden, transporting gravel, transporting goods, and working as hired hands in the fields. Some professional trades and activities were named, including soap-making, moto-taxiing, shoe-making, hairdressing, and tailoring.

Certain productive activities are feminized, such as the transport of products in basins on their heads. Boys have indicated that they will often have their sisters carry their vegetable produce to the market when they want to sell it, so that their friends don’t make fun of them. The same goes for transporting wood and water, and cooking, although some boys indicated they will take on these activities. There is more flexibility in the gendered activities boys can take on without the negative social repercussions men would receive.

Reproductive activities
Reproductive activities listed by respondents include cooking, making coffee, washing dishes, sweeping, counseling children, washing children, planning household activities for the day, preparing children’s sleeping area, fetching water, and fetching wood. Women and children, primarily the eldest girls but also sometimes boys (especially in families with no girls), were said

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to fetch wood and water and to make food for the household. Men indicated, above all, that they could never cook meals, except if their partner were sick. They listed a number of reasons for this:

- It would mean we are being dominated by our women
- This work has been for women since the beginning of creation
- It would mean the man has lost his place as head of the household
- Our ancestors have never done this

Some men also indicated that they could not eat with their wives at the table, because cultural norms forbade it. Cooking food was the task most feminized and rejected by men, however some also indicated that they would also not help women fetch water or wood, because of the mockery of others, who called them ‘sorcerer’, ‘wife of your wife.’ They would be thought to abuse the value of men.

**Child care.** During the work day, women bring their babies with them to the fields; older children sometimes also work the fields with them. Other children stay home during the day or go to school – they take care of each other, with the eldest (female) taking on the tasks of watching, bathing, and preparing food for younger ones. Most women don’t have time to care for their children during the day. One woman explained, “children keep themselves, because their older sisters and brothers, starting at the age of 10, work with us in the fields. Others go to school, and others leave for the market starting 6:00am because the markets are far from the village.” Men agreed: “[women] don’t take care of children during the day because all their time is spent in the fields and it is the other older children or grandparents that take care of their younger brothers and sisters or smaller children.” Men also did not report any child care activities during the day, although they noted their responsibility to check in with children on their schoolwork in the evening and to plan their family members’ activities for the next day. Young girls indicated that they were often the ones to care for their younger family members – they watched over them, washed them, cleaned their clothes, made food for them, and fetched water for them.

**Care for the elderly.** The elderly were said to either go to the fields during the day or remain at home alone or with younger children, taking on household chores like fetching water. Some must scavenge for food to feed themselves, and often end up begging on the side of the road. In one group, grandmothers were assigned teaching responsibilities at a local school.

**Care for the disabled.** Men and women with handicaps were said to stay home during the day. Some engaged in income-generating activities, making mats out of palm leaves, selling peanuts, or begging on the side of the road. Some followed the rest of the household to the fields during the day, rather than staying alone at home, perhaps with nothing to eat.

Many of the household’s reproductive tasks fall onto young girls, who are often at home rather than in school and available to care for their sisters and brothers. However, even young girls are engaged in productive activities, and vulnerable family members such as the elderly and members with disabilities, often end up with little care during the day.

**Community and social activities**

Social activities listed by men primarily revolved around entertainment and sports, including soccer games, card playing, and going to the cinema. However, one group also indicated going
to weekly evangelization and health programs. Women’s social activities revolved around agricultural and religious themes – they attend teachings by community liaisons, monthly farmer organization meetings, and mother groups after church on Sundays. Boys played soccer, took walks in the neighborhood with their friends, and went to the cinema. Girls also took walks with their friends, but did not go to the cinema in the evening – rather, they watched videos on their phones at home.

**Daily and seasonal time use**

Division of labor and responsibilities within communities and households is gendered, with tasks generally assigned to women, men, girls, and boys based on their sex. Younger generations tend to have more flexibility in their roles and responsibilities.

On average, we find that men and boys have approximately 3-4 more hours of rest and leisure than women and girls every day. Women in particular have almost no leisure time and little time for social activities. They also spend much more time on the road to and from the fields or the market, which puts them at greater risk of assault, theft, rape and even miscarriage. However, each group’s understanding of their own experience may not reflect this reality. Men, for example, felt that they also had no time for leisure activities or rest when speaking as a group, although in community validation meetings agreed with the relative unequal distribution of household responsibilities.

Both men and women are highly mobile throughout the day, taking on a wide variety of livelihood activities and chores, working in the fields, the market, and the mines, but also taking care of livestock, going fishing and hunting, making charcoal, fetching wood and water, and preparing food. More boys than girls report attending school, and were the only ones to mention the possibility of trades or professions. While all groups work in agricultural production, women and girls seem to be more engaged in gardening both at home and in the marshlands, and men and boys seem to be the primary caretakers of small livestock. Men spend the least amount of time at the market and almost no time preparing food, although some will help women fetch water and carry wood. Men and boys, unlike women and girls, will go out at night; many go to the cinema.

Participants gave us an hour by hour account of their days, as well as overall descriptions of their activities. Both sets of information are represented below, in the form of a comparative daily calendar and a composite narrative description for each population group.

**Typical Day – Women**

We wake up around 5:00am or 6:00am. We pray, wash ourselves, and sweep the compound. If there is any food left from the day before, we eat. Sometimes there is no food. If there is no water in the house, we leave to fetch water at the well. Then, we head out to work in the fields, the woods, and in our gardens. For many of us, it can take up to 4 hours each way on the road to get to the fields. We cut down palm trees to make palm oil, and burn wood to make coal. We weed, water, and harvest our corn, cassava, and vegetables. Some of us work in the mines, carrying gravel (we are called ‘Panakol’). On market days, we carry our goods to the marketplace in baskets and basins on our heads. During the harvest we sell our crops, and other months we sell our vegetables, coal, palm oil, and peanuts. Some of us make soaps to sell. Sometimes, when we return from the fields or the market, we take care of the animals. By
4:00pm or 5:00pm we begin preparing food for our family – on long days we sometimes don’t get a chance to prepare food until 9:00pm and our children must cook instead. We do not get a chance to rest, relax, or divert ourselves. Our only rest comes when we sleep.

**Typical Day – Men**

We get up at 6:00am and wash our faces. We pray, eat breakfast, drink our coffee, and smoke before leaving for the fields. During the harvest, we work in the fields all day; during non-harvest months, we find other ways to make money – we work in the mines, burn wood for coal, cut palm nuts, and go fishing. When we work in the fields, we sometimes help women carry wood back to the village. Often, before going home, we wash in the river, then look for grass to feed our animals. We raise chickens, rabbits, ducks, goats, pigs, dogs, cats, pigeons, guinea fowls, and guinea-pigs. We get home by 4:00pm or 5:00pm and rest while our wives prepare the meal. We have a couple hours to play cards with our friends and chat with our children before eating. We make sure our children have attended school that day and finished their homework. After our meal, we listen to the news on the radio and go for walks in the village. Often, we will go out to the cinema. Before going to bed, we plan the next day’s activities with our wife/wives and children.

**Typical Day – Girls**

We wake up early, sometimes as early as 4:00am to fetch water for our family or to sell in the village. Once we are back home, we wash ourselves and eat the foufou left over from last night’s meal. While the rest of the family gets up, we are sweeping the house and cleaning the dirty dishes. Not many of us get to go to school – our schools are far from the village and we don’t have enough money to pay the fees. Instead, we find ways to make money. Some of us work with our mothers in the fields, fetching wood, making charcoal, weeding and picking vegetables. Some of us sell small things like condiments at the market or sell food to those who work in the mines. A few of us may own chickens or pigs that we can sell to pay for our schooling, which takes place either in morning or afternoon shifts. Early in the afternoon, we transport our goods from the market, or wood and vegetables from the fields and gardens home, peel cassava leaves, and start making dinner. We sometimes have time to play with our friends – we go see films on the road or on our phones with our brothers at home. Sometimes, we listen to the radio. After eating, around 8:00pm, some of us must prepare food to sell in the mines the next day. We do our homework after our work is finished, even if it is late. Often, we tell each other stories at night as a family before going to bed.
### 24 HOUR DAY

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### 24 HOUR DAY

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<td>REST / MOVIES ON PHONE</td>
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**Typical Day** – Boys
At 5:00am or 6:00am we wake up, pray, wash our faces, and eat Bidia dormant (cassava) for breakfast. Some of us go to school in the morning; others in the afternoon. For those of us at home in the morning, it’s our responsibility to take the animals into the bush to feed them. We take on a variety of jobs during the day to make money – many of us work in the mines and help our parents in the fields (although many of us already harvest our own plots of land). We go hunting and fishing, make charcoal, cut palm nuts, and work as hired hands in others’ fields. Some of us run taxi-motos or work as shoemakers, hairdressers, or tailors. We often go to the market to sell our products. In the afternoon, after work and school, we play soccer with our friends and do our homework. We also feed the animals again and put them in their enclosures for the night. Sometimes we help prepare dinner, but this is mostly women’s work. We don’t help fetch wood or water either, because girls make fun of us when we do. After dinner, we go out to the cinema. Before bed, our grandparents will often tell us fables and stories, and give us advice. We sometimes stay up until midnight or wake up at 3:00am to talk to girls on the phone because at that time the calls are free.

**Women’s time poverty**
The top two activities taking up women’s time were field work (clearing, weeding) and transporting products to and from the fields, the markets, and their homes. Girls noted that the distances from their homes to the market, school, and the field, were particularly long. For women, the third most time-intensive task was cutting wood, and for girls, it was fetching water. When asked what activities were most burdensome for them, both women and girls felt it was tilling the soil and weeding the garden, cutting wood, fetching water, clearing brush, as well as sowing seeds and cutting up cassava. These are activities that could benefit from a transition to more effective time and labor-saving devices. Based on the daily time use exercise, food preparation also took close to two hours a day.

**Best time for project activities**
Women were most constrained in time available for project activities. They felt that Friday mornings were the best time for them. Fridays and Sundays were best for men, or after 3:00pm. Girls and boys broadly felt they could be available any time after 3:00pm, after school, work, and chores had been done.

**Time and labor-saving devices**
It is typically easier for women to adopt new methods or tools when they build on current practices or they are in some other way familiar with them, for example, the tools are used by others in the community. Women are currently almost all using hoes and machetes in their work. Some are also using “coupe-coupes,” knives, hatchets, files, mortars, and basins in which

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7 The village of Bena Nyoka (Miabi) is not represented in this composite – it stands out for the particularly bleak daily realities of boys’ lives. They rise at 3:00am and work in the diamond mines all day, returning home too late to attend school or to take on social activities.

8 Jeanette Cooke (2016). Reducing rural women’s domestic workload through labour-saving technologies and practices. IFAD.
they carry products on their heads. They are also familiar with, and wish they had access to rakes, spades, boots, gloves, watering cans, colanders, grinding machines, rope, wheelbarrows, fertilizer, seeds, mills, bicycles, motorcycles, cars, tractors, cattle, bridges, and developed water sources.

See Annex III for a prioritized list of time and labor-saving tools.

Seasonal Calendar
In Cilundu and Miabi, the year formally begins in August, with the start of the rainy season. Most villages have two agricultural seasons: A and B, rainy season and dry season, with Season A starting in September and ending in May, and Season B beginning in May and ending in August. A couple villages had three agricultural seasons, with Season A starting in August, Season B starting in January, and Season C starting in May. The school year for boys and girls starts in September and ends in June for summer break.

Rainy season
All participants identified a rainy season starting in September and lasting until March or April, with a short period of less rainfall in January. However, women noted that January 2017 unexpectedly brought more rain than usual, and the dry period shifted to February, ruining crops of corn, cassava, and legumes.

Agricultural work
Comparing the intensity of agricultural labor reported by men, women, girls, and boys; women are performing the most intense agricultural labor, almost all year long, clearing brush, weeding, and then harvesting during the rainy season, and cultivating vegetables in marshlands during the dry season, with the least amount of agricultural work being done during the month of May. Women report working both in their own fields as well as in others’ fields to earn money for the purchase of seeds and food. Men primarily begin sowing in September, at the start of the rainy season, and work in the fields from September to April. They report harvesting corn, cassava, beans, soy, peanuts, taro, and coffee beans. Girls and boys are less intensely engaged in agricultural work, with periods of high labor intensity in August and September, at the beginning of the school year, as well as in January and February, and minimal work from March until July. Girls note that during August, September, January, and February they are preparing the ground and weeding corn and cassava. Boys added that they cultivate peanuts, cassava, corn, soy, and beans.

Gardening
Gardening is done both in plots around family homes during the rainy season, as well as in marshland areas during periods of less rain, when home gardens are no longer producing. Women take on the bulk of gardening from June to September, during the dry season, with men and boys doing high intensity gardening activities in June and July. Girls report a steady amount of effort cultivating vegetables all year long, mostly in the marshes, with less work being done in May.
Raising animals
Respondents noted that they are only raising small livestock: goats, chickens, rabbits, ducks, dogs, cats, pigs, guinea-pigs, guinea-fowls, turkeys, and pigeons. Women reported doing the least amount of husbandry, and both women and girls did almost no animal care during the dry season from May to August, when food was scarce and the pigs and goats were released to mate. From September to April, pigs were kept in an enclosure and goats were tied up so that they would not eat the seeds during planting, or the harvest of crops or vegetables. Women noted that they feed their pigs fofou and vegetables, but that it was difficult to find the money for this. Men and boys reported doing more year-long husbandry, with periods of intense work from September to April, during the rainy season. They noted that their animals often became very ill and died during the months of July and August, during the dry season, and that others in the village often stole their animals when theirs died. Men and boys attributed animal death to the fact that they don’t have durable enclosures, they lack food and pharmaceutical products to keep them healthy, and don’t have enough veterinarians to care for the animals during crisis months. They indicated needing a better understanding of good practices for raising animals.

Income
Women, men, girls, and boys all reported receiving their highest revenue in September, December, and January, with girls reporting additional revenue in June and July. The rest of the year, they earn very little income. In September and December, boys and girls sell their animals – often pigs and goats – to pay for school fees and the end-of-year festival. Girls noted that their chickens often produce well in May, and that they also sell wood during the year for income. Boys noted that they will also sell their animals at other times in the year as emergency funding in case a family member is in need. Women’s income is tied to their sale of corn, cassava, peanuts, beans, vegetables, and small livestock. Men similarly received income during harvest months.
Spending
Women, men, girls, and boys all spend the most in September, when they are buying seeds and other inputs for their fields and paying for school fees and materials. Men and boys reported spending highly in December and women and girls in January for the Saint Sylvester end-of-year Festival. Girls noted that they bought new clothing for the new year. Boys indicated that in April, they also had to pay for state examinations at the end of the school year.

Availability of clean water
For those respondents living in a ‘Village Assaini’, clean water was available for most of the year, with possible drops in availability during the dry season. Others noted that their water sources were dirty, explaining that pigs from the village were allowed to wash themselves in it.

Availability of diverse food
All respondents noted high availability of diverse foods in December and January, during harvest, and lack of food and malnutrition during the rest of the year. Girls and boys felt that they had access to diverse food longer into the year, until March and May respectively. Girls noted that they could access vegetables in the marshlands. Women noted that harvests during Season B, the dry season, often failed or yielded very little.

Illnesses and health needs
Illnesses and health needs predominated for all respondents during the dry season, and notably from May to July. However, women reported becoming most ill in June, and then in September and October when the seasons changed. During the dry season, respondents reported often getting the flu, malaria, fever, and suffering from loss of blood and malnutrition.

Conflicts and disagreements
All respondents found that conflicts and disagreements in the community were most prevalent during August and September. During this time, there were more conflicts over field and land boundaries and over food availability. Disagreements related to customary powers were said to occur throughout the year. In some areas, conflicts predominated in areas where diamonds were found.
Social activities
Women reported the most social activity throughout the year, primarily related to religious and agricultural groups, such as the Mamans Catholiques, Mamans Protestantes, neighborhood savings groups, and farmers associations. Some also attend community relay meetings. Men reported attending monthly community meetings, health and evangelization program activities, and community relay meetings, but at lower frequencies. Girls and boys also felt they had no regular social activities during the year. However, girls noted activities during March, the month of the woman, and reported attending youth groups and choirs at church.

Security concerns
Insecure Spaces
Women, men, girls, and boys were each asked to map out the areas in their community in which they spent most of their time, indicating those areas in which they felt safe and those in which they felt insecure. A clear picture of the riskiest areas emerged, with environmental and criminal elements emerging.

Roads were identified as a high-risk environment, especially for women and girls. As one woman noted: “women especially are victims of rape and theft even when they are traveling in large numbers on the road.” Girls noted that when they went out to collect wood or water they were afraid of being kidnapped, robbed, or beaten on the road. They were also afraid of falling in ravines and being bitten by snakes. Thieves and assassins were said to hide in the bushes, and the isolation and lack of lighting on the roads caused many respondents to feel at risk. Women noted that security barriers on the road were a financial impediment; they were forced to pay police officers each time they crossed. Men also felt at risk when they encountered barriers: “on the road to Boya, goods are taken from all those who pass the barrier, in cash or in-kind.” Both men and women noted that they will sometimes take shortcuts to get to other villages, but do not feel safe on these routes: “the brush between the two villages constitutes a great danger. Thieves take advantage of people on these roads and steal their money. But around the village, we fall under the control of the ‘groupement’.”

Fields were also seen by all respondents as areas of risk, for reasons similar to those that made roads insecure. Lack of lighting, isolation, and the presence of bushes in which criminals could
hide all put respondents at risk of theft and abuse, and put women and girls at risk of rape. Many mentioned that militias and the military were also perpetrators of violence against women and girls.

Large rivers presented a clear danger, where no accessible bridges existed. Women, men, girls, and boys crossed rivers with their harvest and goods, which were sometimes swept away in the current; if the current was strong, it could overwhelm and kill them. Rivers were also seen as spaces in which militias could be found: “insecurity is outside of our village, and more precisely at the river Lubi where there are militias from Kamuena Nsapiu,” noted one group of boys. Boys also noted the presence of snakes and crocodiles in and near the rivers.

Men were the only ones who felt uncomfortable in markets, for both financial and security reasons. “At the market, there is a fee of 200 FC per person,” one group noted. Another noted that you have to cross insecure zones in the brush to reach the market in Boya. They were also not comfortable with the presence of militias and the military.

Respondents listed areas of particular concern:
- **Rivers:** Kashola, Lubi, Lubilanji, Movo, Nyingidi
- **Roads toward:** Bena Lubashi, Bena Nyandu, Benga, Boya, Cijiba, Kaponde, Lukalaba, Miabi, Mbuji Mayi, Tshijiba, Tshilundu, Tshintshianku, shortcut from Bakua Sumba to Ciaba
- **Fields:** Bena Ntambua, Sivone, Trois maisons, “Musulmans”, Alexis
- **Farms:** SEL
- **Mines:** SACIM

Secure Spaces
Respondents also identified spaces in which they felt at ease and secure. For women, men, girls, and boys, the most highly cited were at church, at school, and at the health center; all additionally felt safe in the spaces in which they watch or play football games. The market was a safe space for every category except for men.

The criteria for safe spaces included the presence of authority figures, either the village chief or other trusted adults (in the case of girls and boys); high density of homes and population; and solar panels for lighting. Boys in particular noted that churches and the chief’s residence were places in which they could escape being arrested or attacked: “church, because there, no one can arrest me without the authorization of the bishop.” And: “at the chief’s residence, because with the chief of the village, no one can attack me. Everyone fears him, he has a lot of respect; he represents the state.” For men, safe spaces were those that were under the protection of the state: “Inside the village, there is no danger. If there is insecurity, the chief warns his population that there is danger, be vigilant. The customary entity is under the protection of the state.”

Many of these criteria were felt to be important for the placement of Budikadidi learning centers. It will be essential for the buildings to be placed in a space that is considered secure, accessible, and calm; many suggested that it be built near the village chief or on church grounds. Women indicated that they needed a space in which they would not be interrupted by the children – because it would make it difficult to learn, but also because they felt shame at their lack of education and illiteracy and didn’t want their children to see them learning.
See Annex IV for a Security Checklist that can be used to assess potential program activity sites.

Mobility
All respondents indicated that their primary method of transport was by foot, although those with the means could hire bikes or motorcycles to help them carry their goods to and from the market. When asked what distance they easily travel during the day, women and girls reported walking distances of up to 10 kilometers (girls) or 24 kilometers (women) to get to and from their fields, the market, and to fetch water and wood. “Everything is difficult for us,” one group said, “We travel long distances to get to the market, to fetch water. There are too many hills everywhere on the road; it’s exhausting especially when we are pregnant. We risk having miscarriages.” Men and boys indicated they went everywhere fairly easily, and most places were within 5 kilometers (boys) to 10 kilometers (men).

All women said they must ask permission of their husband before leaving the house. They all ask for permission to go to the market, 83% ask permission to go to the fields; 67% to go visit family or friends, fetch water, or go to church; 33% to go to the health center; and 17% to fetch wood, go to the mines, go to another village, or go see a football game. Girls all ask permission of their father (50%), their mother (17%), or both parents (33%) when they leave the house. They seek permission primarily to go to the market or seek out peanuts or other products to sell (67%). Others noted that they must also get permission to go to choir, visit family or friends, fetch wood, go fishing, and visit other villages (17%). All boys said they sought permission from both parents when they left the house, primarily for soccer games (83%), but several groups also sought permission to fetch water, go to church or school, go for walks, or go to the Cine Video (17%).

Violence against women and girls
Budikadidi anticipates engaging key community leaders and older women to take leadership roles in addressing issues of violence against women and girls, including domestic violence, child marriage, and adolescent pregnancies.

Willingness to speak out on gender-based violence
All respondents recognized that their communities faced issues of domestic violence, and a majority recognized issues of child marriage (100% of religious chiefs, 75% of community chiefs, and 92% of grandmothers) and adolescent pregnancy (100% of religious and community chiefs, 83% of grandmothers). Most already spoke to their congregations, communities, and families about these issues.

