

GENDER INTEGRATION ANALYSIS REPORT

**SNAP
Freetown, Sierra Leone
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LIST OF ACRONYMS & ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
COP	Chief of Party
CWC	Child Welfare Committee
DBC	Developing Behavior Change
DHS	Demographic and Health Survey
DOM	District Operation Managers
EU	European Union
FFS	Farmer Field School
FGC	Female Genital Cutting
FHCI	Free Health Care Initiative
FSU	Family Support Unit
GBV	Gender-Based Violence
HIV	Human Immuno-Deficiency Virus/Syndrome
HR	Human Resources
IMC	International Medical Corps
KM	Kilometers
MAFFS	Ministry of Agriculture, Forestry, and Food Security
M & E	Monitoring and Evaluation
MSWGCA	Ministry of Social Welfare, Gender, and Children's Affairs
MYAP	Multi Year Assistance Program
NGO	Non-Governmental Organization
NSADP	National Sustainable Agriculture Development Plan
OIC	Opportunities Industrialization Centers International
PHU	Peripheral Health Unit
PRSP	Poverty Reduction Strategy Paper
SMC	School Management Committee
SNAP	Sustainable Nutrition and Agriculture Promotion Program
SRGBV	School Related Gender Based Violence
STI	Sexually Transmitted Infection
TBA	Traditional Birth Attendant
TOT	Training of Trainers

EXECUTIVE SUMMARY

In 2011, SNAP Sierra Leone conducted a Participatory Gender Analysis of six communities in Bombali, Tonkolili, Koinadugu, and Kailahun Districts in Sierra Leone. This report documents the processes and findings of the gender analysis and provides recommendations on how to integrate these findings into a realistic gender action plan at SNAP Sierra Leone.

The Gender Integration Consultant coordinated the assessment, with in-country support from the SNAP's Gender Officer, as well as technical support from ACDI-VOCA's Gender Specialist, Lindsey Jones. Field Research was carried out by selected teams from each of SNAP's three field offices. Each team consisted of a Monitoring and Evaluation ("M&E") Officer, Agriculture Field Officer, and Agronomist, with additional support from each office's District Operations Manager. Overall, the gender analysis process took three to four days per community and involved a range of participatory tools and processes, such as the Harvard Analytical Approach, Rapid Appraisal Tools, and semi-structured focus groups and interviews on gender issues. The gender analysis process was carried out in two communities per field team.

Key Findings of SNAP Sierra Leone's gender analysis include:

- Women in Sierra Leone encounter a high degree of discrimination and remain subject to discriminatory and harmful customs, prejudices, and practices, particularly in rural areas.
- Women and girls in all communities included in SNAP's participatory gender analysis are highly vulnerable to structural inequalities and disadvantages, maternal mortality and morbidity, and gender-based violence.
- Structural inequalities and disadvantages that women in SNAP Districts and Sierra Leone encounter include: heavy work loads, triple burden of work, unequal distribution and control of resources/benefits, limited ability to communicate and play a role in decision making processes, and difficulties in accessing education, family planning, and justice.
- Types of gender based-violence that women in SNAP Districts and Sierra Leone encounter include: domestic violence, marital rape, forced and early marriage, polygamy, female genital cutting, and teenage pregnancy.
- These issues are crosscutting, interlinked, and mutually reinforcing, and act as barriers to development objectives and women's ability to secure livelihoods and practice/access their rights.
- The vulnerabilities, challenges, and inequalities women face are attributed to socially constructed gender roles and asymmetric power relations that are part of Sierra Leone's culture and tradition.
- Women have little power in exercising or securing rights, even though they feel a sense of injustice at many of the inequalities they face. Female participants believe that existing power structures will go unchanged despite these rights.

- Women have little means of coping with physical and structural violence and inequalities. Women generally only rely on small-scale economic coping mechanisms.