Religious chiefs were most vocal about domestic violence (100% address the issue), which they report addressing during church meetings, in their sermons, in youth groups, and in mothers’ groups. Some also addressed the issue during Women’s Days, in father’s groups, in informal conversations, and through door-to-door house visits. Religious leaders spoke out less about child marriage and adolescent pregnancy (17% and 42% respectively have not addressed). When asked why, they said that they had not yet reasoned on the problem, didn’t have knowledge on the subject, or that there were no cases of it in the congregation. Those that did speak out, did so through church conferences, in sermons, speaking to both young girls and boys as well as
the community, and during festivals dedicated to the holy family. On the issue of adolescent pregnancies, they tried to explain the negative consequences for girls.

Community chiefs were also most willing to speak out on issues of domestic violence (92% have addressed), but less on issues of child marriage and adolescent pregnancies (83% and 67% have addressed respectively). Adolescent pregnancies are rare in our community, they said, and “it’s the work of nurses who know the subject better. I have not been trained to do this work.” As child marriage is prohibited by law, chiefs noted that “every time, when parents who allow their children to marry early are known, they take flight and move from the neighborhood out of fear of being pursued [by the law].” Some chiefs designated religious leaders to speak on the issue to their congregations.

Grandmothers were almost all willing to speak to their families on all issues (at rates of 92% for domestic violence and child marriage, and 100% on adolescent pregnancies) but raised significant concerns about their own power of influence and vulnerability. As one noted: “if we dare to speak of domestic violence, and violence against women and children, we will be called witches, because this is a village in which some people have no ethics.” Another acknowledged that older women do not have much influence in the community: “We have the opportunity to counsel, but in some areas, we are listened to, and in others even we are not considered, especially when we are poor.” They worried about their own safety speaking out on cases of child marriage: “We avoid sometimes interfering in the problems of others. You can catch death in a problem that is none of your business. Especially when the father needs the dowry.”

**Domestic Violence**

According to all three groups, domestic violence had several root causes, including alcoholism and lack of education and illiteracy. Victims of violence were blamed for the aggressions perpetrated against them: women’s bad behavior, including their lack of submission and respect, and infidelity, were said to be a cause. Grandmothers noted that violence is often perpetrated against women during family bereavements. Interviewers later confirmed that it is common for women whose husbands have died to be beaten by the man’s family, on the pretext that the widow’s witchcraft killed her husband. Religious chiefs felt that money management could be the cause of violence: “principal causes are the management of resources and disregard of the family budget, insubordination and lack of submission [of the woman].” Children were also blamed for the violence perpetrated against them: “when children’s needs are not met, they become disobedient, rebellious, and this brings violence against them.” Violence against children included parents’ practice of depriving them of food as a form of punishment.

**Child Marriage**

The root causes of child marriage were identified by all as based in the dowry system and driven by poverty. The transfer of money or goods in exchange for the labor and reproduction of young girls is an economic system in which a web of family members profit, and which young girls themselves perpetuate as an indication of their own worth and value. Fathers were seen as primary decision-makers in the marriage of their daughters, but a number of other family members were also identified as influencers, motivated by their share of the dowry money:

- “The father of the girl incurred a debt that he was going to pay through the dowry of his daughter who is not at the age of marriage.”
- “The father of the girl ‘ate up’ the dowry of another girl in the family that needed to be paid back, so the girl must now enter into marriage too young.”
- “The father needed money to resolve a problem.”
- “The son of the father is already at the age of marriage, but there is a dowry problem, so the father will send the young sister into an early marriage to allow her brother to marry also.”
- “It’s the desire of women who seek to use up the dowry money during the prolonged absence of their husband.”
- “The grand-father wants the dowry.”
- “The dowry to be given to those who have a right to it.”
- “It’s unemployment and poverty. [Boys] lack money to pay the dowry, so the way to get a woman is to impregnate her. At that moment, the girl will be abandoned into the family of the boy.”

Girls were also seen as the cause of their early marriage: they were said to make the decision themselves to marry early, and spent time with the wrong crowd. Religious and community chiefs recognized that girls’ lack of education and non-attendance at school were tied to early marriage. Grandmothers perpetuated the victimization of women in their assessment of girls’ behavior: “the girls themselves can behave badly and ‘catch’ a pregnancy and the parents will be forced to bring her into the family the perpetrator where they will ask for the dowry.” Mothers were also blamed for their daughters’ actions: “It’s the negligence of mothers to control their girls,” or “it’s the influence of the mother.”

Adolescent pregnancy
Poverty was seen as the primary driver of adolescent pregnancies, along with a lack of adult supervision, parental neglect, lack of education, and again the bad behavior of girls who choose to spend time with the wrong crowd. Girls were said to play an important role in the household, and were often relied on to bring in money from small sales: “It is the negligence of her parents who wait to be fed by the girl who has no means,” and “because of the parents’ destitution, who let her sit on the avenue selling peanuts late into the night. During this time, the parents are already asleep and the girl is at the mercy of young people.” If girls’ basic needs were not met, they were said to fall for the lies of boys, either that they would marry them or pay for their needs. Several respondents noted the opportunity for young people to get pregnant when they take part in choir groups at church, which were said to take place in the evening. The influence of pornographic films was also noted, particularly by religious leaders.

Opportunities to reduce gender-based violence
All respondents felt that the best way to reduce these particular forms of gender-based violence would be through sensitizations and trainings, as well as through their counsel and advice to couples, adolescent girls and boys, and parents.

All respondents favored behavior policing strategies. Community chiefs noted their role as arbitrators and recommended punishments for those who perpetrate violence and child marriage: “We convene the concerned parties, we judge them, we counsel them, we sanction them with chickens so that they can conform. If they don’t conform, the sanctions will be serious (goats).” Religious chiefs agreed with proposals to police the behavior of their congregations: “the state and parents must forbid young people from seeing pornographic films
and not go for walks at night,” and “we repudiate couples who do not listen to the counsel of the church.” One favored excommunicating pregnant teenagers from the church. In cases of adolescent pregnancies, grandmothers also favored policing the bodies of young women: “Have reunions with girls. During these reunions, we will show them the consequences of their behavior. And organize periodically a breast control to see which ones are pregnant and which ones are not. They will abstain themselves because they will be controlled by us.”

Grandmothers also underlined the role of mothers, who were blamed for not controlling the behavior of their daughters: “control [the girl’s] movements; this is the duty of the mother,” and “[we must] convene reunions with the mothers of the girls, as they are also to blame.”

Opportunities to reduce violence primarily targeted the girls themselves rather than engaging men and adolescent boys as elements of the solution. In cases of child marriage and adolescent pregnancy, girls were seen as the ones to be trained, met with, and supervised. Men and boys were also brought up, primarily in the context of sanctions: “the grandparents must assemble the boys, as they are the authors of early pregnancies, and propose sanctions for the perpetrators.” Religious leaders felt they should “preach to husbands so that they can accept [women] as they are,” an argument that also served to implicate women in the violence against them.

Grandmothers showed interest in holding family reunions and meetings with both girls and boys to advise them – they even suggested convening grandparents to refuse dowry for their grand-daughters – but as a whole, transferred responsibility for action, and risk, onto the state and community and church leaders, who they felt had more power to act and more influence: “the State must intervene, and the Chief must sensitize parents to enroll their daughters into school instead of sending them into early marriages.” They said: “we must implicate pastors and priests to sensitize families in our communities,” and “[we must] meet with the customary chief, who will set the course of action to take in the village.” They also advocated the dissemination of information on the country’s GBV laws and the rights of women and girls.

Both community and religious leaders also recommended revenue-generating activities to address poverty as a root cause of violence against women and girls: “technical support with agricultural inputs to increase agricultural production and decrease hunger, this could avoid all sorts of family violence.” Religious and community leaders recommended keeping girls in school to avoid early marriage, and providing them with stipends and financial incentives for good performance: “take on girls who have distinguished themselves at school. The next year, they should not have to pay; the school should give them a stipend.” Stipends were also recommended for girls with no financial support from their families. It was recommended that parents also be trained on revenue-generating activities, and that women be trained into professions. Community leaders felt they could best reach their communities in the context of development activities: “we want to organize farmers and breeders into structures, and from there we can regularly counsel them.”

See Annex V for a list of Small Doable Actions leaders can take to promote gender equity.

**GBV Trainings**

A sizable minority of religious leaders (25%) and community leaders (17%) had already received training on issues of GBV. Only 8% of grandmothers had received similar training, received
from Caritas. Religious leaders had been trained by the church and NGOs: the Catholic National Bureau of the Child, the Catholic Church: Justice and Peace, the UN Stabilization Mission in the DRC (MONUSCO), and Save the Children. And community leaders received their training from the state: the Boya Sector Bureau and the Security Council. Although most respondents couldn’t remember when the training took place, community leaders said theirs had taken place in 2016, and one religious leader said he received GBV training every year.

**GENDER-RELATED OPPORTUNITIES**

**Effective communication**
Women, men, girls, and boys have different access to communication methods, as well as to trusted advisors on issues targeted by the program, such as health, nutrition, agriculture, and education. Successful programming will target each population group and their trusted advisors with the communication method most likely to reach them. Radio stands out as the most widely accessible and used method of receiving information across categories and topics. Men and boys broadly have access to a wider and more specialized and powerful circle of advisors. Women and girls often sought out counsel closer to home.

*Use of mobile phones*
Mobile phones were not seen as a primary method of receiving information by any group. However, it was listed as method for men seeking information on educational opportunities and boys seeking information on entrepreneurship (17% each). Use of mobile phones to disseminate information, such as with 3-2-1 messaging, may require additional behavior change activities or messaging to ensure uptake.

**Health**
All population groups receive health-related information predominantly from health centers and on the radio and most receive health information in community reunions. Men also go to church for health information, as do women and girls. Boys, and to a more limited extent girls, receive health information through the television or at the cinema.

All groups trusted nurses for health-related counsel. Men (83%) and to a lesser extent women (33%) also trusted traditional medicine practitioners, “tradipraticiens”, as well as religious leaders and community relays. Mothers and grandmothers were also trusted advisors on health issues, as well as fathers and neighbors.

**Sexual and reproductive health**
This question was asked only of adolescent girls and boys, for use in youth-targeted health programming. Girls receive information on sexual and reproductive health primarily from the radio, at the health center, from family and neighbors, and at church. Boys noted that they have very little access to information on sexual and reproductive health, but what they do receive is from the radio, on posters, at health centers and community meetings.

Grandparents play a crucial role in teaching young girls and boys about sexual and reproductive health, and are the primary trusted advisors for adolescents. Girls have a limited circle of trusted advisors based in the family: their grandmothers, mothers, and older sisters. Boys reach
out to a much wider circle for advice: their grandparents, mothers, fathers, teachers, religious leaders, and nurses.

On questions about puberty, adolescent girls go to their friends first, followed by their grandmothers, mothers, and older sisters. Boys go to their grandmothers and grandfathers, mothers, fathers, and teachers.

**Nutrition**

All groups receive nutrition information on the radio and the health center, and most from community meetings and neighbors. Girls note that they find nutrition information on posters and seek it out from family members. Men mention churches as sources of nutrition information and boys note the relevance of television/cinema on the topic.

Mothers and nurses were seen as the most trusted individuals for information about nutrition across all groups. Men additionally sought out community relays, their own fathers, friends experienced in the field, and grandmothers. Women and girls’ sources of information on nutrition were restricted almost entirely to their immediate families: elder siblings, mothers, grandmothers, and to a lesser extent nurses. Boys additionally sought out community relays, their fathers, elder siblings, and neighbors.

**Family relationships**

Again, radio stands out as the primary source of information on household relationships, next to the church, neighbors, and community reunions. On family issues, men more than women tended to seek out advice and information outside the family, from village elders and community chiefs. Women tended to remain within more restricted circles and at church.

Religious leaders and mothers (in-laws) were the most trusted advisors on issues of family relationships. Women predominantly found advice from pastors, their parents, mother-in-law, and neighbors. Men also predominantly sought advice from pastors, as well as community chiefs and village elders, and to a lesser extent neighbors, friends, grandparents, and fathers. Girls sought out their friends primarily for advice, but otherwise were limited to family members: elder siblings and mothers. Boys had a broader range of counsel, sought from community chiefs, mothers, fathers, grandmothers, and grandfathers.

On issues of marital conflict, religious leaders were the primary source of trusted advice across all groups except for women. In subsequent data validation sessions, it was noted that women will often limit their visits with pastors in order not to be seen as engaging in an inappropriate relationship. Women who spend too much time with a pastor are sometimes called “wife of the pastor.” Worrying about women’s purity — as opposed to male purity — limits women’s access to trusted advice. Otherwise, women primarily received advice from their in-laws and the elder brother of her husband rather than their own mothers or families, which they separate from when they become married to join the husband’s family. Men sought advice from family, as well as outside parties, including neighbors and the community chief. Boys also sought counsel from neighbors and the community chief, as well as their mothers. For girls, pastors were the primary source of advice, but a few also listed their in-laws, neighbors, and mothers as trusted advisors.
Education
Information about education opportunities for children and adolescents was received primarily from the radio and from the schools themselves, as well as at church. Men reached out to their families for information, while girls found it on posters, and both girls and boys saw television/cinema as a source.

Mothers, fathers, and teachers stood out as trusted advisors on questions of children’s education. Women, men, and boys also listed religious leaders and school directors as individuals they trust. Men would additionally reach out to grandparents, community chiefs, and NGOs for advice. Boys would additionally seek out their grandparents. Girls had a more limited circle of advisors on their education, which included their mothers, fathers, grandmothers, and teachers.

Agriculture
All respondents had access to agricultural officers and most had access to the more highly trained agronomists (all except boys). They also all received information on the radio and from neighbors. Men sought out information from NGOs as well as old and experienced farmers in the village. Men and boys were the only ones to cite themselves as sources of information on agriculture – they trusted their own judgment and experience. Women and girls sought information from community chiefs.

All respondents placed trust in the advice of agronomists primarily. Men additionally trusted other farmers in the village, friends with experience in agriculture, neighbors, elders, and agricultural monitors. Women had a more limited circle of trust that included neighbors primarily and to a lesser extent agricultural monitors. Girls reached out for advice to agricultural monitors and their family: mothers, grandmothers, and fathers. Boys similarly trusted family members, but their circle extended to agricultural agents, village farmers, and neighbors.

Raising livestock
Radio and neighbors were the primary sources of information for all groups on the raising of livestock. Men would additionally seek out local farmers, village elders, veterinarians, and NGOs for information. Girls and boys had access to agricultural agents and girls also sought out local farmers and NGOs.

Entrepreneurship
As for many other issues, the radio and neighbors were primary sources of information for entrepreneurship. Men, women, and girls also reported finding information on entrepreneurship at church and from NGOs. Boys found information on posters and television/cinema, and girls from development agents as well as television/cinema. Men reached out to their friends for information on starting a business.

When women, men, boys, or girls sought out trusted sources for credit or information on credit, all trust NGOs primarily. Men additionally would seek out informal credit groups. Women would seek out their neighbors. Girls would go to informal credit groups and development agents. They also noted the importance of the Association of Tradeswomen. Boys sought out informal credit groups and religious leaders. The church, and nuns in particular,
were said to play a key role in savings and credit groups, where they were sought out as treasurers and trusted for their assumed ethics and integrity.

Trusted sources on starting a business were limited. Women went primarily to their neighbors and friends; and girls to their mothers and friends, as well as to development agents. Boys and men had wider circles of trusted advisors that included neighbors, community chiefs, village farmers, and religious leaders. Men additionally sought out friends with experience in entrepreneurship and mothers. Boys additionally sought out their teachers.

**Leadership and political life**

Women stood out as not only having the fewest sources of information on leadership in the political sphere, but also for rejecting the notion that they would or should seek out this type of information. Several noted that they had no interest in politics. Girls did not display the same aversion, and received information on politics through a number of sources, including the radio, television, school, NGOs, posters, church, and neighbors. Men, who have greater access to traditional power structures, said they could get information from political parties and from community chiefs. Boys found information on political leadership through the radio, television, and neighbors.

If they were to seek political leadership positions, the few women that indicated interest they would seek out advice from the community chief. Men would go directly to the president of political parties, community chiefs, and religious leaders. Boys would seek out community chiefs, teachers, and deputies. Girls also sought out community chiefs and deputies. Boys and men were again the only ones to list themselves as sources of trusted advice on the topic.

**Role Models**

What are the cultural norms around ‘manhood’ and ‘womanhood’ that parents educate their daughters and sons to adopt; which might bolster unequal gender norms or which might we build upon in leadership and life skills trainings with young men and women?

Asking men and women about their own hopes for their daughters and sons, we found that they hope their daughters are respectful, obedient, considerate, and religious. They hope their girls study hard and dress appropriately. Boys are similarly expected to be respectful, studious, religious and considerate. If they are models, they will also be polite, work hard, not smoke weed or drink alcohol, and not engage in prostitution.

Girls and boys, when asked about their own role models, are drawn to both men and women that help others and are successful in business. Boys find their role models in men with professional careers - development agents, doctors, teachers, nurses, school inspectors, and journalists – as well as men with influence in the community: community chiefs and diamond traffickers. Optimistically, girls do not limit their ambitions to the roles prescribed to them in traditional culture or the few examples provided to them by women in their communities. They see both successful women and men as role models for them to follow: territory administrators, heads of state offices, sector chiefs, pastors, school directors, journalists, seamstresses, teachers, nurses, and tradeswomen. Parents hope their sons model themselves after community chiefs, religious leaders, cultivators, teachers, local farmers, abbots, and nurses. Their ambitions for their daughters are much more limited by culture and tradition. They hope
their daughters become wives of chiefs and diamond traders, as well as nuns, businesswomen, farmers, teachers, nurses, and community relays.

**Local language on gendered roles**

Key to shifting responsibilities more equally and fairly within the household and the community is shifting definitions of 'manhood' and 'womanhood' to extend beyond activities that have been deemed masculine or feminine. We sought out words and sayings that exist locally, hoping to find and build on positive language to define women and men who take on activities traditionally held by the opposite sex.

Egalitarian couples were almost universally described positively, and as a model to follow, with expressions like: model couple, peaceful couple, happy couple, the love of Mary and Joseph, in love, couple to copy, sainted couple, perfect union, blessed couple, couple chosen by God, exemplary couple, real friends, brother and sister. Egalitarian couples are also upheld as religious models of right relationship between men and women.

Language to define women taking on male responsibilities was also largely positive and associated with male traits: brave woman, man-woman, more capable than men to keep the household, woman like man, strong woman, unshakeable woman, intelligent woman, model woman, woman-man, pillar of the family, strong arm, courageous woman, woman in whom the family puts its trust, valiant woman.

However, language used to describe men taking on feminized roles, or roles socially attributed to women was broadly demeaning and devaluing, reflecting the lower societal value placed on women: man without value, man-woman, man dominated by his wife, consumer of fetishes, fetish of the woman, man put in a bottle by his wife, man who doesn’t know his place, man without authority over his wife, imbecile, domesticated, lazy, woman in pants, man of his woman, clean man, sick, woman, cat on the veranda. Only one group of adolescent boys used...
positive terms to describe men who took on feminized tasks: exceptional man, man not like other men, man who loves his wife.

Engaging Young Fathers
Our interviews with young fathers sought to understand and identify the areas in which we can promote healthy and egalitarian aspirations as positive forms of masculinity in the community, for possible use in REAL Fathers messaging. We also sought to understand the positive role models and cautionary examples of fathers and husbands in their communities.

Role of Fathers
For young men, fatherhood is primarily associated with their role as household head and provider, primarily in terms of income. A father, in their opinion, was meant to assure their children’s education and development, take responsibility for their family, and ensure the health, lodging, and clothing of the family. Fathers were also meant to work hard and find employment, so they could care for their households.

When asked what they love most about fatherhood, 75% said it was good to have many children and that one’s status in society changed once they became a father (17%). One felt pride in contributing to the growth of the DRC: “I am now a parent who contributes to the growth of the Congo. This pushes me to work harder so that my girl can grow up in good conditions, notably to ensure her food, education, and physical and spiritual development. Young fathers appreciated the fact that their children helped them with their work (67%), and especially the tedious domestic work of fetching water and washing clothing. A quarter of respondents said they enjoyed being together with their children: “the presence of my children pleases me. I used to be called as an individual, but today, the members of the community call me father.”

Community examples of fatherhood
When asked about the characteristics of fathers they admire in the community, all respondents said role model fathers made sure their children were in school. A quarter felt that model fathers satisfied the primary needs of their children, allowing their children to live at ease, and that they lived in harmony and unity with their families. They associated education with children’s ability to find employment, become self-sufficient, and escape the fate of other children in the village: “I know a father that made his children study, and today his children have good behavior, they study, and they don’t go out into the diamond mines like other children in the village.” One admired a father that counseled young men and initiated his children into entrepreneurship: “He is not conflict-prone; he is our great counselor; every time we have problems we consult him. He has put all his children in school and introduced them to entrepreneurship.”

Similarly, when asked about fathers in the community whose behaviors concerned them, 75% of respondents said that alcoholism was a key factor, and led these fathers to insult and verbally assault his children and wife. These fathers did not send their children to school or supervise them, and did not take on their social responsibilities in the community. They also left their families for prostitutes. Respondents were troubled by fathers who become involved in relationships with young girls in the neighborhood or abuse their own daughters. They saw fathers that hit their wives in front of the children. The list of troublesome behavior also
Role of Husbands
The role of husbands was very similar, in their mind, to the role of fathers. Husband need to ensure the essential needs of their wives are met, take responsibility for their family, and ensure their lodging, health, and clothing. They were also meant to work hard and keep their children in school.

Young husbands were also asked about the aspects of marriage they love most. Primarily, they enjoyed the fact that their wives took on domestic tasks that they had to do themselves as bachelors (67%), such as washing their clothes, preparing meals, fetching water, and dressing them. As one noted: “[I love] the fact that my wife takes care of me with regard to my clothing. The work that was once done by me, today I am supported by my wife.” They enjoyed being cared for by their wives. Several also noted that they appreciated being together with their wife, and the communion of ideas and environment of trust that they created. They enjoyed having a permanent dialogue with them. A few noted that they wanted to preserve the fidelity of their wives, as well as their obedience. One said that being married helped him renounce old habits, like prostitution.