Identification of Problems at Community Level

- Women and men of all age groups and across all four SNAP Districts frequently identified and prioritized many of the same problems, with lack of water, education, and health facilities most commonly identified as priority problems. However, participants identified gender component to these problems.
- Female participants were much more likely to identify women's issues as community problems. Gender issues identified in problem analysis are: polygamy, teenage pregnancy, early marriage, GBV, and lack of property rights.
- Female participants more likely than men to list lack of micro-credit, loan facilities and capital as problems.

Livelihoods and Labor

- Women are involved in activities related to all stages of agricultural processes, perform many of the same agricultural activities as men, and spend more time in farming activities on a daily an annual basis than men. This is especially pronounced in Tonkolili District, where men are involved in mining activities and women must thus carry out almost all agricultural duties on their own. Overall, women make greater contributions to agricultural activities and household nutrition than men.
- Men are almost always responsible for site selection of crops and community structures, even if it will be women predominantly carrying out agricultural labor and using community structures.
- Petty trading is ranked as the most important non-agricultural livelihood source in SNAP districts. Women use petty-trading as a coping strategy to address many challenges, such as: lack of land ownership, income, leadership positions, and income, poor crop yields, and environmental hazards.
- Gender roles are fixed when it comes to reproductive work, with adult females and female children almost exclusive caregivers in the home and responsible for the bulk of a household's domestic work. Men who participate in reproductive roles will face stigma from other men and community members.
- Men and women have very different roles and responsibilities in performing community work. Men are engaged in most of the technical work, while women perform tasks such as fetching water, cooking, and collecting local materials. While men are sometimes paid for their labor in community construction projects, women are never paid for their labor.
- Women generally do more work and more varied work than men and face a triple burden of work responsibilities. Women have less leisure time and get less sleep than men on daily basis. Such heavy workloads put rural women at risk for numerous health and nutrition problems.
- Both women and men are busier during rainy season when they have more responsibilities on the farm. However, men have more leisure time during dry season, while women's workloads remained the same across seasons.

- Women's role in productive, reproductive, and community work, as well as women's heavy workloads, are not recognized or valued.
- When asked to map out daily activities, men become increasingly aware that women perform much more work.

Access and Control over Benefits

- Men spend much of the family's income without discussing or consulting with their wives and disperse cash to women on a day-by-day/case-by-case basis, which limits women's decision-making ability and control over resources.
- Land inheritance is patrilineal, which makes women vulnerable to divorce or widowhood and leads to devaluing of girl children.
- Gender stereotypes restrict women's access to advanced technology that would reduce their workloads.
- Male control over food can have serious effects on the nutrition of women and children.
- Women experience difficulties in accessing sources of micro-credit and loans. While women cope through membership in Osusu Groups, these groups are largely ineffective in generating much income.
- Uneven control of resources/benefits limits women's ability to divorce and makes women vulnerable to the effects of divorce. Women often lack the financial ability to leave their husbands. The risk of divorce means that women feel that they cannot stand up to husbands or do anything that may lead him to seek divorce. In event of divorce, a woman loses her ability to access resources/benefits and will have little means available to perform the productive and reproductive work needed for survival.

Communication, Participation, and Decision-Making

- Men give and receive more information, participate in more community processes, and play a greater decision-making role than women.
- Women are traditionally restricted from speaking formally in public or raising their voice in front of men/elders, thereby limiting women's ability to participate in most community decision-making processes.
- Women communicate informally and at sites of reproductive labor; whereas men have greater opportunity to communicate formally *and* informally (i.e.: palm wine bars, chop houses)
- Men have greater access to different forms of communication, such as phones and radios
- Few women are able to make decisions on spending money they have earned, with any decision-making on such spending usually limited to small-scale reproductive purchases.

Literacy & Education

- High rates of illiteracy amongst women makes women less able to find employment that can provide them with economic empowerment and control over financial resources and justifies men's control over resources and wives.

- Poverty, polygamy, the prioritization of boys over girls, early marriage, and teenage pregnancy are all barriers in enabling girls to access education
- When girls do attend school, they are often marginalized and prevented from participating and learning on equal levels as male students or become victims of SRGBV.