Community examples of spousal relationships
When asked to identify the characteristics of couples they admire in their community, young fathers primarily felt that these couples were united and collaborated well together, communicated well with each other, and prioritized the education of their children. Model couples in the community were also said to work hard together and avoid conflict. They managed their resources together and took joint decisions. Respondents noted particular activities practiced by model couples: they often take walks together, share their meals together, and go to church together. Character traits of admirable couples included: love, tolerance, forgiveness, trust, respect, and transparency.

There were also examples of couples in the community that young fathers felt were cautionary tales. In these couples, the most egregious behaviors of the husband were to insult and verbally aggress his wife and children and to abuse alcohol. A quarter also noted cases of husbands that hit their wives, and several described husbands that did not take on their duties as heads of household and take responsibility for family members’ primary needs. Troublesome behavior also included not making joint decisions with one’s spouse, not educating one’s children, using household funds for alcohol, and insulting his in-laws.

Aspirations for their children
Young fathers place primary importance on the education of their children, both girls and boys. At similar rates, they want their girls and boys to study hard and become doctors. A quarter of respondents wanted their daughters to become nuns, followed by teachers and agronomists. Aspirations for their sons were broader – they wanted them to become lawyers, deputies, entrepreneurs, priests, school directors, and more generally useful to society.
**Spousal communication and decision-making**

Despite their admiration of spouses that practice joint decision-making, 92% of young fathers interviewed said that their household decisions are made unilaterally by them. “It’s me who decides, in this household, because I hold responsibility,” one explained. Many adopted the traditional male role of household head and bread winner: “I decide, because I am the one working and I’m the one earning money.” As another described: “It’s me who decides and I inform [my wife]. So when I work I come back with money and I inform her that I have money and I spend it on my own.” There is an understanding of ‘real work’ as monetized work, discounting the reproductive and community work necessary to household and community well-being.

When asked to describe how they communicate with their spouses, 42% said that they talk every day and 50% said they speak together in the evenings after work: “we have a dialogue every evening after dinner to evaluate the day and plan for the future.” One said they speak two or three times a week, and another noted that they talk regularly if it’s necessary, to avoid conflicts. When young fathers do speak with their wives, 58% of them talk about their lives and their future, a third talk about their behavior in the household and the community, and a quarter speak about their children and how to plan for their futures. Respondents also talked to their spouses about how to become self-sufficient, how to ensure their family’s safety and security, and how to organize their household. As one notes: “I speak regularly with my wife every evening, on the events that happened in the neighborhood, and also on our lives and how to protect ourselves; on the way to behave in society.”

**Small doable actions**

The concept of small doable actions, adopted from the water and sanitation sector, focuses on feasible actions individuals can take within their context that if consistently practiced will lead to improvements in quality of life. This concept is not currently used to promote gender equal behaviors, but potential exists for the methodology to help increase joint decision-making and equitable household responsibilities sharing, and promote positive masculinities.

Fathers were asked what small actions they might be able to take to improve relationships with their children and spouses, based on their understanding of model father and husband behaviors seen in their own communities. The concept of small doable actions for household relations was new to respondents and their answers for the most part reflect beliefs about the roles of fathers and husbands: ensure the education, nutrition, clothing, health, and lodging of your children; and ensure the nutrition, health, clothing, and economic well-being of your wife. However, a quarter of respondents said that a small doable action to improve their relationship with their children would be to initiate a regular dialogue with them. Respondents also came up with a number of actions they could take with regard to their wives: be near them so they feel at ease, don’t take on a second wife, initiate their wife into work so she can become self-sufficient, and resolve her problems. One respondent thought he should give his wife everything that she could want. And several said they should love their wives, with all their hearts.

*See Annex V for a list of Small Doable Actions young fathers can take to promote gender equity.*
**Training and Education Needs**

Young fathers were asked to tell us what kinds of trainings they wished they had on parenting or marriage, and what they most wished to learn about. Their answers give us insight into aspirations that break with cultural traditions and current practices. Despite noting that they enjoyed having large families, all (100%) of respondents said they wanted training on family planning. And despite not currently making joint decisions with their spouses, 25% said they wanted to learn the practice. A quarter of respondents also wanted training on how to avoid and treat sexually transmitted diseases.

With regard to marriage, respondents expressed interest in training on good communication skills, self-sufficiency, how to manage a household, and how to enter into a profession. There was interest in understanding nutrition for pregnant women and newborns: “I want good family planning; I also want to learn how to ensure the nutrition of my spouse when she is pregnant and after having delivered, and also that of the newborn. I also want to learn how to reinforce dialogue with my spouse.”

On the topic of fatherhood and parenting, 67% sought out information on strategies for self-sufficiency and how to be a good head of household. Several also wanted to know how to ensure their family’s food security and avoid malnutrition. They wanted to understand how to develop healthy communication with their spouse and children, and how to best raise and educate their children. They were also interested in skills to resolve household conflicts and develop a culture of peace, and ways to conserve fidelity in a marriage.

**REVIEW OF LOCAL ORGANIZATIONS WORKING ON GENDER EQUITY**

We spoke with a dozen organizations working on gender equity in Kasai Oriental that fell into three broad categories: international organizations with strong gender equality frameworks and policies; local organizations connected to international projects, with a good understanding of international gender equality principles; and local organizations working on women’s issues with a gender-blind and sometimes gender-exploitative lens.

Gaps existed in activities targeting gender-based violence and on male engagement. Many local organizations working on women’s issues did not address domestic violence and did not actively engage men in activities – they noted that they reached out to the entire community, which included men, but that men did not usually attend. One local group felt it was not wise to seek to empower women too much – enough for them to take responsibility for their own households, but no further; they were not ready for true self-sufficiency.

**Best Practices**

1. **Engage husbands in their wives’ growth.** Many organizations recognized husbands as a barrier to women’s empowerment, if not engaged from the start and implicated in their wives’ activities. Husbands were said to both actively and passively hinder their wives’ participation in external activities; many denied permission for their wives to leave the house or attend group meetings or activities. Others used emotional barriers: in one case, when women on a project left for a trip, their husbands said they would not eat...
until they returned. The women felt obligated to return early from their trip to cook for their husbands.

2. Engage religious leaders on issues of violence against women and girls. The Kasai region was said to be experiencing a growth in revival and charismatic churches. During data collection, we personally witnessed services taking place every day at all hours, even in the most rural areas. Church growth was also said to be affecting the practice of harmful pagan rituals, including rituals based on violence against women like the torture and beating of widows after the deaths of their husbands. Religious leaders were said to be speaking out on these practices – they were influential and listened to.

3. Prioritize women’s economic independence. Several organizations noted the importance of prioritizing women’s financial independence, which they said would not only provide them with more decision-making power, but also give them credibility when speaking in community meetings and increase the value of their opinions.

4. Facilitate women’s access to information. One organization added a section to their gender training that sensitized women to inequalities in access to information and provided them with a list of places where they could find information, particularly on agricultural trainings and services. Women in this training subsequently joined together and requested a meeting with the Agricultural Inspector to introduce themselves and their needs. They were connected to a program that has helped them form a collective, buy orchards, and receive technical training.

Lessons Learned

1. Customary chiefs have the power to change traditions. One of the primary arguments against change is that it is difficult to shift cultural and customary traditions. What we consider culture, however, is shaped by individuals and institutions in power and can be changed by them. When one group spoke to customary chiefs about the double penalty women face in situations of rape - not only have they experienced physical violence, but they are then repudiated and banished from the village – the customary chiefs decided that it was in their power to change customs. They ended women’s banishment and replaced it with a purification ritual that reunited couples in which a woman had been raped.

2. Importance of literacy for women. Illiteracy was said to be one of the greatest barriers for women to engage actively as leaders in food security programs, making them ineligible for many program positions and contributing to low self-esteem and feelings of lack of credibility. Importance was also placed on meeting women where they are – having trainers go into rural areas and teach women under trees, in informal and accessible areas.

3. Male appropriation. In projects intended to help women build small enterprises, men were said to take their wives’ place. Activities in which women are making money are particularly vulnerable to being appropriated by their male counterparts.
4. **Linkage of married women’s public life with prostitution.** Many respondents noted that married women with active public lives were labeled ‘prostitutes’ by the community. Married women were expected to live private lives, close to home. These were beliefs held by both women and men, making it difficult to engage married women in leadership activities or activities in which they would be expected to speak in public.

5. **Grandmothers must receive training.** When dealing with issues of gender-based violence, including child marriage, many grandmothers were said to believe these behaviors to be normal and were not sensitized to women’s rights or progress in reproductive health. They can easily perpetuate harmful gendered practices if not provided with sensitization and training.

6. **Boys experience gender-based violence.** Several respondents, including a nurse working full-time on gender-based violence cases, noted that the focus on violence against women and girls has eclipsed cases of rape against boys, which tend to be hidden and unspoken of. Boys will often come forward only where there is concern about HIV/AIDS. They spoke of recent cases involving pastors in the Catholic church, but noted that rapes also take place within families and households.

**Legal Context**

Stakeholders were asked about the legal context for gender equality and women’s empowerment, and identified the barriers they felt were most pressing to address. Many saw opportunities and spaces being opened due to the country’s laws on gender equality, the growth of associations that promote the rights of women, and sensitization efforts. The quota system was also seen as key to women’s empowerment in the public sector. However, barriers remained with regard to implementation and women’s property and marital rights and the prevention of gender-based violence.

1. **A strong legal framework for gender equality exists but it is not implemented, notably on the issue of child marriage.** On the issue of child marriage, a great deal of sensitization has taken place across the country and most understand that it is now illegal. However, child marriage continues to be practiced at high rates. If there is consent and a dowry, many families believe they have a right to marry their daughter before the age of 18. Social pressure is exerted on those who report cases of child marriage to the police – they are rejected by the community as witches or sorcerers.

2. **Informal marital unions disadvantage women.** For many, if a dowry has been given the marriage is considered formal by the community. Most couples do not form legal civil unions, even more so women in polygamous relationships. Even when women know their rights, they face social pressure from men’s families not to ask for a civil marriage. Informal unions place women at a disadvantage as men can repudiate them when they want to with no material consequences, as women traditionally would not have access to property or goods held by their husbands. In informal unions, if the husband dies and the couple has no sons, the man’s family can take possession of all his possessions.

3. **Inheritance law and property rights.** Inheritance laws and informal inheritance practices continue to favor men. Women do not inherit land or their husband’s possession upon
his death. When community-owned land is distributed, it is given to men and women are left aside. However, some groups have experience success with women’s land ownership by promoting women’s collective ownership.

**RECOMMENDATIONS**

**Theory of Change Modifications**

1. Placing the burden of change on women who do not have decision-making power in their households puts them at risk of gender-based violence. **Target husbands of care group lead mothers with REAL Fathers or Faithful house activities** to ensure women are not put at risk when asked to make changes in their households that require male engagement, such as changes in nutrition or health behaviors. **Target husbands of women in care groups with peer outreach activities led by male graduates of REAL Fathers and Faithful House.** Ensure that all care group women receive training on CRS’ feedback system, so any negative consequences can quickly be identified and addressed.

2. **Remove grandmothers from public engagement activities to prevent child marriage and adolescent pregnancies.** Grandmothers, who are at more risk of social stigma and punishment due to their lower social status, could instead be targeted as key influencers on adolescent and sexual and reproductive health, where they play an important role in adolescents’ education and with whom they hold a special relationship of trust. Training would be required, however, to ensure they are not transmitting harmful gendered practices or outdated knowledge.

3. **Add boys to indicators targeting reduced adolescent girl early pregnancy and forced marriage.** Boys are frequently forgotten as key stakeholders in the reduction of adolescent pregnancies and early marriage, but have the potential to be natural allies and champions for gender equality, whether in their own relationships or in support of female family members and friends.
   a. IO.1.4.1 Adolescent girls and boys refuse early/forced marriage and refuse sexual relations ‘say no to sex’
   b. IO 1.4.2 Adolescent girls and boys are able to speak up and exchange about early pregnancy/forced marriage to their family

**For Further Study**

1. **Male engagement in care groups.** If the program moves forward without engaging men whose wives take part in care groups, there is an opportunity to advance research on the consequences of lack of male engagement both on program impact and on rates of gender-based violence. One of the first studies to use a comparison group to show the
effect of male engagement in care groups was conducted in July 2017 by PCI on a USAID food security project in Malawi. They found that male engagement significantly increased joint decision-making on infant and young feeding and over household purchases, among other indicators. CRS has an opportunity to build on this research to increase effectiveness of the care group model.

2. **Kasai dowry system.** Child marriage cannot be addressed without an understanding of the dowry system, which many profit from and have strong incentives to perpetuate, including adolescent girls themselves. Targeting just one or a few stakeholders could put them at risk, and a successful strategy will likely involve targeting all stakeholders as a system to end the use of dowries across communities rather than household by household. Further study would be needed to holistically understand who profits from the system and how, as well as alternative incentives that could be used in program messaging and activities.

**Project Design Recommendations**

**Access to and control of resources**

1. Women seek their husbands’ permission to leave the house for most activities during the day, and husbands can be one of the key barriers to women’s program participation. Engage men in their wives’ program participation, securing their approval for the additional time their wives will need to engage in activities and seeking their commitment to share household responsibilities. Connect them to REAL Fathers and Couple Lumiere graduates in the community to ensure their vested interest and minimize sabotage.

2. Men and women currently respond to utilitarian and religious arguments for more egalitarian control over resources. Program messaging can build on these arguments, but must pair them with individual human rights language: that women and men are equal and have the right to equal access to and control over resources, not simply because men want to prepare women for widowhood or because they think it would minimize instability.

3. Adolescent boys emerged as strong advocates for gender equality, as noted above. Consider targeting them alongside girls in life skills trainings to actively advocate for equitable sharing of responsibilities and joint decision-making practices within their households and in their circles of influence.

4. There is a risk that cash transfers given to women will be appropriated by their husbands, who expect to make all household financial decisions and have ultimate control over money, and that the funds will not be used to buy nutritious and diversified foods. Consider working with local credit and savings services existing in the region to help women open individual bank accounts and provide transfers using mobile banking. Or if none exist, work
with women’s ristournes as savings groups that men will not have access to and continue work with couples on the importance of joint decision-making and resource management.

5. Consider encouraging and assisting women in SILC groups to buy and own land as a group.

**Leadership and role models**

6. Women leaders exist predominantly in farmers’ organizations, church groups, and women’s groups. Consider recruiting in these groups for adult literacy classes and leadership training, in addition to anticipated recruitment efforts in SILC groups, CACs, and care groups.

7. A minority of women are invested in perpetuating the current system of inequality, as seen in the access and control exercise; women were also seen as barriers when they criticized and failed to support women leaders. In leadership training modules, address the issue of women not supporting other women, reframing women’s progress from a zero-sum game to a situation in which all women and their families benefit from women’s empowerment. This same reframing can be used with men.

8. In life skills training and mentoring activities, encourage girls and boys to consider both male and female role models, although the encouragement of opposite sex mentors should be done cautiously, if at all, and with security parameters in place to address young girls’ vulnerability to transactional sexual relationships with older men, notably when the girls or their families are unable to meet their basic needs.

9. Men believed one of the root causes of women’s lack of leadership was their inferiority complex or lack of self-worth. Use caution with this explanation. High self-worth and confidence will not necessarily be enough for the community to see women as credible leaders, because women face a higher credibility threshold than men. Men automatically have the right to speak due to their male status; women have to prove themselves. A successful strategy to increase women’s leadership will not only address women’s skills and confidence but engage men in their assumptions of public credibility and secure their commitment to supporting women leaders through practical actions: giving women chairs to sit in at meetings instead of making them sit on the floor; not interrupting women when they speak; following directions when women leaders make decisions; and using words of affirmation and encouragement when women speak up in public.

10. In all access road and other construction activities, consider including a quota to hire 50% women across all position levels. Make sure to include sexual harassment and abuse of power training for all construction teams. Women have shown interest in learning and performing as construction workers, but face barriers in the form of sexual harassment on the job site as well as securing their husbands’ or fathers’ consent.

**Time use, roles, and responsibilities**

11. Fridays were identified as the best day for women to participate in program activities; other household members had more flexibility. Program staff confirmed that Fridays were a day of rest for many, during which family needs were cared for. However, activity times will need to be negotiated locally and should be paired with efforts to shift household responsibilities and provide women with time- and labor-saving techniques.
12. Decision-making on household finances was identified by community leaders as a trigger for conflict and domestic violence. Consider planning Faithful House and SILC modules on joint decision-making and budgeting to take place before and during months in which men and women receive the most revenue and spend the most: September, December, and January.

13. Consider including adolescent girls and boys in gardening activities, as they contribute to the maintenance of homestead gardens. Girls in particular are responsible for gardening at home and in the marshlands at consistent rates all year.

14. Individuals with privilege are often unaware of that privilege (as seen with men who were unaware of the amount of rest they received compared to their wives). However, being exposed to information on time use and relative access and control can increase awareness among men and boys and trigger commitments to social change. Consider using gender analysis findings and visualizations in Couple Lumiere, REAL fathers, care group, and life skills sessions to establish a base awareness of inequities in the community.

15. Young girls stand out as primary caregivers for children during the day; however, the program should not reinforce this trend by targeting them for caregiving assistance, but rather continue to encourage young girls’ school attendance. Households and communities need to have conversations about child care that include community-wide, collective child care solutions.

Security issues
16. Adolescent girls and young women are vulnerable to transactional sexual relationships with older men, notably when their basic needs have not been provided for. Engaging young women in SILC when they do not have formal or steady forms of revenue may place them at risk of similar abuse of power as a result of participation in SILC activities, which require personal investment. Consider the use of stipends to mitigate this risk.

17. Use caution not to limit women’s opportunities and mobility in the name of security, but rather engage communities in finding solutions that respect women’s right to take part in activities outside the home.

18. In activities to increase the use of high impact farm-to-market roads, which include bridge construction, consider prioritizing the building of bridges over rivers identified by program participants as necessary for access to markets, farms, and fields, and particularly dangerous to cross: the Kashola, Lubi, Lubilanji, Movo, and Nyingidi.

19. Create a GIS mapping of all areas specifically recognized as dangerous by participating communities and identify risk-mitigation strategies for all participants being asked to travel along dangerous routes for program activities.

20. Safe spaces for women and adolescent girls will be places with a density of population and houses, close to the center of the village, a short distance from their homes, with solar panels and lighting, and in which, for adolescent girls, they are being supervised by trusted adults.
**Violence against women and girls**

21. Add modules on alcohol consumption as well as child marriage and adolescent pregnancies to Faithful House curriculum. Fathers are a particular target both as perpetrators of alcohol-fueled abuse and as key decisions-makers in their daughters’ education and marriage. It will also be important to shift responsibility for girls’ behavior from the mother only, to the parents as a unit.

22. Add sessions on localized forms of gender-based violence to trainings of community and religious leaders, including violence against widows and practice of food deprivation as punishment for misbehaving children. Propose alternatives to repudiating adolescent boys or girls from the church or village in response to adolescent pregnancies and child marriage.

23. The proposed life skills curriculum is gender-blind and must include sessions on gendered power dynamics in the Kasai, so adolescent girls and boys are better equipped to understand the context in which they make their decisions and pathways to change. Girls will face different hurdles than their male counterparts and have different vulnerabilities.

24. In line with recommendations above, if we are asking girls to abstain from sex to avoid early pregnancies, we should be targeting boys with the same counsel, or risk reinforcing harmful gendered norms about female purity and male unaccountability. Also, asking girls only to refuse sex and early marriage places the burden of responsibility for action on individuals with the least power to affect change and most vulnerable to repercussions that come with social change action.

25. Adolescent girls’ power to refuse sex and early marriage can be increased beyond individual knowledge to individual skills in negotiation with their parents, as well as by connecting them to women’s groups working to protect the rights of girls, to which they can turn when their individual negotiation power fails.

**Effective communication**

26. Prioritize the use of radio for the dissemination of information to all group types across topics.

27. Cell phones are not currently being used by any group to access information. Uptake of cell phone-based literacy services as well as 3-2-1 messaging may require additional behavior change efforts.

28. Consider training *tradipraticiens* to work with men and women on improved health and nutrition practices, as they are used and trusted on health issues, especially by men.

29. Consider the use of cinema and phone-accessible videos for messaging on gender-equitable relationships and behaviors, targeting men and boys (cinema) and girls (phone).

**Use of key influencers**

30. Consider using grandmothers and grandfathers as mentors in life skills training for
adolescent girls and boys on sexual and reproductive health issues. However, make sure they receive rigorous training and follow up to ensure they are not perpetuating unequal gender norms and outdated or unhealthy practices.

**Positive masculinity**

31. The term ‘responsible’ emphasizes men’s duty, which triggers masculine norms of being the ‘provider’ and ‘protector’ for their families and similarly increases the norm of male control over the household. This runs counter to efforts to promote joint decision-making and increased female control over resources. Consider shifting the emphasis from ‘knowledge on responsible parenting,’ which uses guilt as a motivator, to ‘knowledge on engaged parenting and partnership,’ which is aspirational and triggers more egalitarian norms.

32. When engaging young fathers, shift from a ‘role deficit approach,’ which focuses on ‘fixing’ men and is based on women’s needs in relation to the family, to an approach that acknowledges men’s experiences, perceptions, and desire to be good fathers, in the context of gender equality goals.

33. Build on young fathers’ desire for training on family planning methods, nutrition and health, household management skills, joint decision-making, and healthy communication skills. Encourage their prioritization of children’s education, and notably that of their daughters.

34. Radio sketches about early pregnancy and forced marriage should not just cover the negative impact of the practices, but should appeal to parents’ aspirations for their sons and daughters to be educated and give back to their communities, which is more likely if they keep their children in school and make sure their basic needs are met. Radio sketches should prioritize fathers as a target audience, as they have key decision-making power over their daughters’ education.
BIBLIOGRAPHY: TOC LITERATURE REVIEW


Salud.