Family Planning

- Overall, Sierra Leonean women want to control timing and the number of births.
- Many community members, particularly men, are highly resistant to family planning due to religious reasons or misconceptions about the use of family planning.
- While women are more open to practicing family planning than men, men generally prevent women from engaging in modern family planning techniques. However, many women practice family planning in secret and/or encourage daughters to use family planning to prevent teenage pregnancy.

Access to Justice

- Women face persistent barriers in accessing justice at all levels in Sierra Leone.
- Sierra Leone's customary legal system often prevents women from seeking formal legal justice or having their needs met in attempting to access justice. Many cases are settled at the community level through buy-offs and bribes, particularly for cases of teenage pregnancy and GBV.
- Formal courts and Family Support Units lack necessary resources in staffing, equipment, and budget to handle existing caseloads. In addition, many SNAP participants consider FSUs to be inaccessible, particularly as FSUs are often located at far distances from communities.

Maternal Mortality

- Despite Sierra Leone's Free Health Care Initiative, long distances to clinics and costs of transportation are major barriers to women's ability accessing pregnancy care. Women often cannot pay for transportation costs to clinics and transportation is not always available when needed or is unsuitable to transport pregnant women.
- Most communities have trained Traditional Birth Attendants, who are often regarded with greater respect and trust than medical staff. Rather than serving as a risky alternative to institutional deliveries, TBAs are referring cases to clinics and encouraging women to have institutional deliveries
- Men do not play major roles in maternal health and pregnancy care. Despite the introduction of free health care, lack of spousal support also factors into women's ability to seek proper medical care.

Violence Against Women

- Domestic violence and marital rape are widespread, but rates of domestic violence have dropped due to sensitizations by NGOs, Family Support Units, and Government interventions.

- Men recognize that pregnant women are more vulnerable and do not beat pregnant wives.
- It is considered unacceptable for a wife to deny sex to her husband, unless she is physically ill, menstruating or breast-feeding. Refusal often leads to domestic violence, divorce, or withholding of resources/benefits.
- Communities have bylaws in place that force husbands to pay Le 10,000 fines and hospital fees after beating wives. However, these bylaws are not effectively implemented. Additionally, women often do not always report domestic violence cases because they don't want husbands to pay fines that could otherwise go to assist the family.

Polygamy

- Polygamy is justified through Muslim religious beliefs and its ability to ensure constant sources of agricultural labor.
- Most women are not comfortable with polygamy, but typically accept the practice because they do not feel they have the power to change the practice.
- With women already controlling scarce resources/benefits, wives in polygamous families have even less access to and control over resources/benefits. Resources are not always divided equally and many husbands will favor one wife over the others. Polygamy also increases women's food insecurity, as husbands are often unwilling to assist with the labor for each wife's plot of land.

Female Genital Cutting

- Female genital cutting was not included as a topic in SNAP's participatory gender analysis, but was brought up indirectly by participants in discussion of secret society practices, teenage pregnancy, and early marriage.
- Participants typically have a favorable view of secret societies/initiation and feel that it creates a sense of belonging, initiates girls into adulthood, and comes with certain community privileges. Yet, participants were able to easily identify negative consequences and effects of this tradition, such as: hunger, food insufficiency, poverty, low crop production, unavailability of farming land, teenage pregnancy, early marriage, dropping out of school, and high illiteracy rates.
- Early initiation into Bondo secret society often results in girls becoming sexually active at early ages, with FGC thus contributing to teenage pregnancy, early marriage, and school dropout rates.
- Women are the key defenders of FGC and FGC is generally not regarded as a problem amongst women.

Early and Forced Marriage

- Early marriage mainly occurs due to poverty, and is often determined by economic means of a girl's family and whether or not the girl's family can afford to keep her in school or if the family is in need of money.
- Some girls now have a say in who they marry and when, but other parents may threaten to disown girls who do not follow parental marriage wishes. A girl's

ability to exact agency in her own marriage is often linked to the economic means of a family.

- Teenage pregnancy and early marriage are mutually reinforcing vulnerabilities.
- Child Welfare Committees were created to address early marriage and teenage pregnancy, but are generally ineffective and lacking in capacity.