ANNEX I: Work Plan

BUDIKADIDI GENDER ANALYSIS WORK PLAN

BACKGROUND AND PURPOSE

Under the FY16 Title II Development Food Assistance Project for DRC, Catholic Relief Services (CRS) is leading its partners National Cooperative Business Association Cooperative League of the USA (NCBA CLUSA), Caritas Kananga, Caritas Mbuji Mayi, Réseaux Femmes et Développement (REFED) and Human Network International (HNI) to achieve sustained nutrition, food security and economic well-being outcomes in four rural health zones in the provinces of Kasai Central and Kasai Oriental, through Budikadidi, an integrated multi-sectoral project. To support the equitable achievement of program outcomes Budikadidi is implementing a cross-cutting, transformational gender strategy that supports the systemic reductions in gender barriers at community and province level to underpin individual and household changes in perceptions and practice. Budikadidi is using positive masculinities, improved intra-household communication, greater women’s representation in decision-making structures, and reduced acceptance of Gender-Based Violence (GBV) and adolescent marriage to improve women’s control over household resources, leading to better agricultural, healthcare and nutrition outcomes.

Budikadidi is working to create durable social change by encouraging positive norms that support equality while addressing negative behaviors, both of which will be revealed through a critical examination of underlying causes of gender inequality. CRS recognizes that women, men, boys and girls may experience the same surroundings differently, have differing roles and responsibilities and often unequal access and control of assets and resources. Moreover, CRS understands that conducting a gender analysis allows for a deeper understanding of gender dynamics that can either hinder or support effective and successful project implementation and that without such analysis, critical assumptions can be overlooked. Understanding the underlying causes of gender inequality, norms and dynamics and identifying positive norms and influencers are key to effective implementation of the Budikadidi approach. Consistent with CRS’ Global Gender Strategy (2012) and USAID’s Gender Equality and Female Empowerment Policy (ADS 205), Budikadidi is conducting a gender analysis during the year one refinement period.

The gender analysis will be closely aligned with Budikadidi’s Theory of Change, working specifically to identify gaps in knowledge, evidence or context-specificity related to gender barriers or opportunities and then to develop specific tools to delve deep into understanding the most pertinent.

The overall purpose of Budikadidi’s gender analysis is to inform the content, integration and implementation of the project’s gender strategy by achieving the following objectives:

1. Gain a greater understanding of the root causes of gender inequality and its impact on food security, nutrition and livelihoods in targeted communities by seeking responses to a select number questions refined from a review of Budikadidi’s Theory of Change;
2. Based on gender analysis findings, refine Theory of Change, if necessary and make strategic
recommendations for appropriate and effective implementation of gender transformative interventions;

3. Support integration of key and relevant recommendations into key planning, Monitoring, Evaluation, Accountability and Learning (MEAL) and implementation processes; and

4. Build capacity of consortium members to analyze and use gender analysis findings through strategic participation in gender analysis process and staff training workshops

**GENDER ANALYSIS RESEARCH QUESTIONS**

The gender analysis will seek to answer three key research questions, and related sub-questions:

I. What are the context-specific gender-related *barriers* that could affect the sustainable achievement of Budikadidi objectives as indicated in the ToC?

   a) What resources do women, men, girls, and boys have access to and control over? How do they interpret and respond to the differences between males and females?

   b) Where are women and girls taking leadership roles in their communities and what barriers do they face?

   c) How do women, men, girls, and boys spend their time during the day and seasonally? How are roles and responsibilities divided between them?

   d) What activities are most burdensome to women and what time or labor-saving devices could be used to reduce their time poverty?

   e) How do women, men, girls, and boys receive important information in the areas of health, nutrition, relationships, education, agriculture, livestock, small business, and leadership?

   f) Where are the spaces in which women and girls feel safe? What are the characteristics tied to safety for women and girls?

   g) What are the drivers of gender-based violence in the community, particularly in the forms of intimate partner violence, child marriage, and adolescent pregnancies?

II. What are the context-specific gender-related *opportunities* that could affect the sustainable achievement of Budikadidi’s objectives as indicated in the ToC?

   a) What individuals and groups are most influential over positive behavior change for women, men, girls, and boys in the areas of health, nutrition, relationships, education, agriculture, savings, small business, and leadership?

   b) What forms of support would be most helpful to encourage female leadership in community decision-making structures?

   c) What positive character traits are tied to male and female role models for adolescents and young parents?

   d) What forms of gender-related language and stories could be used to promote female empowerment and gender equality across the program?

   e) In what ways could key influences such as community leaders, religious leaders, and grandmothers help reduce the incidence of gender-based violence in their communities?

   f) What positive aspects of masculinity do young fathers aspire to in their relationships with their children and partners?
III. What organizations and networks currently exist in the region and operate in the areas of female empowerment and gender equality? Where might the project build on their progress?
   a) What lessons have already been learned about what works and doesn’t work in the areas of female participation, women’s and youth leadership, gender-based violence, and positive masculinities in the region?
   b) What is the legal context in the region with regard to gender equality and what laws are most problematic for the advancement of women and girls?

The final gender analysis report will also include an annex with the following items, among others:
- List of recommended time or labor-saving devices to promote with female participants
- Gender-based safety checklist
- List of culturally specific words and stories that affirm female empowerment and gender equality
- 5-1-1 messaging recommendations
- Recommendations for design of sermon guides
- Recommendations for design of community dialogue guides
- Recommendations for revision of REAL Fathers curriculum
- Recommendations for design of Grandmother Project
- List of Small Doable Actions to help reduce the incidence of intimate partner violence, child marriage, and adolescent pregnancies
- Local gender organization contact list

**METHODOLOGY**

The Gender Analysis will build on available secondary sources of data through a desk review of program materials and current research, and will include primary data collected through a series of qualitative methods, including focus groups and in-depth interviews with target program populations: adult women and men, adolescent girls and boys, religious leaders, community leaders, grandmothers, and young fathers.

**Desk Review**
The desk review will include, but not be limited to, the following documents:

*Program documentation*
- CRS Global Gender Strategy
- CRS Budikadidi Gender Analysis Plan
- CRS Budikadidi Logframe
- CRS Budikadidi Application Narrative
- CRS Budikadidi Gender Workplan
- ‘Maison Fidèle’ Manual
- REAL Fathers Mentor Curriculum
- SMART Couple Workshop Agenda
- Manual for Natural Family Planning Project
- Couple Functionality Assessment Tool

*External research*
• Politique Nationale d'Integration du Genre, de Promotion de la Famille et de la Protection de l'Enfant, Ministère du Genre, de la Famille et de l'Enfant de la République Démocratique du Congo, 2008
• Evaluation Finale et Externe des Deux Ans de Mise en Oeuvre de la Stratégie Nationale de Lutte Contre les Violences Basées sur le Genre en RDC, UNWomen, 2013
• Profil du pays en matière d’égalité de genre, Ambassade de Suede en collaboration avec DFID, 2014
• Integrated Health Project of the DRC (DRC-IHP): A Gender Analysis in the DRC, Management Sciences for Health, 2012
• Gender Assessment for the Democratic Republic of Congo USAID, 2012
• Freedman, Jane (2011) Explaining Sexual Violence and Gender Inequalities in the DRC. Peace Review 23(2)

Focus Groups
Single-sex focus groups will be held with adult women and men as well as with adolescent girls and boys. Focus groups will include a mix of discussion and participatory activities building on the Harvard Analytical Framework’s Activity Profile, the Moser Calendar Activity, and the ADS 205 gender domains of analysis.

Tools:
1. 24-Hour Calendar
2. Seasonal Calendar
3. Safety and Mobility Mapping
4. Access and Control Matrix
5. Network and Influence Mapping
6. Communication Profile

In-Depth Interviews
In-depth interviews will be conducted with individuals in key positions of influence, and for whom we seek to understand experience and beliefs about sensitive issues such as child marriage, intimate partner violence, and adolescent pregnancy. These individuals will include religious leaders, community leaders, grandmothers, and young fathers. Interviews with religious and community leaders will gather information for input into Community Dialogue
Guides and Sermon Guides. Interviews with fathers will inform the REAL Fathers community posters, and discussions with grandmothers will provide context for the Grandmother Project. Interviews will consist of semi-structured questions.

**Tools:**

7. Interview guide for religious leaders  
1. Interview guide for community leaders  
2. Interview guide for grandmothers  
3. Interview guide for young fathers

### Key Informant Interviews

Interviews will be sought out with organizations operating in Kasai Oriental on issues of gender equality and female empowerment. An initial list will be identified by the program Gender Specialist and REFED staff and expanded through recommendations sought out in each interview. The interviews will not only serve to triangulate information gathered through focus groups and in-depth interviews, but will be used as a stakeholder mapping for planning, collaboration, and networking purposes.

**Tools:**

11. Key informant interview guide

### SAMPLING PLAN

Recent studies have shown that 6-12 interviews and as few as 3-6 focus groups are enough to reach saturation, at which point little new information is added by additional interviews and focus groups. Accordingly, we anticipate needing at a minimum 6 focus groups and 12 in-depth interviews with each key population group. Over 12 days we anticipate collecting data from:

- 3 sets of 6 focus groups with women between the ages of 19-45  
- 3 sets of 6 focus groups with men between the ages of 19-45  
- 3 sets of 6 focus groups with adolescent girls 14-18  
- 3 sets of 6 focus groups with adolescent boys 14-18  
- 12 interviews with religious leaders  
- 12 interviews with community leaders  
- 12 interviews with grandmothers  
- 12 interviews with young fathers between the ages of 16-25  
- 12 key informant interviews

The analysis will cover 18 out of 29 health zones in Cilundu and Miabi. In each health zone, 2 villages were randomly selected for inclusion, for a total of 36 out of 228 villages. Villages targeted by community consultations in April 2017 were omitted from the sample, to avoid overburdening participating populations.

Purposive sampling will be used to identify key participants for which we seek to understand beliefs, behavior, and experience. In each target village, we will reach out to local government administrators to connect us with community leaders, who will then be asked to identify village members for both focus groups and in-depth interviews.
For focus groups, which will seek to uncover common experiences and norms. Community leaders will be asked to identify and mobilize adult women and men, as well as adolescent girls and adolescent boys. Community leaders will also be asked to identify and mobilize individuals in key positions of influence for in-depth interviews, including religious leaders, community leaders, grandmothers, and young fathers.

Snowball sampling will be used to identify key women’s organizations and other stakeholder groups doing work on gender equality in Cilundu and Miabi, for key informant interviews.

### FIELDWORK TIMELINE

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<td>Gender consultant arrival in Kinshasa at 5:20pm</td>
<td>Pick up at airport in Kinshasa; meeting with James and RAFA</td>
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<td>Finalize and print out necessary copies of all data collection tools</td>
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### DATA COLLECTION PLAN

Data collection will be performed over 12 days by 3 teams of 2-4 data collectors covering 18 health areas of Miabi and Tshilundu. Key informant interviews will be carried out between 6/20
and 6/27 by the Gender Consultant and Budikadidi Gender Specialist.

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<td>6/17 SAM.</td>
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<td>PREPARATIONS SUR TERRAIN</td>
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<td>Bena Kyoka</td>
<td>Focus Groups III</td>
<td>avec filles adolescentes,</td>
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Cimungu
garçons adolescents
## Annex II: List of Local Gender Organizations

### Member Associations of REFED

<table>
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<th>No</th>
<th>Designation</th>
<th>Sigle</th>
<th>Siege</th>
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<td>1</td>
<td>Centre d’encadrement pour le développement intégré DIKOLELA</td>
<td>C.E.D.I.</td>
<td>MBUJI MAYI et MIABI ;</td>
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<tr>
<td>2</td>
<td>Action solidaire pour le développement humain et durable</td>
<td>A.S.D.H.</td>
<td>MBUJI MAYI</td>
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<tr>
<td>3</td>
<td>Jeunesse debout pour le développement du congo</td>
<td>J.D.D.C.</td>
<td>Bena MUKANYA ; Bakua KASANSA ; Bakua MBIYA ;</td>
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<tr>
<td>4</td>
<td>Ba mamu tutanta</td>
<td>B.M.</td>
<td>Cilundu</td>
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<td>A.I.D.N.</td>
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<td>A.PRO.SO.F.</td>
<td>WIKONG</td>
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<td>7</td>
<td>Plantation Lubi</td>
<td>P.L.</td>
<td>KABEYA KAMUANGA</td>
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<td>8</td>
<td>Projet libre pour le développement intégré de cilundu</td>
<td>PRO.LI.D.I.</td>
<td>CILUNDU</td>
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<tr>
<td>9</td>
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<td>PRODAIL</td>
<td>LUPUTA</td>
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<tr>
<td>10</td>
<td>Action pour le développement durable et intégré</td>
<td>A.D.D.IM</td>
<td>MUENE DITU</td>
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<td>Centre technique d’appui féminin</td>
<td>C.E.T.A.F.</td>
<td>CIJIBA : Miabi</td>
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<td>12</td>
<td>Ditekemena Esperance</td>
<td>D.I.ES.</td>
<td>MUENE DITU</td>
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<td>13</td>
<td>Association dynamique pour le progrès et le développement intégral</td>
<td>A.D.P.D.I.</td>
<td>Cilundu et Miabi</td>
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<td>Cilundu</td>
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<tr>
<td>15</td>
<td>Les mamans catholiques</td>
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<tr>
<td>16</td>
<td>Les mamans leaders</td>
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<td>Cité de miabi</td>
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### NGOS WORKING ON GENDER IN KASAI ORIENTAL

**CARTOGRAPHIE DES OSCS OEUVANT DANS LA THEMATIQUE GENRE AU KASAI ORIENTAL**

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<tr>
<th>N°</th>
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<th>NOM DU RESPONSABLE</th>
<th>CONTACT</th>
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<tr>
<td>1</td>
<td>GOUVERNANCE PLUS</td>
<td>MBUYI VEVE</td>
<td>085 435 43 05</td>
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<td>2</td>
<td>COPPRODDHO</td>
<td>ME MAMY MIANDA</td>
<td>0856220185</td>
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<tr>
<td>3</td>
<td>UFDD</td>
<td>AIMERANCE</td>
<td>085 414 46 36</td>
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<td>4</td>
<td>UCOFEM</td>
<td>MAGUY MASANKA</td>
<td>085 632 73 27</td>
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<td>5</td>
<td>CEFKA</td>
<td>ALPHONSINE KABISA</td>
<td>085 610 01 32</td>
</tr>
<tr>
<td>6</td>
<td>FFBGD</td>
<td>GETOU MASENGO</td>
<td>085 670 01 67, 09 94 96 98 67</td>
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<td>7</td>
<td>AFSDK</td>
<td>REGINE NSEYA</td>
<td>085 281 50 90</td>
</tr>
<tr>
<td>8</td>
<td>CODIF</td>
<td>SOPHIE NZEBA</td>
<td>081 707 31 43</td>
</tr>
<tr>
<td>9</td>
<td>CODIF</td>
<td>ABBE XAVIER</td>
<td>085 443 85 95 /085 107 70 90</td>
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<td></td>
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<td><a href="mailto:DITEKEMENA@GMAIL.COM">DITEKEMENA@GMAIL.COM</a></td>
<td>085 89 04 28 06</td>
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<tr>
<td>10</td>
<td>LCVF</td>
<td>GERMAIN KABENGELE</td>
<td>085 856 36 34</td>
</tr>
<tr>
<td>11</td>
<td>UFDH</td>
<td>BETHY MUHEMEDI</td>
<td>081 609 44 26</td>
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<tr>
<td>12</td>
<td>CAPE</td>
<td>SYLVIE NGALULA</td>
<td>084 449 64 51</td>
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<tr>
<td>13</td>
<td>UPF</td>
<td>ROSE BAMBILA</td>
<td>085 611 21 63</td>
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<tr>
<td>14</td>
<td>REFELCO</td>
<td>GEORGETTE NDAYA</td>
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</table>
ANNEX III: Time and Labor-Saving Tools

CURRENTLY USED

**Bold** = almost all women use
**Regular** = between 16-50% use

1. **Hoe**
2. **Machete**
3. ‘Coupe coupe’
4. Knife
5. Axe
6. File
7. Mortar
8. Watering can
9. Basin
10. Spade
11. Milling machine
12. Rake

EASIER ADOPTION (KNOWN)

**Bold** = almost all women know someone using this tool
**Regular** = between 16-50% know someone using this tool

1. **Machete**
2. ‘Coupe coupe’
3. **Hoe**
4. **Rake**
5. **Tractor**
6. Bovins
7. Axe
8. Spade
9. Knife
10. **Boots**
11. File
12. Watering can
13. Basin
14. Rope
15. Gloves
16. Wheelbarrow
17. Fertilizer
18. Motorcycle
19. Mill
20. Sieve
21. Bridges
22. Seeds
23. Pamakos (hired hands to transport goods)
24. Bikes
25. Cars
26. Milling machine
27. Mortar
ANNEX IV: Security Checklist

☐ Needs of women, girls, people living with disabilities, the elderly, and other marginalized groups in project are represented

☐ In populated area; not isolated

☐ Well-lit space

☐ Long line of sight (no thick vegetation; clear view of potential threats)

☐ Separate latrines for men/boys and women/girls
  - Entrances are discreet but not isolated
  - Closed roof and no openings through which to see into
  - Doors have locking mechanism and cannot be opened from outside
  - Receptacle for disposal of menstrual waste
  - Placed away from male-dominated spaces such as bars

☐ High visibility inside building: maximized windows and doors

☐ Access to power (allows phones to be charged, which are needed in emergencies)

☐ What kind of transportation do vulnerable groups use to access the site? Are they at risk on the way to the site?

☐ Adolescent girls: are trusted adults present at all times?

ANNEX V: List of SDA for Gender Equity

ENCOURAGE FEMALE LEADERSHIP (MEN)
- Invite women to sit in chairs with men during meetings instead of on the floor
- Do not interrupt women while they are speaking
- Invite women to speak if none are
- Follow directions when women leaders make decisions
- Credit women for their ideas (rather than appropriating them)
- Encourage and affirm women who speak up in public

PREVENT AND ADDRESS GBV (COMMUNITY LEADERS, RELIGIOUS LEADERS, GRANDMOTHERS)
- Deliver sermons to address the issue (religious leaders)
- Follow up with at risk households (religious and community leaders)
- Organize community meetings to sensitize on issues (community leaders)
- Organize seminaries on GBV (religious leaders)
- Convene family meetings (grandmothers)
- Organize ‘women’s days’ and ‘children’s days’ (community leaders)
- Provide girls with stipends for school (community leaders)
- Organize summer camps at church for adolescents (religious leaders)
- Refuse to accept a dowry for granddaughters (grandmothers)
- Informally counsel couples and adolescents (all)
- Offer trainings on sexual and reproductive health to adolescents (community and religious leaders)
- Organize plays and skits addressing the issues (community and religious leaders)
- Show films on the topic (community and religious leaders)
- Create radio shows on the topic (community and religious leaders)

IMPROVE EGALITARIAN MARITAL RELATIONS (MEN)
- Eat dinner with your spouse
- Dialogue with your spouse daily
- Take walks in the neighborhood with your spouse
- Don’t marry multiple wives
- Go to church or other social gatherings together
- Pray together
- Fetch water for the family
- Fetch wood for the family
- Help transport goods to the market
- Encourage your spouse’s participation in public life

Note: sample list drawn partially from participant responses; not comprehensive.
ANNEX VI: Further Recommended TOC Revisions

The following recommendations were elaborated by Laura Groggel, Regional Technical Advisor Gender Integration for CRS, to be used in the revision of Budikadidi’s theory of change:

**Foundational Purpose:**
- IO F.2.2 “Community leaders act as gender champions…” wording change: “Community leaders act as gender champions speaking out for gender equity, including reductions in early marriage and S/GBV”- though please note early marriage is a form of GBV.
- Add lines from “gender analysis” boxes to SBCC strategy with gender messages developed (to show that the gender analysis should inform SBCC strategy/dialogue guides)
- IOF.2.3 Literacy centers – add language that literacy centers are organized in “safe” areas as identified during the gender analysis and using the community criteria
- The gender audit activity does not appear in the FP though it has been underway and budgeted for. I suggest adding it as part of the box reading “REFED has strengthened capacities to advocate for gender integration in multi-sectoral programming.” I also suggest that this changes from REFED to “Budikadidi” as this should be supported by the whole consortium and the audit looks at the capacity of all partners not just REFED.

**Purpose 1:**
**Sub-Purpose 1.1:**
- IO1.1.1 & IO 1.1.2 Based on results from GA, early marriage are largely driven by poverty and the need for a dowry. Include in ToC linkages with improves of household livelihoods/incomes (though you have IO 1.1.3- we should also make linkages to improvements in household livelihoods & income).
- IO 1.1.1 – consider rephrasing as this puts the onus back on adolescent girls to change the situation whereas the Gender Analysis found this to be a barrier to effective strategies to reduce these types of GBV. Can we change the subject to expand beyond adolescent girls who often do not have sufficient say/power in this matter?
- Under IO 1.1.1 – MOD & MOG support revision of adolescent life skills. Link this as well to the capacity of REFED to work with MOG
- Under IO 1.1.1-CODESA members teach life skills & support adolescent SILC members. Add that life skills and adolescent SILC groups will meet in “secure” areas as identified during gender analysis (including criteria of what makes a space safe)
- Add assumption under IO 1.1.1- women and girls have adequate free time, access to funds & mobility to actively participate in SILC groups (refer to GA results from daily calendar, mobility and access/control of resources)
- Add assumption under IO 1.1.1- Budikadidi finds/recruits sufficient numbers of female role-models who can be trained in Life Skills (GA and global evidence on importance of strong, female role models for adolescent girls) (look at GA results related to difficulties for female leadership and barriers to participation but also opportunities to identify such leaders in agriculture & religious groups)
- Consider adding information on the influence of grandparents on the reproductive education of children. The GA showed that adolescents often go to these influencers
(elderly) for information on puberty. Add this specific finding to the ToC. How are we ensuring they also are providing adequate & safe information? Perhaps add this to the section “influencers sensitized on the impact of early pregnancy/forced marriage, pregnancy on the health & nutrition of girls and their children”

- Add assumption under IO 1.2.:
  - Women and youth have equitable access to cell phones via the HNI platform- please consider GA result that radios are a highly used method of communication
  - PLW & LMs have adequate free time and mobility to participate in Care Group activities (this should be linked to increase sharing of household work burden)
  - IO 1.2.1 “Training curriculum for CODES, LMGs & PLWs developed and refined” add that gender is integrated adequate into all training curricula based off results from the gender analysis (including key messages on decision-making, access/control of resources and division of household labor)
  - Need to add the major finding from the GA around women’s time burden and lack of mobility (including needing to ask her husband to leave the house)
  - Look specifically at sequencing nutrition & gender trainings/modules from Care Groups, TFH and REAL Fathers to align with findings from seasonal calendar related to conflict, household income, nutrition, etc.
  - Must address the risk issue of targeting women in the Care Groups without a strong, concerted effort to engage men also in actions- especially given the rates of GBV. Can you add more detail in the ToC of how you will ensure men are implicated sufficiently in Care Group activities to address risks around GBV, but also factors related to time burden of women, mobility (permission to leave the house), and low control/access of household resources to practice behaviors learned
  - Change wording of IO.1.4.1 to include boys “Adolescent girls and boys refuse early/forced marriage and refuse sexual relations ‘say no to sex’”
  - Change wording of IO 1.4.2 to include boys “Adolescent girls and boys are able to speak up and exchange about early pregnancy/forced marriage to their family”

**Sub-Purpose 1.2**

- “REAL Fathers” Curriculum adapted based off results from GA included motivations for young men, definitions of father/husband role model and results related to GBV
- Gender analysis identified barriers to good nutrition: High levels of GBV including early marriage, intimate partner violence (IPV) and early pregnancy; low levels of joint decision-making; low levels of access/control of household resources by women; low levels of security and mobility by all (but especially women); work and time burden of women.
- For “couples adopt equitable decision-making about HH resource use” global evidence and results from the GA also tell us that women need to have more equitable access/control of these resources in order to have more of a say in decisions around their use. I suggest adding this in to the ToC. The GA provides data on contextualized patterns of access & control
- “Men and women agree to purchase & produce nutrition-rich foods for HH use” suggest the following change: “Men and women agree together to purchase & produce nutrition-rich foods and decide together on its use (including income from sale)”
• “Homestead gardens demonstrating in learning spaces” ensure that learning spaces are in a secure area as outlined in GA with relevant criteria.
• “PLW referred and encouraged to go for ANC & CPS” – need to include a box that recognizes the limited moiety of women and the permission needed from husbands. Also, consider having husbands accompany wives to these visits to ensure alignment with TFH and REAL fathers approach. Women may also require funds (transport) and time (time to travel & help with HH work) to be able to attend ANC and CPS
• Under IO 2.1.3- Consider adding RECOS training in gender and the importance of engaging with both men and women during household visits?
• Under IO 2.1.3 “Sick PLW and children referred for treatment” need to acknowledge the resources needed to treat PLW & children (access/control of household income GA found to be by husband) as well as permission issue for women to leave the house. Same goes also for resources needed to treat wasted children

Sub-Purpose 1.3:
• “Water points created/rehabilitated” -ensure that water points are established in secure zones as identified by the GA
• “Couples agree to acquire & maintain HH wash infrastructure” I suggest “couples agree together to invest in acquisition and maintenance of HH WASH infrastructure”

Sub-Purpose 1.4:
• Add assumption-Health services are capable of dealing with referrals of survivors of GBV
• Please consider the GA finding around the health center being one of the primary sources of information for Health and Nutrition (though less so for men- see report for full results)

Purpose 2:
Sub-Purpose 2.1:
• I.O 2.1.1 “Interactions & cooperation between men & women improved” Given the high levels of GBV and specifically given that the GA recognized intimate partner violence as a major barrier to food security and nutrition of households, this should be addressed under IO 2.1.1. It can be linked to activities of REAL fathers and TFH which will be adapted to include specific modules on violence, but this must come out clearly here. This IO needs to be fleshed out to include other critical elements of couple functionality that related to SP 2.1 such as more equitable access and control of household resources. See also the community responses to causes of IPV.
• Relatedly, look at the sequencing of gender training in relation to the results from the seasonal calendar around times where household have more income, higher conflict, etc.
• Under IO 2.1.1 “Men, women and youth equitably share responsibility for time-consuming livelihood tasks” needs to be expanded to include household tasks as this has a direct arrow to IO 2.1.2 and the GA found the major time burden for women and girls to be related to not just to field work, but to domestic duties. This IO should also be linked to TFH and REAL Fathers activities which will reinforce the importance of messaging around benefits of more equitable division of labor
• Under IO 2.1.2 you have a lot of outcomes related to targeting women and girls into groups and trained in agriculture produce, gardening, etc. This must be linked to improvements in women’s time burden (equitable sharing of household labor), otherwise will be overburdening our female project participants who, according to our GA results, have limited to no free time for work/activities unless shifts in time burden occur. Including access to time-saving technology is insufficient, this needs to be connected to more equitable division of labor at the household level (beyond just tasks related to livelihoods).

• Under IO 2.1.3 According to our GA, women have very low decision-making power or access/control of resources related to agriculture. Given these findings, how are we ensuring that targeting “women and girls training in agriculture production and value-chain activities” has the potential to result in change if they have barriers to deciding on uptake of new activities/initiatives and may also lack capital to do so without the support of their husbands or other men in their communities? It is also crucial to think through this in relation to an approach that ‘does no harm’ given the high prevalence of intimate partner violence.

• “Field agents/PSPS trained in financial planning, IGA skills, product for promotion & sale” please consider training these staff also in gender integration, the importance of messages related to IO 2.1.1 and IO 2.1.2.

• IO 2.1.3 needs to also be linked with life skills activities under Purpose 1 as well as a box related to increased access/control of household resources on behalf of women. Consider changing the language to reflect reality and context (or reasons behind) lower confidence & self-respect amongst women and girls. The language around self-respect is a bit troubling, I suggest “women and girls access to opportunities to increase confidence increased” and add not only activities around literacy, but also around supportive households- including support and respect of husbands and community leaders.

• “Time saving techniques introduced to POs” including those identified in GA and most feasible for women and girls.

Sub-Purpose 2.2:
• IO 2.2.2 please refer to GA data on mobility as well as security- is their assumptions we need to add to ensure we capture correctly the difficult of the context related to these issues.

• Under IO 2.2.1 and the related SILC outcomes- please use seasonal calendar data from the GA to ensure that modules related to household resource management and conflict are sequenced with SILC cycles. Must ensure a ‘do no harm’ approach to SILC implementation. Suggest training SILC agents in gender dynamics and risks/opportunities.

• Under IO 2.2.2 for road maintenance and rehabilitation committees- consider including women for engagement in this type of labor of IGAs and because they expressed an interest in these areas during the GA.

• IO 2.2.3 Please refer to GA findings related to access/control of credit and consider adding linkages with results of SILC activities to TFH/REAL father’s approaches which can help alleviate inequities in decision-making around use of credit.
Sub-Purpose 2.3:

- Under IO 2.3.1 “farmer buy improved seeds” must be linked with activities resulting in improvements in women’s access/control of household income and decision-making on household purchases otherwise your farmer target risks to be dominated by men only.
- Seed fairs, DiNERs and other public events should be organized in secure zones as identified by the GA or using GA criteria.
- IO 2.3.2 Any activity related to increase production that requires a change in production techniques needs to be linked back to decision making at the household level and specifically with who is making the decisions related to agriculture techniques and who has resources to invest, if necessary money in new inputs, etc.
ANNEX VII: Analysis Tools

BUDIKADIDI ANALYSE GENRE - ENTRETIEN CHEFS COMMUNAUTAIRES

INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES

Date:
Nom de l’Enquêteur:
Nom du Preneur de Notes:

Zones:
☐ Cilundu
☐ Miabi

Aire de Santé:

Nom du Village:

Durée:

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</table>

Participant:

Age:

Sexe:

INTRODUCTIONS ET CONSENTEMENT

Bonjour, je m’appelle _________ et voici ma/mon collègue _________.

Nous travaillons pour une organisation nommée CRS sur un projet de sécurité alimentaire dans les régions de Cilundu et Miabi. Le projet s’appelle Budikadidi. Nous allons travailler dans votre village pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistance des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions vous poser quelques questions sur la culture et l’environnement de votre communauté. Cet entretien ne prendra pas plus de 1 heure. Toute information dont vous nous faites part restera strictement confidentielle et votre nom ne sera pas divulgué. Vous participez volontairement à cette recherche et vous pouvez choisir de ne pas répondre à certaines questions. Cependant, nous espérons beaucoup sur votre participation et votre opinion est très importante. Nous voudrions aussi pouvoir faire un enregistrement de notre conversation et prendre des notes pour ne pas oublier les points essentiels. Avons-nous votre accord pour enregistrer et prendre des notes sur notre conversation? Avez-vous des questions pour nous?
Merci beaucoup pour votre participation. Nous allons commencer.

QUESTIONS DE DISCUSSION

1. Quel est votre rôle dans la communauté?

2. Quels sont les aspects de vie que vous aimeriez améliorer le plus dans votre village, pour les femmes? Pour les hommes? Pour les enfants?

Nous allons vous poser des questions sur des problèmes auxquels beaucoup de familles sont confrontées: la violence familiale, la violence à l’égard des femmes et des enfants, le mariage précoce, et les grossesses adolescentes.

3. De votre expérience, est-ce que les couples et les familles dans ce village sont confrontés à la violence familiale, ou la violence à l’égard des femmes et des enfants?
   a) Expliquez le problème.
   b) Quelles sont les causes principales des violences?

4. Est-ce que vous avez l’opportunité de parler à la communauté de la violence familiale ou la violence à l’égard des femmes et des enfants?
   a) Si oui, expliquez. Quelle est la réponse communautaire?
   b) Si non, pourquoi pas?

5. Quelles sont les opportunités de réduire la violence familiale dans le village? Quelles actions recommanderiez-vous?

6. Y’a t’il de petites actions qu’on peut faire en tant que leader pour résoudre ce problème?
7. De votre expérience, est-ce que les filles dans ce village sont confrontées au mariage précoce? Expliquez le problème.

8. Est-ce que vous avez l’opportunité de parler à la communauté des conséquences négatives pour les filles qui se marient trop jeune?
   a) Si oui, expliquez. Quelle est la réponse communautaire?
   b) Si non, pourquoi pas?

9. Quels sont les opportunités de réduire le mariage précoce dans le village? Quelles actions recommanderiez-vous?

10. Y’a t’il de petites actions qu’on peut faire en tant que leader pour résoudre ce problème?

11. De votre expérience, est-ce que les filles dans ce village sont confrontées aux grossesses précoces? Expliquez le problème.

12. Est-ce que vous avez l’opportunité de parler avec la communauté des risques de santé pour les filles qui ont des enfants trop jeunes?
   a) Si oui, expliquez. Quelle est la réponse communautaire?
   b) Si non, pourquoi pas?

13. Quelles sont les opportunités de réduire les grossesses précoces dans le village? Quelles actions recommanderiez-vous?

14. Y’a t’il de petites actions qu’on peut faire en tant que leader pour résoudre ce problème?
15. Avez-vous déjà été formé dans la lutte contre les violences à l’égard des femmes et des enfants ? Quand ? Par quelle organisation ?

Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons faire les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.
BUDIKADIDI ANALYSE GENRE - ENTRETIEN CHEFS RELIGIEUX

INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES

Date:
Nom de l’Enquêteur:
Nom du Preneur de Notes:

Zones:
☐ Cilundu
☐ Miabi

Aire de Santé:

Nom du Village:

Durée:

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Participant:
Age:
Sexe:

INTRODUCTIONS ET CONSENTEMENT

Bonjour, je m’appelle __________ et voici ma/mon collègue __________.

Nous travaillons pour une organisation nommée CRS sur un projet de sécurité alimentaire dans les régions de Cilundu et Miabi. Le projet s’appelle Budikadidi. Nous allons travailler dans votre village pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistance des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions vous poser quelques questions sur la culture et l’environnement de votre communauté. Cet entretien ne prendra pas plus de 1 heure. Toute information dont vous nous faites part restera strictement confidentielle et votre nom ne sera pas divulgué. Vous participez volontairement à cette recherche et vous pouvez choisir de ne pas répondre à certaines questions. Cependant, nous espérons beaucoup sur votre participation et votre opinion est très importante. Nous voudrions aussi pouvoir faire un enregistrement de notre conversation et prendre des notes pour ne pas oublier les points essentiels. Avons-nous votre accord pour enregistrer et prendre des notes sur notre conversation? Avez-vous des questions pour nous?
Merci beaucoup pour votre participation. Nous allons commencer.

**QUESTIONS DE DISCUSSION**

1. Quel est votre rôle dans la communauté?

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________

2. Quels sont les aspects de la vie que vous aimeriez améliorer le plus dans votre village, pour les femmes? Pour les hommes? Pour les enfants?

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________

Nous allons vous poser des questions sur des problèmes auxquels beaucoup de familles sont confrontées: la violence familiale, la violence à l’égard des femmes et des enfants, le mariage précoce, et les grossesses adolescentes.

3. De votre expérience, est-ce que les couples et les familles dans ce village sont confrontés à la violence familiale, ou la violence à l’égard des femmes et des enfants? Expliquez le problème.

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________

4. Est-ce que vous avez l'opportunité de parler avec votre congrégation de la violence familiale ou la violence à l’égard des femmes et des enfants?
   a) Si oui, expliquez. Quelle est leur réponse?
   b) Si non, pourquoi pas?

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________

5. Quels sont les opportunités de réduire la violence familiale dans le village?
   Quelles actions recommanderiez-vous?

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________

6. Y’a t’il de petites actions qu’on peut-on faire en tant que leaders pour résoudre ce problème?

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________

7. De votre expérience, est-ce que les filles dans ce village sont confrontées au mariage précoce? Expliquez le problème.

   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
   ___________________________  ___________________________
8. Est-ce que vous avez l’opportunité de parler du mariage précoce avec votre congrégation?
   a) Si oui, expliquez. Quelle est leur réponse?
   b) Si non, pourquoi pas?

9. Quelles sont les opportunités de réduire le mariage précoce dans le village?
   Quelles actions recommanderiez-vous?

10. Y’a t’il de petites actions qu’on peut faire en tant que leader pour résoudre ce problème?

11. De votre expérience, est-ce que les filles dans ce village sont confrontées au grossesses précoces? Expliquez le problème.

12. Est-ce que vous avez l’opportunité de parler avec votre congrégation des risques de santé pour les filles qui ont des enfants trop jeunes?
   a) Si oui, expliquez. Quelle est leur réponse?
   b) Si non, pourquoi pas?

13. Quelles sont les opportunités de réduire les grossesses précoces dans le village?
   Quelles actions recommanderiez-vous?

14. Y’a t’il des petites actions qu’on peut-on faire en tant que leader pour résoudre ce problème?

15. Avez-vous déjà été formé dans les thèmes abordés dans notre discussion, et comment développer des sermons dessus?
Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons faire les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.
BUDIKADIDI ANALYSE GENRE - ENTRETIEN GRAND-MÈRES

INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES

Date:  
Nom de l'Enquêteur:  
Nom du Preneur de Notes:  

Zones:  
☐ Cilundu  
☐ Miabi

Aire de Santé:  

Nom du Village:  

Durée:  

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</table>

Participant:  
Age:  
Etat matrimonial (marié/divorcé/veuf/vie ensemble):  
Type de relation (polygame/monogame):  
Nombre d’enfants:  
Moyen de survie primaire (agriculture/bétail/mines/autre):  
Alphabétisation (lire/écrire/calcul simple):

INTRODUCTIONS ET CONSENTEMENT

Bonjour, je m’appelle __________ et voici ma/mon collègue __________.

Nous travaillons pour une organisation nommée CRS sur un projet de sécurité alimentaire dans les regions de Cilundu et Miabi. Le projet s'appelle Budikadidi. Nous allons travailler dans votre village pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistance des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions vous poser quelques questions sur votre expérience en tant que mère et grand-mère dans ce village. Cet entretien ne prendra pas plus de 1 heure. Toute information dont vous nous faites part restera strictement confidentielle et votre nom ne sera pas divulgué. Vous participez volontairement à cette recherche et vous pouvez choisir de ne pas répondre à certaines questions. Cependant, nous espérons beaucoup sur votre participation et votre opinion est très importante. Nous voudrions aussi pouvoir faire un enregistrement de notre conversation et prendre des notes pour ne
Avons-nous votre accord pour enregistrer et prendre des notes sur notre conversation? Avez-vous des questions pour nous?

Merci beaucoup pour votre participation. Nous allons commencer.

**QUESTIONS DE DISCUSSION**

Nous allons vous demandez des questions sur des problèmes auxquelles beaucoup de familles sont confrontées: la violence familiale, la violence à l'égard des femmes et des enfants, le mariage précoce, et les grossesses précoces.

1. Quels sont les rôles du père, de la mère, de la sœur aînée, de la belle-mère, du grand-père, et de la grand-mère dans la famille? Quelle est la différence entre une famille avec une grand-mère et une famille sans grand-mère?

2. Quel membre de la famille a le plus de connaissances et d'expériences sur la grossesse et les soins de nouveau-nés? Expliquez.

3. Comment est-ce que la famille décide entre l'école et le mariage pour leurs filles? Qui a le plus d'influence sur cette décision?

4. De votre expérience, est-ce que les couples et les familles dans ce village sont confrontés à la violence familiale, ou la violence à l'égard des femmes et des enfants? Expliquez le problème.

5. Est-ce que vous avez l'opportunité de parler à votre famille de la violence familiale ou la violence à l'égard des femmes et des enfants?
   a) Si oui, expliquez. Quelle est leur réponse?
   b) Si non, pourquoi pas?

6. Quelles sont les opportunités de réduire la violence dans nos familles? Quelles actions recommanderiez-vous? Y'a t'il des petites actions que les grands-parents pourraient faire pour résoudre le problème?
7. De votre expérience, est-ce que les filles dans ce village sont confrontées au mariage précoce? Expliquez le problème.

8. Est-ce que vous avez l’opportunité de parler à votre famille des conséquences négatives pour les filles qui se marient trop jeune?
   a) Si oui, expliquez. Quelle est leur réponse?
   b) Si non, pourquoi pas?

9. Quelles sont les opportunités pour réduire le mariage précoce dans nos familles?
   Quelles actions recommanderiez-vous? Y’a t-il des petites actions que les grands-parents pourraient faire pour résoudre le problème?

10. De votre expérience, est-ce que les filles dans ce village sont confrontées aux grossesses précoces? Expliquez le problème.

11. Est-ce que vous avez l’opportunité de parler avec votre famille des risques de santé pour les filles qui ont des enfants trop jeunes?
    a) Si oui, expliquez. Quelle est leur réponse?
    b) Si non, pourquoi pas?

12. Quelles sont les opportunités de réduire les grossesses précoces dans nos familles? Quelles actions recommanderiez-vous? Y’a t-il des petites actions que les grands-parents pourraient faire pour résoudre le problème?

Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons faire les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
BUDIKADIDI ANALYSE GENRE - ENTRETIEN JEUNES PÈRES

INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES

Date:
Nom de l’Enquêteur:
Nom du Preneur de Notes:

Zones:
☐ Cilundu
☐ Miabi

Aire de Santé:

Nom du Village:

Durée:

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Participant:
Age:
État matrimonial (marié/divorcé/veuf/vie ensemble):
Type de relation (polygame/monogame):
Nombre d’enfants:
Moyen de survie primaire (agriculture/bétail/mines/autre):
Alphabétisation (lire/écrire/calcul simple):

INTRODUCTIONS ET CONSENTEMENT

Bonjour, je m’appelle __________ et voici ma/mon collègue __________.

Nous travaillons pour une organisation nommée CRS sur un projet de sécurité alimentaire dans les régions de Cilundu et Miabi. Le projet s’appelle Budikadidi. Nous allons travailler dans votre village pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistance des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions vous poser quelques questions sur votre expérience en tant que père et mari. Cet entretien ne prendra pas plus de 1 heure. Toute information dont vous nous faites part restera strictement confidentielle et votre nom ne sera pas divulgué. Vous participez volontairement à cette recherche et vous pouvez choisir de ne pas répondre à certaines questions. Cependant, nous espérons beaucoup sur votre participation et votre opinion est très importante. Nous voudrions aussi pouvoir faire un enregistrement de notre conversation et prendre des notes pour ne pas oublier les points
Avons-nous votre accord pour enregistrer et prendre des notes sur notre conversation? Avez-vous des questions pour nous?

Merci beaucoup pour votre participation. Nous allons commencer.

**QUESTIONS DE DISCUSSION**

1. Quels sont les aspects de la paternité que vous appréciez le plus?

2. De votre avis, quel est le rôle le plus important d’un père ?


4. Pensez à quelqu’un dans votre communauté que vous admirez pour la façon il élève et prends soin de ses enfants. Quelles sont les choses que vous admirez?

5. Si vous aviez l’opportunité de suivre une formation sur la paternité, que voudriez-vous savoir ou apprendre? Quelles sont vos questions les plus brulantes?

6. Pensez maintenant à un instant où vous avez vu un père manifester un comportement envers ses enfants qui vous a inquiété. Quelles sont les choses qui vous ont inquiété?

7. Si il y a une ou deux petites actions que vous aimeriez faire pour avoir une meilleure relation avec vos enfants et prendre meilleur soin d’eux, ce serait...?
8. Quels sont les aspects du mariage ou de la vie de couple que vous appréciez le plus?

9. De votre avis, quel est le rôle le plus important d’un mari?

10. Comment est-ce que vous communiquez avec votre femme?

11. Comment est-ce que les décisions sont faites chez vous?

12. Décrivez le type de relation que vous aimeriez avoir avec votre femme. Selon vous, quelles sont les qualités d’une bonne relation?

13. Pensez à un couple dans votre communauté que vous admirez pour la façon dont ils communiquent et collaborent ensemble. Quelles sont les choses que vous admirez?

14. Si vous aviez l’opportunité de suivre une formation sur le mariage ou la vie de couple, que voudriez-vous savoir ou apprendre? Quelles sont vos questions les plus brûlantes? (Ex: la bonne communication, la prise de décisions jointes, planification de famille)

15. Pensez maintenant à un instant où vous avez vu un homme aborder un comportement envers sa femme qui vous a inquiété. Quelles sont les choses qui vous ont inquiété?
16. Si il y a une ou deux petites actions que vous aimeriez faire pour avoir une meilleure relation avec votre femme, ce serait...

Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.
BUDIKADIDI ANALYSE GENRE - FG FEMMES #1

INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

Date:
Nom du Facilitateur:
Nom du Preneur de Notes:

Zones:
☐ Cilundu
☐ Miabi

Aire de Santé:

Nom du Village:

Durée:

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Participants:

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INTRODUCTIONS ET CONSENTEMENT (5 MIN)
Bonjour, je m’appelle __________ et voici ma/mon collègue __________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions pourvoir mieux vous connaître et comprendre les choses qui vous sont importantes, aussi bien que les difficultés auquelles vous faites face et les espoirs que vous avez pour vous-mêmes et vos familles.

Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

Nous voudrions aussi pouvoir prendre des photos de nos activités pour ne pas oublier les points essentiels. Est-ce que nous avons votre accord pour prendre des photos? Avez-vous des questions pour nous?

Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: CARTE DE SECURITE ET MOBILITE (40 MIN)

MISE EN PLACE: Séparez les participantes en groupes de 2-3 et donnez à chaque groupe une grande feuille de papier et puis trois feutres (noir, rouge, vert).

Notre première activité s’appelle une carte de sécurité. Nous allons dessiner la communauté, les endroits que vous fréquentez régulièrement, les endroits où vous vous sentez en sécurité, et les endroits où vous vous sentez en risque et n’êtes pas à l’aise.

Instructions et questions guides:

1. Prenez votre feutre noir et dessinez votre maison et les endroits que vous fréquentez régulièrement.
   Ou allez-vous pour chercher de l’eau et du bois?
   Ou allez-vous pour les activités d’élevage?
   Ou allez-vous pour les activités d’agriculture?
   Ou allez-vous pour les soins de santé?
   Ou allez-vous pour la santé sexuelle et reproductive?
   Ou allez-vous pour gagner de l’argent?
Ou allez-vous pour les activités religieuses?

Ou allez-vous pour vous reposer ou vous divertir?

Ou allez-vous au marché?

Quel est votre moyen de transport?

2. Quand vous aurez fini, prenez le feutre rouge et indiquez avec un cercle les endroits où vous ne vous sentez pas en sécurité - les endroits qui vous sont dangereux, où vous n'êtes pas confortable ou à l'aise.

Quels sont ces endroits?

Pourquoi ne vous sentez vous pas à l'aise à cet endroit?

C'est à faire avec les bâtiments? Le manque d'éclairage?

C'est à faire avec les personnes qui y sont?

3. Quand vous aurez fini, prenez le feutre vert et indiquez avec un cercle les endroits où vous vous sentez vraiment protégées, confortable, et à l'aise.

Quels sont ces endroits?

Quelles sont les choses qui vous mettent à l'aise à cet endroit?

C'est à faire avec les bâtiments? L'éclairage?

C'est à faire avec les personnes qui y sont?

Discussion: (15 min)

Quelle distance parcourez-vous facilement hors du village?

Est-ce que vous devez demander permission pour quitter la maison pour certaines activités? A qui devez-vous demander la permission? Pour quelles sortes d'activités?

Si nous devions établir un endroit dans le village pour offrir des classes pour apprendre à lire, à écrire, et à calculer, où serait le meilleur endroit pour vous? Pourquoi?

En général, si vous vouliez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?
ACTIVITE: ACCES ET CONTROL DE RESSOURCES (45 MIN)

MISE EN PLACE: Placez le tableau à feuilles mobiles devant le group et demandez-leur de faire une liste des plus importantes ressources dans le village.

Dans cette dernière activité, nous allons réfléchir sur les ressources auxquelles nous avons accès dans le village. À quoi avons-nous accès - les ressources qu’on peut utiliser mais sur lesquelles on ne peut pas faire des décisions? Sur quelles ressources avons-nous contrôle, donc celles que nous pouvons utiliser et aussi sur lesquelles on peut faire les décisions?

**Questions guides:**

Quels sont les biens importants dans le village? *(Laissez les répondre d'abords, puis incitez)*

- Les animaux?
- La terre?
- Les outils/l'équipement?
- La labeur d'autres?
- L'éducation?
- L'argent et le capital?
  - Crédit formel
  - Crédit informel
- Les biens en nature (abris, nourriture, vêtements) ?

Une fois que la liste est faite, prenez une nouvelle grande feuille à papier et en haut dessinez deux catégories: l'image d'une femme et l'image d'un homme. Mettez-le au centre du groupe des femmes et donnez-leur 10 pierres (si possible, sinon écrivez au lieu les nombre sur la fiche). Parlez de chaque ressource une à la fois et demandez au groupe de montrer l'accès relatif des hommes et des femmes avec les pierres. [Donc, s'ils pensent que les femmes ont accès exclusif à une ressource, ils mettraient dix pierres dans la case de la femme, etc.]
et zéro pierres dans la case de l’homme.] Posez la même question pour chaque ressource vis-à-vis du contrôle relatif des hommes et des femmes.

En regardant cette liste de ressource, dites-nous - pour cette première ressource, comment est-ce que l’accès est distribué entre les femmes et les hommes? Est-ce que les femmes et les hommes ont le même accès, ou est-ce qu’un groupe a plus d’accès que l’autre? Répartissez les 10 pierres pour représenter comment l’accès est réparti entre les deux.

Maintenant, comment est-ce que le contrôle de cette ressource est distribué entre les hommes et les femmes?

<table>
<thead>
<tr>
<th>ACCES</th>
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<tr>
<td>RESSOURCES</td>
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<td>Crédit informel</td>
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<tr>
<td>Biens en nature</td>
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</table>

Observez les nuances et les différences entre les femmes:

Questions de Discussion: (15 min)

Pensez-vous que c’est une bonne situation ? Si oui, pourquoi ? Si non, pourquoi ?
Pensez-vous que ça vaut la peine de changer la situation ? Par quel canal faudra-t-il passer pour espérer à un changement durable ?

Merci pour votre participation !

Nous avons fini nos questions - avez-vous des questions restantes pour nous ? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.
BUDIKADIDI ANALYSE GENRE - FG FEMMES #2

INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

Date: 
Nom du Facilitateur: 
Nom du Preneur de Notes: 

Zone: 
☐ Cilundu 
☐ Miabi 

Aire de Santé: 

Nom du Village: 

Durée: 
Heure de début
Heure de fin

Participants:
Group d’âge

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Nombre d’Enfants

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Vie ensemble

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<td>Peuvent faire le calcul simple</td>
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</table>

Heure de début
Heure de fin
INTRODUCTIONS ET CONSENTEMENT (5 MIN)

Bonjour, je m'appelle _________ et voici ma/mon collègue _________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

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Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: RESEAUX D’INFLUENCE (45 MIN)

MISE EN PLACE: Séparez les femmes en groupes de 2-3 et donnez à chaque group un grand papier avec un feutre noir, un feutre rouge, et un feutre vert. Pendant l’exercice, faites le tour de chaque groupe et notez sur leur papier ce que représente chaque cercle - notez la catégorie de l’individu: grand-mère, beau-père, frère, pasteur…

Pour cette première activité nous allons examiner les individus et les groupes qui sont les plus importants dans nos vies et auxquels nous faisons confiance.

D’abords, avec le feutre noir, dessinez un cercle au milieu de la page. Ceci vous représente - c’est vous. Prenez le feutre vert, et dessinez des cercles autour de vous pour représenter les individus les plus importants dans votre vie - pour les individus très importants, faites de plus grands cercles. Dessinez une représentation de cette personne dans le cercle ou à côté du cercle.

Questions guides:

A qui allez-vous pour le conseil sur les matières de santé pour vous et votre famille?

La nutrition et la préparation de nourriture?
Les relations familiales et amoureuses?

Les conflits entre couples et coépouses?

L’éducation de vos enfants, et en particulier les filles?

Le travail agricole ou le jardinage?

Le crédit et l’épargne?

Si vous voulez commencer une petite entreprise?

Si vous voulez vous engager dans la vie politique?

### SUJET

<table>
<thead>
<tr>
<th>INDIVIDUS POUR LE CONSEIL</th>
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<tbody>
<tr>
<td>Santé</td>
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<td>Conflits entre couples et coépouses</td>
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<td>Education des enfants</td>
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<td>Travail agricole et jardinage</td>
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<td>Crédit et épargne</td>
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<td>Entreprise</td>
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<td>Vie politique</td>
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</table>

Maintenant, avec le feutre rouge, dessinez des cercles pour représenter les individus dans la communauté et au-delà que vous respectez, faites confiance, et écoutez, en dehors des individus que vous avez identifié pour le conseil.

**Questions guides:**

A qui faites-vous confiance sur les matières de santé?
Sur les matières de nutrition et de préparation de nourriture?

Sur les matières de relation de couples et de mariage?

Sur les matières de l’éducation des enfants, et en particulier les filles?

Sur les matières de travail agricole?

Sur les matières d’argent?

Sur les matières d’entreprise?

Sur les matières de politiques?

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<thead>
<tr>
<th>SUJET</th>
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**Question de Discussion:**

Qui dans votre communauté est considéré une personne de bon caractère, que vous pensez est un modèle pour les jeunes **filles**? Quelles caractéristiques font d’eux un bon modèle ?

Pour les jeunes **garçons**? Quelles caractéristiques font d’eux un bon modèle ?

**ACTIVITE: LEADERSHIP ET PARTICIPATION EN GROUPE (40 MIN)**
Nous allons vous demander maintenant des questions sur votre expérience de groupe dans la communauté.

Faites-vous partie de groupes dans le village ou la communauté?

Lesquels?

_Notez le nom des groupes, et pour chacun nommé, demandez s’il contient des femmes leaders, et par un levé de mains, combien de femmes sont participantes actives ou passives._

Est-ce que vous êtes en position de leader dans ce groupe?

Si vous n’êtes pas leaders, mais membres, êtes-vous actif? Est-ce que vous parlez, vous posez des questions?

Ou est-ce que vous écoutez seulement? Si oui, pourquoi?

**Questions guides:**

Association de producteurs ou d’agriculteurs

Groupes d’épargne

Associations d’usagers d’eau

Comités de gestion de forêt

Groupes de jeunes

Eglises ou groupes religieux

Groupes de femmes

Groupes éducatifs

Autres?

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</table>
**Question de Discussion:**

Quelles sont les difficultés que vous rencontrez quand vous essayez de participer activement en tant que leaders dans la communauté?

Quelles sont les causes de ces difficultés ?

Quelle forme de soutien vous serait le plus utile pour renforcer votre participation ?

**DISCUSSION: METHODES DE COMMUNICATION (30 MIN)**

Pour cette dernière activité, nous allons regarder la façon dont nous communiquons l’information, et les sources que nous utilisons pour nous informer.

D’où est-ce que vous recevez l’information pour votre santé et celle de votre famille?

Sur la nutrition et la préparation de nourriture?

Sur la communication et la relation entre les couples, et le mariage?

Sur l’éducation de vos enfants?

Sur la production agricole et le jardinage?

Sur l’élevage des animaux?

Sur l’entreprenariat?

Sur les matières de politiques du village?

Sur les opportunités éducatives?

**Questions guide:**

Radio

Mobile/portable

Télévision

Poster/affiche

Au marché

A l’église

Chez un voisin
Réunion communautaire

Agent agricole

Agent de santé communautaire

Au centre de santé

Autre?

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</table>

**Question de Discussion:**

En général, si vous vouliez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
### BUDIKADIDI ANALYSE GENRE - FG FEMMES #3

#### INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

**Date:**

**Nom du Facilitateur:**

**Nom du Preneur de Notes:**

**Zones:**

- Cilundu
- Miabi

**Aire de Santé:**

**Nom du Village:**

**Durée:**

<table>
<thead>
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<th>Heure de fin</th>
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**Participants:**

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**Nombre d’Enfants**

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**Moyen de survie primaire**

**Type de Relation**

- Polygame
- Monogame

**Alphabétisation**

- Peuvent lire
- Peuvent écrire
- Peuvent faire le calcul simple
INTRODUCTIONS ET CONSENTEMENT (5 MIN)

Bonjour, je m'appelle _________ et voici ma/mon collègue __________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions pourvoir mieux vous connaître et comprendre les choses qui vous sont importantes, aussi bien que les difficultés auquelles vous faites face et les espoirs que vous avez pour vous-mêmes et vos familles.

Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

Nous voudrions aussi pouvoir prendre des photos de nos activités pour ne pas oublier les points essentiels. Est-ce que nous avons votre accord pour prendre des photos? Avez-vous des questions pour nous?

Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITÉ: LA JOURNÉE DE 24 HEURES (40 MIN)

MISE EN PLACE: Placez le tableau à feuilles mobiles devant le group et dessinez une ligne du haut en bas. Marquez 24 coches qui signifient les 24 heures d’une journée. A chaque réponse du groupe, dessinez une représentation de l’activité à côté de l’heure à laquelle elle prend place. Notez la durée de l’activité et si elle leur gagne de l’argent.

Nous savons que les hommes et les femmes, les jeunes, les mères, les femelles âgées font toutes des choses un peu différentes pendant la journée, et prennent des rôles et des responsabilités différentes. Dans cette activité, nous allons réfléchir sur nos occupations pendant une journée normale dans la communauté.

Questions guides:
Quand est-ce que vous vous réveillez le matin?
Quelle est la première chose que vous faites?
Que faites-vous après ceci?
Et puis?
Quand est-ce que vous préparez la nourriture dans la journée?
Qui s’occupe des enfants pendant la journée?
Est-ce que vous vous occupez d’autres personnes dans votre famille?
Est-ce que vous travaillez dans les champs?
Est-ce que vous travaillez dans le marché?
Est-ce que vous éleviez les animaux? Lesquels?
Faites-vous d’autre travail pour gagner de l’argent?
Est-ce que vous devez chercher de l’eau ou du bois pour la maison?
Quand prenez-vous le temps pour les activités sociales?
Quand est-ce que vous vous couchez la nuit?

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DISCUSSION: OUTILS ET PRATIQUES POUR L’ECONOMY DU TEMPS (15 MIN)

Questions guides:
Quelles sont les activités qui prennent le plus de temps?
Quelles sont les activités les plus pénibles pour vous?
Connaissiez-vous des outils ou des pratiques que d’autres utilisent pour faciliter la tâche?
Qu’est-ce que vous utilisez vous mêmes pour ces tâches en ce moment?
Que faites-vous pour:
- Le transport?
- La garde des enfants, des personnes âgées, et des personnes avec handicaps?
- La collecte d’eau et de bois?
- La préparation de nourriture?

NOTES:
**ACTIVITE: CALENDRIER SAISONNIER (40 MIN)**

*MISE EN PLACE:* Placez le tableau à feuilles mobiles devant le groupe et dessinez une flèche de gauche à droite en haut, avec 12 coches et les noms de chaque mois de l’année au-dessus de chaque coche. Pour chaque thème, dessinez un symbole pour représenter le thème, et indiquer quand l’activité prends place pendant l’année. Notez aussi l’intensité de l’activité.

Nous savons que pendant le cours de l’année, nos activités peuvent changer par rapport aux saisons. Il y a des mois où le travail agricole est plus intense, et des périodes où nous faisons plus d’argent. Il y a des mois où l’eau et la nourriture sont plus accessibles, et des périodes où nous avons tendance à avoir besoin de plus de soins pour la santé. Et il y a des mois avec plus ou moins d’activités communautaires et sociales.

Dans le prochain exercice, nous allons dessiner un calendrier saisonnier, pour comprendre les cycles qui vous affectent pendant l’année.

**Questions guides:**
Quand est ce que l’année commence pour vous?
Pendant quels mois est-ce qu’il pleut d’habitude? Est-ce que ceci a changé?
Quand est-ce que vous faites le plus de travail agricole? Quelles activités faites-vous pendant quels mois?
Est-ce que vous faites du jardinage? Pendant quels mois?
Si vous élevez les animaux, quelles activités faites-vous et quand?
Quand est-ce que vous recevez de l’argent pendant l’année?
Quand est-ce que vous avez le plus de dépenses pendant l’année?
Quand avez-vous accès à l’eau saine?
Quand avez-vous accès à la nourriture diverse et suffisante?

- Dans les périodes ou l’accès est limité, que faites vous pour adapter?
Est ce qu’il y a des mois pendant l’année où vous tombez plus malades?
Quand sont les grandes activités sociales et communales du village?
Est-ce qu’il y a des périodes pendant l’année ou il y a plus de conflits et de désagréments ?

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### Disponibilité d’eau saine

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### Disponibilité de nourriture diverse

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### Maladies/besoins de soins de santé

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### Activités sociales et communales

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### Conflits et désagréments

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### NOTES:

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**DISCUSSION: ADAGES ET MOTS GENRE LOCAUX (20 MIN)**

**Questions guides:**

Quels mots existent en votre langue pour décrire les hommes et les femmes qui ont une relation de couple égalitaire ?

Quels noms donnent-on aux femmes qui font des activités qui sont d’habitude faites par des hommes ?

Quels noms donnent-on aux hommes qui font des activités qui sont d’habitude faites par les femmes ?

Est-ce qu’il y a des adages dans votre village qui valorisent les femmes ? Racontez-les nous.

**NOTES:**
Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
**BUDIKADIDI ANALYSE GENRE - FG FILLES #1**

**INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES**

**Date:**
**Nom du Facilitateur:**
**Nom du Preneur de Notes:**

**Zone:**
- [ ] Cilundu
- [ ] Miabi

**Aire de Santé:**

**Nom du Village:**

**Durée:**

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**Participants:**

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**Nombre d'Enfants**

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**Moyen de survie primaire**

**Type de Relation**

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<th>Polygame</th>
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**Alphabétisation**

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<tr>
<th>Peuvent lire</th>
<th>Peuvent écrire</th>
<th>Peuvent faire le calcul simple</th>
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</table>
INTRODUCTIONS ET CONSENTEMENT (5 MIN)
Bonjour, je m'appelle __________ et voici ma/mon collègue __________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

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Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: CARTE DE SECURITE ET MOBILITE (40 MIN)
*MISE EN PLACE:* Séparez les participantes en groupes de 2-3 et donnez à chaque groupe une grande feuille de papier et puis trois feutres (noir, rouge, vert).

Notre première activité s’appelle une carte de sécurité. Nous allons dessiner la communauté, les endroits que vous fréquentez régulièrement, les endroits où vous vous sentez en sécurité, et les endroits où vous vous sentez en risque et n’êtes pas à l’aise.

**Instructions et questions guides:**
1. Prenez votre feutre **noir** et dessinez votre maison et les endroits que vous fréquentez régulièrement.
   Où allez-vous à l’école?
   Où allez-vous pour vous amuser?
   Où allez-vous pour chercher de l’eau et du bois?
   Où allez-vous pour les activités d’élevage?
   Où allez-vous pour les activités d’agriculture?
   Où allez-vous pour les soins de santé?
   Où allez-vous pour la santé sexuelle et reproductive?
   Où allez-vous pour gagner de l’argent?
   Où allez-vous pour les activités religieuses?
   Où allez-vous au marché?
   Quel est votre moyen de transport?
1. Quand vous aurez fini, prenez le feutre **rouge** et indiquez avec un cercle les endroits où vous ne vous sentez pas en sécurité - les endroits qui vous sont dangereux, ou vous n’êtes pas confortable ou à l’aise.

Quels sont ces endroits?
Pourquoi ne vous sentez-vous pas à l’aise à cet endroit?
C’est à faire avec les bâtiments? Le manque d’éclairage?
C’est à faire avec les personnes qui y sont?

2. Quand vous aurez fini, prenez le feutre **vert** et indiquez avec un cercle les endroits où vous vous sentez vraiment protégées, confortable, et à l’aise.

Quels sont ces endroits?
Quelles sont les choses qui vous mettent à l’aise à cet endroit?
C’est à faire avec les bâtiments? L’éclairage?
C’est à faire avec les personnes qui y sont?

**Discussion: (15 min)**
Quelle distance parcourez-vous facilement hors du village?
Est-ce que vous devez demander permission pour quitter la maison pour certaines activités? A qui devez-vous demander la permission? Pour quelles sortes d’activités?
Si nous devions établir un endroit dans le village pour offrir des classes sur l’entreprenariat et les compétences essentielles, où serait le meilleur endroit pour vous? Pourquoi?
En général, si vous voulez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

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**NOTES:**
ACTIVITE: ACCES ET CONTROLE DE RESSOURCES (45 MIN)

MISE EN PLACE: Placez le tableau à feuilles mobiles devant le groupe et demandez-leur de faire une liste des plus importantes ressources dans le village.

Dans cette dernière activité, nous allons réfléchir sur les ressources auxquelles nous avons accès dans le village. A quoi avons-nous accès - les ressources qu’on peut utiliser mais sur lesquels on ne peut pas faire des décisions? Sur quelles ressources avons-nous contrôle, donc celles que nous pouvons utiliser et aussi sur lesquelles on peut faire les décisions?

Questions guides:
Quels sont les biens importants dans le village? (Laissez les répondre d’abords, puis incitez)
Les animaux?
La terre?
Les outils/l’équipement?
La laboue d’autres?
L’éducation?
L’argent et le capital?
  - Crédit formel
  - Crédit informel
Biens en nature (abris, nourriture, vêtements)

Une fois que la liste est faite, prenez une nouvelle grande feuille à papier et en haut dessinez deux catégories: l’image d’une fille et l’image d’un garçon. Mettez-le au centre du groupe des filles et donnez-leur 10 pierres (si possible, sinon écrivez au lieu les nombre sur la fiche). Parlez de chaque ressource une à la fois et demandez au groupe de montrer l’accès relatif des garçons et des filles avec les pierres. [Donc, s’ils pensent que les filles ont accès exclusif a une ressource, ils mettraient dix pierres dans la case de la fille, et zéro pierres dans la case du garçon.] Posez la même question pour chaque ressource vis à vis le contrôle relatif des garçons et des filles.

En regardant cette liste de ressource, dites-nous - pour cette première ressource, comment est-ce que l’accès est distribué entre les filles et les garçons? Est-ce que les filles et les garçons ont le même accès,
ou est-ce qu’un groupe a plus d’accès que l’autre? Répartissez les 10 pierres pour représenter comment l’accès est réparti entre les deux.

Maintenant, comment est-ce que le **contrôle** de cette ressource est distribué entre les garçons et les filles?

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<th>RESOURCES</th>
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<td>Biens en nature</td>
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**Observez les nuances et les différences entre les filles:**

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**Questions de Discussion: (15 min)**
Pensez-vous que c’est une bonne situation? Si oui, pourquoi ? Si non, pourquoi ?
Pensez-vous que ça vaut la peine de changer la situation ? Par quel canal faudra-t-il passer pour espérer à un changement durable ?

**NOTES:**
Merci pour votre participation!

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### BUDIKADIDI ANALYSE GENRE - FG FILLES #2

#### INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

**Date:**
**Nom du Facilitateur:**
**Nom du Preneur de Notes:**

**Zone:**
- [ ] Cilundu
- [ ] Miabi

**Aire de Santé:**

**Nom du Village:**

**Durée:**

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Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

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Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

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Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: RESEAUX D’INFLUENCE (45 MIN)

MISE EN PLACE: Séparez les filles en groupes de 3 ou 4 et donnez à chaque groupe un grand papier avec un feutre noir, un feutre rouge, et un feutre vert. Pendant l’exercice, faites le tour de chaque groupe et notez sur leur papier ce que représente chaque cercle - notez la catégorie de l’individu: grand-mère, beau-père, frère, pasteur…

Notre première activité va examiner les individus et les groupes qui sont les plus importants dans nos vies et auxquels nous faisons confiance.

D’abords, avec le feutre noir, dessinez un cercle au milieu de la page. Ceci vous représente - c’est vous. Prenez le feutre vert, et dessinez des cercles autours de vous pour représenter les individus les plus importants dans votre vie - pour les individus très importants, faites de plus grands cercles. Dessinez une représentation de cette personne dans le cercle ou à côté du cercle.

Questions guides:
A qui allez vous pour le conseil sur votre éducation?
Votre santé?
Votre santé sexuelle et reproductive?
Pour les questions sur la puberté ?
La nutrition et la préparation de nourriture?
Les relations familiales et amoureuses?
Les conflits entre couples et coépouses?
Le travail agricole ou le jardinage?
Le crédit et l’épargne?
Si vous voulez vous engager dans la vie politique?

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Maintenant, avec le feutre rouge, dessinez des cercles pour représenter les individus dans la communauté et au-delà que vous respectez, faites confiance, et écoutez, en dehors des individus que vous avez identifié pour le conseil.

**Questions guides:**
A qui faites-vous confiance sur les matières de scolarité?
De santé?
De santé sexuelle et reproductive?
Sur la puberté?
De nutrition et de préparation de nourriture?
De relation de couples et de mariage?
De travail agricole?
Sur les matières d’argent?
Sur les matières d’entreprise?
Sur les matières de participation politique?

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**Question de Discussion:**

A qui voulez-vous ressembler dans le futur? Qui sont vos modèles dans la vie? Ca peut être quelqu’un dans votre village ou autre part, même quelqu’un que vous avez entendu sur la radio ou vu sur la télévision.

Quelles sont les choses qui font de cette personne un modèle pour vous?

**NOTES:**

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**ACTIVITE: LEADERSHIP ET PARTICIPATION EN GROUPE (40 MIN)**

Nous allons vous poser maintenant des questions sur votre expérience de groupe dans la communauté.

Faites-vous partie de groupes dans le village ou la communauté?
Lesquels?

*Notez le nom des groupes, et pour chacun nommé, demandez s’il contient des jeunes femmes leaders, et par un levé de mains, combien de jeunes femmes sont participantes actives ou passives.*

Est-ce que vous êtes en position de leader dans ce groupe?
Si vous n’êtes pas leaders, mais membres, êtes-vous actif? Est-ce que vous parlez, vous posez des questions?
Ou est-ce que vous écoutez seulement? Si oui, pourquoi?

**Questions guides:**
- Groupes de jeunes
- Groupes de femmes
- Groupes éducatifs
- Eglises ou groupes religieux
- Groupes d’épargne
- Association de producteurs ou d’agriculteurs
- Associations d’usagers d’eau
- Comités de gestion de forêt
- Autres?

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<tr>
<th>GROUPES</th>
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**Question de Discussion:**
Quelles sont les difficultés que vous rencontrez quand vous essayez de participer activement en tant que leaders dans la communauté?

**NOTES:**
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DISCUSSION: METHODES DE COMMUNICATION (30 MIN)

Pour cette dernière activité, nous allons regarder la façon dont nous communiquons l’information, et les sources que nous utilisons pour nous informer.

D'où est-ce que vous recevez l’information sur l’éducation ou les opportunités éducatives?
Sur votre santé et celle de votre famille?
Sur votre santé sexuelle et reproductive?
Sur la nutrition et la préparation de nourriture?
Sur la communication et la relation entre les couples, et le mariage?
Sur la production agricole et le jardinage?
Sur l’Èlevage des animaux?
Sur l’entreprenariat?
Sur les matières de politiques du village?

Questions guide:
Radio
Mobile/portable
Télévision
Poster/affiche
Au marché
Chez un voisin
Réunion communautaire
Agent agricole
Agent de santé communautaire
Autre?

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**Question de Discussion:**
En général, si vous vouliez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

**NOTES:**

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- [ ] Miabi

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Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: LA JOURNEE DE 24 HEURES (30 MIN)

*MISE EN PLACE:* Placez le tableau à feuilles mobiles devant le groupe et dessinez une ligne du haut en bas. Marquez 24 coches qui signifient les 24 heures d'une journée. À chaque réponse du groupe, dessinez une représentation de l'activité à cote de l'heure à laquelle elle prend place. Notez la durée de l'activité et si elle leur gagne de l'argent.

Nous savons que les hommes et les femmes, les jeunes, les mères, les femmes âgées font toutes des choses un peu différentes pendant la journée, et prennent des rôles et des responsabilités différentes. Dans cette activité, nous allons réfléchir sur nos occupations pendant une journée normale dans la communauté.

**Questions guides:**
Quand est-ce que vous vous réveillez le matin?
Quelle est la première chose que vous faites?
Que faites-vous après ceci?
Et puis?
Est-ce que vous aidez à préparer la nourriture dans la journée?
Est-ce que vous alliez à l'école?
Qui s'occupe des enfants pendant la journée?
Est-ce que vous aidez à prendre soin d'autres personnes dans votre famille?
Est-ce que vous travaillez dans les champs?
Est-ce que vous travaillez dans le marché?
Est-ce que vous élevez les animaux? Lesquels ?
Faites-vous d'autre travail pour gagner de l'argent?
Est-ce que vous avez des moments de repos et de divertissement?
Quand prenez-vous le temps pour les activités sociales?
Si vous allez à l'école, est-ce que vous devez faire les devoirs le soir?
Quand est-ce que vous vous couchez la nuit?

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DISCUSSION: OUTILS ET PRATIQUES POUR L'ECONOMIE DU TEMPS (15 MIN)

Questions guides:
Quelles sont les activités qui prennent le plus de temps?
Quelles sont les activités les plus pénibles pour vous?
Connaissiez-vous des outils ou des pratiques que d'autres utilisent pour faciliter la tâche?
Qu'est-ce que vous utilisez vous mêmes pour ces tâches en ce moment?
Que faites-vous pour:
- Le transport?
- La garde des enfants, des personnes âgées, et des personnes avec handicaps?
- La collecte d'eau et de bois?
- La préparation de nourriture?

NOTES:
**ACTIVITE: CALENDRIER SAISONNIER (30 MIN)**

*MISE EN PLACE:* Placez le tableau à feuilles mobiles devant le groupe et dessinez une flèche de gauche à droite en haut, avec 12 coches et les noms de chaque mois de l'année au-dessus de chaque coche. Pour chaque thème, dessinez un symbole pour représenter le thème, et indiquer quand l’activité prends place pendant l’année. Notez aussi l’intensité de l’activité.

Nous savons que pendant le cours de l’année, nos activités peuvent changer par rapport aux saisons. Il y a des mois où le travail agricole est plus intense, et des périodes où nous faisons plus d’argent. Il y a des mois où l’eau et la nourriture sont plus accessibles, et des périodes où nous avons tendance à avoir besoin de plus de soins pour la santé. Et il y a des mois avec plus ou moins d’activités communautaires et sociales.

Dans le prochain exercice, nous allons dessiner un calendrier saisonnier, pour comprendre les cycles qui vous affectent pendant l’année.

**Questions guides:**
Quand est-ce que l’année commence pour vous?
Quand est-ce que vous allez à l’école pendant l’année?
Pendant quels mois est-ce qu’il pleut d’habitude? Est-ce que ceci a changé?
Quand est-ce que vous faites le plus de travaille agricole? Quelles activités faites vous pendant quels mois?
Est-ce que vous faites du jardinage? Pendant quels mois?
Si vous élevez des animaux, quelles activités faites-vous et quand ??
Quand est-ce que vous recévez de l’argent pendant l’année?
Quand est-ce que vous avez le plus de dépenses pendant l’année?
Quand avez-vous accès à l’eau saine?
Quand avez-vous accès à la nourriture diverse et suffisante?
- Dans les périodes ou l’accès est limité, que faites vous pour adapter?
Est ce qu’il y a des mois pendant l’année ou vous tombez plus malades?
Quand sont les grandes activités sociales et communales du village?
Est-ce qu’il y a des périodes pendant l’année ou il y a plus de conflits et de désagrément?

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Revenu ou salaire

Dépenses

Disponibilité d'eau saine

Disponibilité de nourriture diverse

Maladies/besoins de soins de santé

Activités sociales et communales

Conflits et désagréments

NOTES:

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DISCUSSION: ADAGES ET MOTS GENRE LOCAUX (20 MIN)
Questions guides:
Quels mots existent en votre langue pour décrire les hommes et les femmes qui ont une relation de couple égalitaire ?
Quels noms donnent-on aux femmes qui font des activités qui sont d’habitude faites par des hommes ?
Quels noms donnent-on aux hommes qui font des activités qui sont d’habitude faites par les femmes ?
Est-ce qu’il y a des adages dans votre village qui valorisent les femmes ? Racontez-les-nous.

NOTES:

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Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous ? Pendant les prochaines
semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que
nous découvrirons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques
mois pour vous informer sur les résultats de cette recherche.**
## BUDIKADIDI ANALYSE GENRE - FG GARCONS #1

### INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES

**Date:**  
**Nom du Facilitateur:**  
**Nom du Preneur de Notes:**

**Zones:**  
- [ ] Cilundu  
- [ ] Miabi

**Aire de Santé:**

**Nom du Village:**

**Durée:**

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**Participants:**

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INTRODUCTIONS ET CONSENTEMENT (5 MIN)

Bonjour, je m'appelle ________ et voici ma/mon collègue ________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

Nous aimions pourvoir mieux vous connaître et comprendre les choses qui vous sont importantes, aussi bien que les difficultés auxquelles vous faites face et les espoirs que vous avez pour vous-mêmes et vos familles.

Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

Nous voudrions aussi pouvoir prendre des photos de nos activités pour ne pas oublier les points essentiels. Est-ce que nous avons votre accord pour prendre des photos? Avez-vous des questions pour nous?

Mercre d’aujourd’hui pour votre participation. Nous allons commencer.

ACTIVITE: CARTE DE SECURITE ET MOBILITE (40 MIN)

MISE EN PLACE: Séparez les participants en groupes de 2-3 et donnez à chaque groupe une grande feuille de papier et puis trois feutres (noir, rouge, vert).

Notre première activité s’appelle une carte de sécurité. Nous allons dessiner la communauté, les endroits que vous fréquentez régulièrement, les endroits où vous vous sentez en sécurité, et les endroits où vous vous sentez en risque et n’êtes pas à l’aise.

Instructions et questions guide:
1. Prenez votre feutre noir et dessinez votre maison et les endroits que vous fréquentez régulièrement.
   - Où allez-vous à l’école?
   - Où allez-vous pour vous amuser?
   - Où allez-vous pour chercher de l’eau et du bois?
   - Où allez-vous pour les activités d’élevage?
   - Où allez-vous pour les activités d’agriculture?
   - Où allez-vous pour les soins de santé?
   - Où allez-vous pour la santé sexuelle et reproductive?
   - Où allez-vous pour gagner de l’argent?
   - Où allez-vous pour les activités religieuses?
   - Où allez-vous au marché?
   - Quel est votre moyen de transport?
1. Quand vous aurez fini, prenez le feutre rouge et indiquez avec un cercle les endroits où vous ne vous sentez pas en sécurité - les endroits qui vous sont dangereux, ou vous n'êtes pas confortable ou à l'aise.

Quels sont ces endroits?
Pourquoi ne vous sentez vous pas à l'aise à cet endroit?
C'est à faire avec les bâtiments? Le manque d'éclairage?
C'est à faire avec les personnes qui y sont?

2. Quand vous aurez fini, prenez le feutre vert et indiquez avec un cercle les endroits où vous vous sentez vraiment protégés, confortable, et à l'aise.

Quels sont ces endroits?
Quelles sont les choses qui vous mettent à l'aise à cet endroit?
C'est à faire avec les bâtiments? L'éclairage?
C'est à faire avec les personnes qui y sont?

Discussion: (15 min)
Quelle distance parcourrez-vous facilement hors du village?
Est-ce que vous devez demander permission pour quitter la maison pour certaines activités? À qui devez-vous demander la permission? Pour quelles sortes d'activités?
En général, si vous voulez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

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<th>Endroits Sécurisés</th>
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<th>Endroits Non-Sécurisés</th>
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Observez les différences notables entre les garçons:
ACTIVITE: ACCES ET CONTROLE DE RESSOURCES (45 MIN)

MISE EN PLACE: Placez le tableau a feuilles mobiles devant le groupe et demandez-leur de faire une liste des plus importantes ressources dans le village.

Dans cette dernière activité, nous allons réfléchir sur les ressources auxquelles nous avons accès dans le village. A quoi avons-nous accès - les ressources qu'on peut utiliser mais sur lesquelles on ne peut pas exécuter des décisions? Sur quelles ressources avons-nous contrôle, donc celles que nous pouvons utiliser et aussi sur lesquelles on peut exécuter les décisions?

Questions guides:
Quels sont les biens importants dans le village? (Laissez les répondre d'abords, puis incitez)
Les animaux?
La terre?
Les outils/ l'équipement?
La labeur d'autres?
L'éducation?
L'argent et le capital?
- Crédit formel
- Crédit informel
Biens en nature (abris, nourriture, vêtements)

Une fois que la liste est faite, prenez une nouvelle grande feuille à papier et en haut dessinez deux catégories: l'image d'une fille et l'image d'un garçon. Mettez-le au centre du groupe des filles et donnez-leur 10 pierres (si possible, sinon écrivez au lieu les nombre sur la fiche). Parlez de chaque ressource une à la fois et demandez au groupe de montrer l'accès relatif des garçons et des filles avec les pierres. [Donc, s'ils pensent que les filles ont accès exclusif à une ressource, ils mettraient dix pierres dans la case de la fille, et zéro pierres dans la case du garçon.] Posez la même question pour chaque ressource vis à vis le contrôle relatif des garçons et des filles.

En regardant cette liste de ressource, dites-nous - pour cette première ressource, comment est-ce que l'accès est distribué entre les filles et les garçons? Est-ce que les filles et les garçons ont le même accès, ou est-ce qu'un groupe a plus d'accès que l'autre? Répartissez les 10 pierres pour représenter comment l'accès est réparti entre les deux.

Maintenant, comment est-ce que le contrôle de cette ressource est distribué entre les garçons et les filles?
Observez les nuances et les différences entre les garçons:

Questions de Discussion: (15 min)
Pensez-vous que c’est une bonne situation ? Si oui, pourquoi ? Si non, pourquoi ?
Pensez-vous que ça vaut la peine de changer la situation ? Par quel canal faudra-t-il passer pour espérer à un changement durable ?

NOTES:
Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
BUDIKADIDI ANALYSE GENRE - FG GARCONS #2

INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

Date:
Nom du Facilitateur:
Nom du Preneur de Notes:

Zones:
☐ Cilundu
☐ Miabi

Aire de Santé:

Nom du Village:

Durée:

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Participants:

Groupe d'âge

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<th>Peuvent faire le calcul simple</th>
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Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: RESEAUX D’INFLUENCE (45 MIN)
MISE EN PLACE: Séparez les garçons en groupes de 3 ou 4 et donnez à chaque groupe un grand papier avec un feutre noir, un feutre rouge, et un feutre vert. Pendant l’exercice, faites le tour de chaque groupe et notez sur leur papier ce que représente chaque cercle - notez la catégorie de l’individu: grand-mère, beau-père, sœur, pasteur…

Notre première activité va examiner les individus et les groupes qui sont les plus importants dans nos vies et auxquels nous faisons confiance.

D’abords, avec le feutre noir, dessinez un cercle au milieu de la page. Ceci vous représente - c’est vous. Prenez le feutre vert, et dessinez des cercles autour de vous pour représenter les individus le plus important dans votre vie - pour les individus très importants, faites de plus grands cercles. Dessinez une représentation de cette personne dans le cercle ou à côté du cercle.

Questions guides:
A qui allez-vous pour le conseil sur votre éducation?
Votre santé?
Votre santé sexuelle et reproductive?
Pour les questions sur la puberté?
La nutrition et la préparation de nourriture?
Les relations familiales et amoureuses?
Les conflits entre couples et coépouses?
Le travaille agricole ou le jardinnage?
Le crédit et l’épargne?
Si vous voulez vous engager dans la vie politique?

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<tr>
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Maintenant, avec le feutre rouge, dessinez des cercles pour représenter les individus dans la communauté et au-delà que vous respectez, faites confiance, et écoutez, en dehors des individus que vous avez identifiés pour le conseil.

**Questions guides:**
A qui faites-vous confiance sur les matières de scolarité?
De santé?
De santé sexuelle et reproductive?
Sur la puberté?
De nutrition et de préparation de nourriture?
De relation de couples et de mariage?
De travaille agricole?
Sur les matières d’argent?
Sur les matières d’entreprise?
Sur les matières de participation politique?

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**Question de Discussion:**
A qui voulez-vous ressembler dans le futur? Qui sont vos modèles dans la vie? Ça peut être quelqu’un dans votre village ou autre part, même quelqu’un que vous avez entendu sur la radio ou vu sur la télévision.

Quelles sont les choses qui font de cette personne un modèle pour vous?

**NOTES:**

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**ACTIVITE: LEADERSHIP ET PARTICIPATION EN GROUPE (40 MIN)**
Nous allons vous poser maintenant des questions sur votre expérience de groupe dans la communauté.

Faites-vous partie de groupes dans le village ou la communauté?
Lesquels?

*Notez le nom des groupes, et pour chacun nommé, demandez s’il contient des jeunes femmes leaders, et si les jeunes femmes qui sont membres participent activement ou passivement.*

Est ce qu’il y a une ou plusieurs jeunes femmes en position de leader dans ce groupe?
Si il y a des jeunes femmes membres, est-ce qu’elles participent activement? Elles demandent des questions et parlent devant le groupe? Ou est-ce qu’elles écoutent seulement? Si oui, pourquoi est-ce que vous pensez que c’est le cas ?

**Questions guides:**
Groupes de jeunes
Groupes éducatifs
Eglises ou groupes religieux
Groupes d'épargne
Association de producteurs ou d'agriculteurs
Associations d’usagers d’eau
Comités de gestion de forêt
Autres?

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<th>J. femmes leaders?</th>
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**Question de Discussion:**
Quelles sont les difficultés que les jeunes femmes rencontrent quand elles essaient de participer activement en tant que leaders dans la communauté?

**NOTES:**
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DISCUSSION: METHODES DE COMMUNICATION (30 MIN)

Pour cette dernière activité, nous allons regarder la façon dont nous communiquons l’information, et les sources que nous utilisons pour nous informer.

D’où est-ce que vous recevez l’information sur l’éducation ou les opportunités éducatives?
Sur votre santé et celle de votre famille?
Sur votre santé sexuelle et reproductive?
Sur la nutrition et la préparation de nourriture?
Sur la communication et la relation entre les couples, et le mariage?
Sur la production agricole et le jardinage?
Sur l’élevage des animaux?
Sur l’entrepreneurat?
Sur les matières de politiques du village?

Questions guide:
Radio
Mobile/portable
Télévision
Poster/affiche
Au marché
Chez un voisin
Réunion communautaire
Agent agricole
Agent de santé communautaire
Autre?

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**Question de Discussion:**
En général, si vous vouliez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

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CATHOLIC RELIEF SERVICES (CRS)  BUDIKADIDI GENDER ANALYSIS 2017 | 154
Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
BUDIKADIDI ANALYSE GENRE - FG GARCONS #3

INFORMATIONS ADMINISTRATIVES ET DÉMOGRAPHIQUES

Date: 
Nom du Facilitateur: 
Nom du Preneur de Notes: 

Zones: 
☐ Cilundu 
☐ Miabi 

Aire de Santé: 

Nom du Village: 

Durée: 

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Participants: 

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Nombre d’Enfants 

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Alphabétisation 

|                  | Peuvent lire |
|                  | Peuvent écrire |
|                  | Peuvent faire le calcul simple |
INTRODUCTIONS ET CONSENTEMENT (5 MIN)

Bonjour, je m'appelle _________ et voici ma/mon collègue _________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions pourvoir mieux vous connaître et comprendre les choses qui vous sont importantes, aussi bien que les difficultés auxquelles vous faites face et les espoirs que vous avez pour vous-mêmes et vos familles.

Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

Nous voudrions aussi pouvoir prendre des photos de nos activités pour ne pas oublier les points essentiels. **Est-ce que nous avons votre accord pour prendre des photos? Avez-vous des questions pour nous?**

Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: LA JOURNEE DE 24 HEURES (30 MIN)

*MISE EN PLACE: Placez le tableau à feuilles mobiles devant le group et dessinez une ligne du haut en bas. Marquez 24 coches qui signifient les 24 heures d’une journée. A chaque réponse du groupe, dessinez une représentation de l’activité à côté de l’heure à laquelle elle prend place. Notez la durée de l’activité et si elle leur gagne de l’argent.*

Nous savons que les hommes et les femmes, les jeunes, les pères, les hommes âgées font tous des choses un peu différentes pendant la journée, et prennent des rôles et des responsabilités différentes. Dans cette activité, nous allons réfléchir sur nos occupations pendant une journée normale dans la communauté.

*Questions guides:*

Quand est-ce que vous vous réveillez le matin?  
Quelle est la première chose que vous faites?  
Que faites-vous après ceci?  
Et puis?  
Est-ce que vous aidez à préparer la nourriture dans la journée?  
Est-ce que vous allez à l’école?  
Qui s’occupe des enfants pendant la journée?  
Est-ce que vous aidez à prendre soin d’autres personnes dans votre famille?  
Est-ce que vous travaillez dans les champs?  
Est-ce que vous travaillez dans le marché?  
Est-ce que vous élevez des animaux? Lesquels?  
Faites-vous d’autre travail pour gagner de l’argent?
Est-ce que vous avez des moments de repos et de divertissement?
Quand prenez-vous le temps pour les activités sociales?
Si vous allez à l’école, est-ce que vous devez faire les devoirs le soir?
Quand est-ce que vous vous couchez la nuit?

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Observez les différences notables entres les garçons:


ACTIVITE: CALENDRIER SAISONNIER (30 MIN)

MISE EN PLACE: Placez le tableau à feuilles mobiles devant le groupe et dessinez une flèche de gauche à droite en haut, avec 12 coches et les noms de chaque mois de l'année au-dessus de chaque coche. Pour chaque thème, dessinez un symbole pour représenter le thème, et indiquer quand l'activité prends place pendant l'année. Notez aussi l'intensité de l'activité.

Nous savons que pendant le cours de l'année, nos activités peuvent changer par rapport aux saisons. Il y a des mois où le travail agricole est plus intense, et des périodes où nous faisons plus d'argent. Il y a des mois ou l'eau et la nourriture sont plus accessibles, et des périodes où nous avons tendance à avoir besoin de plus de soins pour la santé. Et il y a des mois avec plus ou moins d'activités communautaires et sociales.

Dans le prochain exercice, nous allons dessiner un calendrier saisonnier, pour comprendre les cycles qui vous affectent pendant l'année.

Questions guides:
Quand est-ce que l'année commence pour vous?
Quand est-ce que vous allez à l'école pendant l'année?
Pendant quels mois est-ce qu'il pleut d'habitude? Est-ce que ceci a changé?
Quand est-ce que vous faites le plus de travail agricole? Quelles activités faites-vous pendant quels mois?
Est-ce que vous faites du jardinage? Pendant quels mois?
Si vous élevez des animaux, quelles activités faites-vous et quand?
Quand est-ce que vous recevez de l'argent pendant l'année?
Quand est-ce que vous avez le plus de dépenses pendant l'année?
Quand avez-vous accès à l'eau saine?
Quand avez-vous accès à la nourriture diverse et suffisante?

- Dans les périodes où l'accès est limité, que faites-vous pour adapter?
Est ce qu'il y a des mois pendant l'année où vous tombez plus malades?
Quand sont les grandes activités sociales et communales du village?
Est-ce qu'il y a des périodes pendant l'année où il y a plus de conflits et de désagrément ?
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**NOTES:**

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DISCUSSION: ADAGES ET MOTS GENRE LOCAUX (20 MIN)

Questions guides:
Quels mots existent en votre langue pour décrire les hommes et les femmes qui ont une relation de couple égalitaire ?
Quels noms donnent on aux femmes qui font des activités qui sont d'habitude faites par des hommes ?
Quels noms donnent on aux hommes qui font des activités qui sont d'habitude faites par les femmes ?
Est-ce qu’il y a des adages dans votre village qui valorisent les femmes ? Racontez-les-nous.

NOTES:

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BUDIKADIDI ANALYSE GENRE - FG HOMMES #1

INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

Date:
Nom du Facilitateur:
Nom du Preneur de Notes:

Zone:
☐ Cilundu
☐ Miabi

Aire de Santé:

Nom du Village:

Durée:

<table>
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<th>Heure de début</th>
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Participants:

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<th>Divorcés</th>
<th>Veufs</th>
<th>Célibataires</th>
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Nombre d’Enfants

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Moyen de survie primaire

<table>
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<th>Bétail</th>
<th>Activité minière</th>
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Type de Relation

<table>
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<th>Monogame</th>
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Etat Matrimonial

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<th>Divorcés</th>
<th>Veufs</th>
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Alphabétisation

<table>
<thead>
<tr>
<th>Peuvent lire</th>
<th>Peuvent écrire</th>
<th>Peuvent faire le calcul simple</th>
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</thead>
</table>
INTRODUCTIONS ET CONSENTEMENT (5 MIN)
Bonjour, je m'appelle __________ et voici ma/mon collègue __________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions pourvoir mieux vous connaître et comprendre les choses qui vous sont importantes, aussi bien que les difficultés auxquelles vous faites face et les espoirs que vous avez pour vous-mêmes et vos familles.

Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

Nous voudrions aussi pouvoir prendre des photos de nos activités pour ne pas oublier les points essentiels. Est-ce que nous avons votre accord pour prendre des photos? Avez-vous des questions pour nous?

Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: CARTE DE SECURITE ET MOBILITE (40 MIN)

MISE EN PLACE: Séparez les participants en groupes de 2-3 et donnez à chaque groupe une grande feuille de papier et puis trois feutres (noir, rouge, vert).

Notre première activité s’appelle une carte de sécurité. Nous allons dessiner la communauté, les endroits que vous fréquentez régulièrement, les endroits où vous vous sentez en sécurité, et les endroits où vous vous sentez en risque et n’êtes pas à l’aise.

Instructions et questions guide:

1. Prenez votre feutre noir et dessinez votre maison et les endroits que vous fréquentez régulièrement.
   Où allez-vous pour chercher de l’eau et du bois?
   Où allez-vous pour les activités d’élevage?
   Où allez-vous pour les activités d’agriculture?
   Où allez-vous pour les soins de santé?
   Où allez-vous pour la santé sexuelle et reproductive?
   Où allez-vous pour gagner de l’argent?
   Où allez-vous pour les activités religieuses?
   Où allez-vous pour vous reposer ou vous divertir?
   Où allez-vous au marché?
   Quel est votre moyen de transport?
Quels sont ces endroits?
Pourquoi ne vous sentez-vous pas à l’aise à cet endroit?
C’est à faire avec les bâtiments? Le manque d'éclairage ?
C’est à faire avec les personnes qui y sont?

1. Quand vous aurez fini, prenez le feutre vert et indiquez avec un cercle les endroits où vous vous sentez vraiment protégés, confortable, et à l'aise.
Quels sont ces endroits?
Quelles sont les choses qui vous mettent à l’aise à cet endroit?
C’est à faire avec les bâtiments? L’éclairage?
C’est à faire avec les personnes qui y sont?

Discussion: (15 min)
Quelle distance parcourez-vous facilement hors du village?
En général, si vous voulez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

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<thead>
<tr>
<th>Endroits Sécurisés</th>
<th>Critères</th>
<th>Endroits Non-Sécurisés</th>
<th>Critères</th>
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Observez les différences notables entres les hommes:
ACTIVITE: ACCES ET CONTROLE DE RESSOURCES (45 MIN)

MISE EN PLACE: Placez le tableau à feuilles mobiles devant le groupe et demandez-leur de faire une liste des plus importantes ressources dans le village.

Dans cette dernière activité, nous allons réfléchir sur les ressources auxquelles nous avons accès dans le village. À quoi avons-nous **accès** - les ressources qu'on peut utiliser mais sur lesquelles on ne peut pas prendre des décisions? Sur quelles ressources avons-nous **contrôle**, donc celles que nous pouvons utiliser et aussi sur lesquelles on peut prendre les décisions?

**Questions guides:**
Quels sont les biens importants dans le village? (Laissez les répondre d’abords, puis incitez)
Les animaux?
La terre?
Les outils/l’équipement?
La labeur d’autres?
L’éducation?
L’argent et le capital?
  - Crédit formel
  - Crédit informel
Biens en nature (abris, nourriture, vêtements)

Une fois que la liste est faite, prenez une nouvelle grande feuille à papier et en haut dessinez deux catégories: l’image d’une femme et l’image d’un homme. Mettez-le au centre du groupe d’hommes et donnez-leur 10 pierres (si possible, sinon écrivez au lieu les nombres sur la fiche). Parlez de chaque ressource une à la fois et demandez au groupe de montrer l’**accès** relatif des hommes et des femmes avec les pierres. [Donc, s’ils pensent que les femmes ont accès exclusif à une ressource, ils mettraient dix pierres dans la case de la femme, et zéro pierres dans la case de l’homme.] Posez la même question pour chaque ressource vis à vis du **contrôle** relatif des hommes et des femmes.

En regardant cette liste de ressource, dites-nous - pour cette première ressource, comment est-ce que l’accès est distribué entre les femmes et les hommes? Est-ce que les femmes et les hommes ont le même accès, ou est-ce qu’un groupe a plus d’accès que l’autre? Répartissez les 10 pierres pour représenter comment l’accès est réparti entre les deux.

Maintenant, comment est-ce que le **contrôle** de cette ressource est distribué entre les hommes et les femmes?
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<thead>
<tr>
<th>ACCES</th>
<th>CONTROLE</th>
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<tr>
<td><strong>RESSOURCES</strong></td>
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<td>Outils/Equipment</td>
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<td>Labeur</td>
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<td>Crédit informel</td>
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<tr>
<td>Biens en nature</td>
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**Observez les nuances et les différences entre les hommes:**

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**Questions de Discussion: (15 min)**
Pensez-vous que c’est une bonne situation ? Si oui, pourquoi ? Si non, pourquoi ?
Pensez-vous que ça vaut la peine de changer la situation ? Par quel canal faudra-t-il passer pour espérer à un changement durable ?

**NOTES:**

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Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrirons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
**BUDIKADIDI ANALYSE GENRE - FG HOMMES #2**

**INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES**

Date:
Nom du Facilitateur:
Nom du Preneur de Notes:

**Zone:**
- [ ] Cilundu
- [ ] Miabi

**Aire de Santé:**

**Nom du Village:**

**Durée:**

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**Etat Matrimonial**

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**Moyen de survie primaire**

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<td>Bétail</td>
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<td>Activité minière</td>
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<td>Autres</td>
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Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: RESEAUX D’INFLUENCE (45 MIN)

MISE EN PLACE: Séparez les hommes en groupes de 3 ou 4 et donnez à chaque group un grand papier avec un feutre noir, un feutre rouge, et un feutre vert. Pendant l’exercice, faites le tour de chaque groupe et notez sur leur papier ce que représente chaque cercle - notez la catégorie de l’individu: femme, grand-mère, beau-père, frère, pasteur…

Notre première activité va examiner les individus et les groupes qui sont les plus importants dans nos vies et auxquels nous faisons confiance.

D’abords, avec le feutre noir, dessinez un cercle au milieu de la page. Ceci vous représente - c’est vous. Prenez le feutre vert, et dessinez des cercles autours de vous pour représenter les individus les plus importants dans votre vie - pour les individus très importants, faites de plus grands cercles. Dessinez une représentation de cette personne dans le cercle ou à côté du cercle.

Questions guides:
A qui allez-vous pour le conseil sur les matières de santé pour vous et votre famille?
La nutrition et la préparation de nourriture?
Les relations familiales et amoureuses?
Les conflit entre couples et coépouses?
L’éducation de vos enfants, et en particulier les filles?
Le travail agricole ou le jardinage?
Le crédit et l’épargne?
Si vous voulez commencer une petite entreprise?
Si vous voulez vous engager dans la vie politique?
Maintenant, avec le feutre rouge, dessinez des cercles pour représenter les individus dans la communauté et au-delà que vous respectez, faites confiance, et écoutez, en dehors des individus que vous avez identifiés pour le conseil.

**Questions guides:**
A qui faites-vous confiance sur les matières de santé?
Sur les matières de nutrition et de préparation de nourriture?
Sur les matières de relation de couples et de mariage?
Sur les matières de l’éducation des enfants, et en particulier les filles?
Sur les matières de travaille agricole?
Sur les matières d’argent?
Sur les matières d’entreprise?
Sur les matières de politiques?

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<tr>
<th>SUJETS</th>
<th>INDIVIDUS POUR LE CONSEIL</th>
<th>SUJETS</th>
<th>INDIVIDUS DE CONFIANCE</th>
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<td>Conflit entre couple</td>
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<td>Education des enfants</td>
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<tr>
<td>Travail agricole et jardinage</td>
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<td>Vie politique</td>
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</table>
Question de Discussion:
Qui dans votre communauté est considéré une personne de bon caractère, que vous pensez est un modèle pour les jeunes filles? Quelles caractéristiques font d’eux un bon model ?

Pour les jeunes garçons? Quelles caractéristiques font d’eux un bon model ?

NOTES:
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ACTIVITE: LEADERSHIP ET PARTICIPATION EN GROUPE (40 MIN)
Nous allons vous poser maintenant des questions sur votre expérience de groupe dans la communauté.

Faites-vous partie de groupes dans le village ou la communauté?
Lesquels?

Notez le nom des groupes, et pour chacun nommé, demandez s’il contient des femmes leaders, et si les femmes qui sont membres participent activement ou passivement.

Est ce qu’il y a une ou plusieurs femmes en position de leader dans ce groupe?
Si il y a des femmes membres, est-ce qu’elles participent activement? Elles demandent des questions et parlent devant le groupe? Ou est-ce qu’elles écoutent seulement? Si oui, pourquoi est-ce que vous pensez que c’est le cas ?

Questions guides:
Association de producteurs ou d’agriculteurs
Groupes d’épargne
Associations d’usagers d’eau
Comités de gestion de forêt
Groupes de jeunes
Eglises ou groupes religieux
Groupes éducatifs
Autres?

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<thead>
<tr>
<th>GROUPES</th>
<th>LEADERS FEMMES?</th>
<th>Femmes membres participent activement?</th>
<th>Femmes membres écoutent seulement?</th>
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**Question de Discussion:**
Quelles sont les difficultés que les femmes rencontrent quand elles essaient de participer activement en tant que leaders dans la communauté?
Quelles sont les causes de ces difficultés ?
Que pourrait-on faire pour changer cette situation ?

**NOTES:**
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CATHOLIC RELIEF SERVICES (CRS)  
BUDIKADIDI GENDER ANALYSIS 2017 | 172
DISCUSSION: MÉTHODES DE COMMUNICATION (30 MIN)

Pour cette dernière activité, nous allons regarder la façon dont nous communiquons l’information, et les sources que nous utilisons pour nous informer.

D'où est-ce que vous recevez l'information pour votre santé et celle de votre famille? 
Sur la nutrition et la préparation de nourriture? 
Sur la communication et la relation entre les couples, et le mariage? 
Sur l’éducation de vos enfants? 
Sur la production agricole et le jardinage? 
Sur l’élevage des animaux? 
Sur l’entreprenariat? 
Sur les matières de politiques du village? 
Sur les opportunités éducatives?

**Questions guides:**

Radio  
Mobile/portable  
Télévision  
Poster/affiche  
Au marché  
A l’église  
Chez un voisin  
Réunion communautaire  
Agent agricole  
Agent de santé communautaire  
Au centre de santé?  
Autre?

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Opportunités éducatives

NOTES:

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Question de Discussion:
En général, si vous voulez participer dans les activités du projet, quel serait le meilleur temps pour vous pendant la journée?

NOTES:
Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**
## INFORMATIONS ADMINISTRATIVES ET DEMOGRAPHIQUES

**Date:**

**Nom du Facilitateur:**

**Nom du Preneur de Notes:**

### Zone:

- [ ] Cilundu
- [ ] Miabi

### Aire de Santé:

**Nom du Village:**

### Durée:

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### Participants:

**Group d’âge**

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**Etat Matrimonial**

- Mariés
- Divorcés
- Veufs
- Célibataires
- Vie ensemble

**Type de Relation**

- Polygame
- Monogame

**Nombre d’Enfants**

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**Moyen de survie primaire**

- Agriculture
- Bétail
- Activité minière
- Autres

**Alphabétisation**

- Peuvent lire
- Peuvent écrire
- Peuvent faire le calcul simple
INTRODUCTIONS ET CONSENTEMENT (5 MIN)

Bonjour, je m'appelle _________ et voici ma/mon collègue ____________.

Nous venons d’un programme qui s’appelle Budikadidi. Nous allons travailler avec vous, dans votre village, pendant les prochaines quatre années pour aider à améliorer la santé, la nutrition, et les moyens de subsistances des hommes, des femmes, et des enfants dans votre communauté.

Nous aimerions pourvoir mieux vous connaître et comprendre les choses qui vous sont importantes, aussi bien que les difficultés auxquelles vous faites face et les espoirs que vous avez pour vous-mêmes et vos familles.

Nous allons vous poser des questions pour discuter en groupe, et nous allons faire trois activités différentes. Ceci ne devrait prendre pas plus de 2 heures. Ma/mon collègue va prendre des notes sur vos réponses, pour que nous n’oubliions pas ce que vous avez dit, mais vos noms ne seront pas liés à cette discussion et votre contribution sera anonyme. Votre participation est volontaire, donc vous pouvez choisir de ne pas répondre à certaines questions, mais nous espérons beaucoup que vous participerez pleinement. Votre opinion nous est très importante.

Nous voudrions aussi pouvoir prendre des photos de nos activités pour ne pas oublier les points essentiels. **Est-ce que nous avons votre accord pour prendre des photos? Avez-vous des questions pour nous?**

Merci beaucoup pour votre participation. Nous allons commencer.

ACTIVITE: LA JOURNEE DE 24 HEURES (45 MIN)

*MISE EN PLACE: Placez le tableau à feuilles mobiles devant le groupe et dessinez une ligne du haut en bas. Marquez 24 coches qui signifient les 24 heures d’une journée. A chaque réponse du groupe, dessinez une représentation de l’activité à côté de l’heure à laquelle elle prend place. Notez la durée de l’activité et si elle leur gagne de l’argent.*

Nous savons que les hommes et les femmes, les jeunes, les pères, les hommes âgées font tous des choses un peu différentes pendant la journée, et prennent des rôles et des responsabilités différentes. Dans cette activité, nous allons réfléchir sur nos occupations pendant une journée normale dans la communauté.

**Questions guides:**
- Quand est-ce que vous vous réveillez le matin?
- Quelle est la première chose que vous faites?
- Que faites vous après ceci?
- Et puis?
- Est-ce que vous aidez à préparer la nourriture dans la journée?
- Qui s’occupe des enfants pendant la journée?
- Est-ce que vous occupez d’autres personnes dans votre famille?
- Est-ce que vous travaillez dans les champs?
- Est-ce que vous travaillez dans le marché?
- Est-ce que vous élevez des animaux ? Lesquels ?
- Faites-vous d’autre travail pour gagner de l’argent?
- Est-ce que vous aidez à chercher de l’eau ou du bois pour la maison?
Quand prenez-vous le temps pour les activités sociales?
Quand est-ce que vous vous couchez la nuit?

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Observez les différences notables entres les hommes:


ACTIVITE: CALENDRIER SAISONNIER (40 MIN)

*MISE EN PLACE:* Placez le tableau à feuilles mobiles devant le groupe et dessinez une flèche de gauche à droite en haut, avec 12 coches et les noms de chaque mois de l’année au-dessus de chaque coche. Pour chaque thème, dessinez un symbole pour représenter le thème, et indiquer quand l’activité prend place pendant l’année. Notez aussi l’intensité de l’activité.

Nous savons que pendant le cours de l’année, nos activités peuvent changer par rapport aux saisons. Il y a des mois où le travail agricole est plus intense, et des périodes où nous faisons plus d’argent. Il y a des mois où l’eau et la nourriture sont plus accessibles, et des périodes où nous avons tendance à avoir besoin de plus de soins pour la santé. Et il y a des mois avec plus ou moins d’activités communautaires et sociales.

Dans le prochain exercice, nous allons dessiner un calendrier saisonnier, pour comprendre les cycles qui vous affectent pendant l’année.

*Questions guides:*
Quand est ce que l’année commence pour vous?
Pendant quels mois est-ce qu’il pleut d’habitude? Est-ce que ceci a changé?
Quand est-ce que vous faites le plus de travaille agricole? Quelles activités faites vous pendant quels mois?
Est-ce que vous faites du jardinage? Pendant quels mois?
Si vous élevez des animaux, quelles activités faites-vous et quand ?
Quand est-ce que vous recevez de l’argent pendant l’année?
Quand est-ce que vous avez le plus de dépenses pendant l’année?
Quand avez-vous accès à l’eau saine?
Quand avez-vous accès à la nourriture diverse et suffisante?

Dans les périodes où l’accès est limité, que faites vous pour adapter?
Est ce qu’il y a des mois pendant l’année où vous tombez plus malades?
Quand sont les grandes activités sociales et communales du village?
Est-ce qu’il y a des périodes pendant l’année où il y a plus de conflits et de désagrément?
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**NOTES:**

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DISCUSSION: ADAGES ET MOTS GENRE LOCAUX (30 MIN)

Questions guides:
Quels mots existent en votre langue pour décrire les hommes et les femmes qui ont une relation de couple égalitaire ?
Quels noms donnent-on aux femmes qui font des activités qui sont d'habitude faites par des hommes ?
Quels noms donnent-on aux hommes qui font des activités qui sont d'habitude faites par les femmes ?
Est-ce qu’il y a des adages dans votre village qui valorisent les femmes ? Racontez-les-nous.

NOTES:

Merci pour votre participation!

Nous avons fini nos questions - avez-vous des questions restantes pour nous? Pendant les prochaines semaines, nous allons exécuter les mêmes activités avec des villages à travers Miabi et Cilundu, et ce que nous découvrons va nous aider à élaborer nos programmes. **Nous reviendrons dans quelques mois pour vous informer sur les résultats de cette recherche.**