Teenage Pregnancy

- Teenage pregnancy is recognized as a significant problem and concern in all SNAP communities.
- Girls often engage in sexual relations as means of making extra money or acquiring material goods that they could not normally afford. Some parents encourage teenage girls to acquire older boyfriends so that families can benefit from gifts, labor, and financial assistance provided by the boyfriend.
- Girls are in a lose-lose situation when it comes to education and teenage pregnancy. Girls who do not attend school lack knowledge on sexual/reproductive processes and family planning strategies. However, far distances of schools and high rates of SRGBV also expose school-going girls to teenage pregnancy risks.
- Communities typically handle teenage pregnancy by having pregnant girls marry the man who impregnated her or by sending girls to be cared for by her impregnator or his family during pregnancy. This practice can have harmful effects on a girl's emotional and physical health, particularly when pregnancies are a result of GBV.

Key recommendations of SNAP Sierra Leone's gender analysis include:

It is recommended that SNAP Sierra Leone adopt a twin-track, mainstreaming approach that promotes two simultaneous efforts within SNAP:

- 1) Establish processes and activities to ensure that gender is better mainstreamed internally and externally in all areas and on all levels of SNAP's work.
- 2) Initiate new activities, involving both men and women, designed to specifically empower women in SNAP project areas.

Internal Recommendations

- Develop a SNAP gender mainstreaming policy that outlines SNAP's gender goals and mainstreaming approach. Once this policy is formulated, it should be actively promoted through awareness raising and internal communications. The Chief of Party and IMC Country Director should send a memo with details of the policy to all SNAP staff. District Operation Managers should ensure that field staff are aware of the policy and should post policies on field office notice boards. The policy can also be promoted through short meetings at SNAP offices, with every attendee asked to sign a copy of the policy to demonstrate adherence. Finally, the policy should be included in induction training and briefings for new staff, including short-term staff, interns, and consultants.

- ACDI/VOCA's Gender Specialist and SNAP's Gender Officer should urge SNAP's Country Management Team and Senior Management to demonstrate continued and consistent support for mainstreaming efforts and initiatives, and they should communicate to program staff that mainstreaming is not extra or additional work but, rather, an integral component of all program work.
- A 2012 Participatory Gender Audit should be conducted to assess the implementation of gender integration externally and internally in SNAP's programs, activities, policies, and organizational culture. This audit will require hiring an external consultant to complete the process. Once the audit is completed, the audit report should be circulated widely amongst SNAP staff through meetings that present audit findings and by sending electronic copies of the audit report to all staff. Ideally, gender audits should be carried out every two years at SNAP to measure progress and identify continued gaps and challenges.
- Biannual gender trainings should be conducted to provide refreshers for staff who have already been trained and to train new staff or staff who were not present at earlier trainings. SNAP's Chief of Party and Deputy Chief of Party and ACDI/VOCA's Gender Specialist should urge line managers to set aside time for their staff to attend trainings to prevent trainings from conflicting with other work activities and to increase training participation. Trainings should include all staff, including support staff.
- Annual gender strategy workshops should be conducted and should focus on reviewing activities and revising strategies to be more gender responsive and to ensure that existing strategies are successful. As part of these workshops, the Gender Integration Action plan will be updated to reflect best practices and gaps/challenges. These workshops should be attended by the COP, HR, Finance, Team Leaders, M&E Coordinator, Training Coordinator, Gender Officer, DOMs, and some of the staff who attended the 2011 Gender TOT Training.
- Gender-disaggregated data should be collected in all reporting processes, and all reports should include gender-disaggregated data.
- The SNAP Gender officer should ensure that all gender-related tools, manuals, and policies are easily accessible to staff. This can be accomplished by creating a small gender resource center in all field offices and by making gender materials available through these centers. Soft copies of materials should be stored on the SNAP online server, when the server is created.
- The Gender Officer should lead SNAP staff in a follow-up action planning session at the Freetown SNAP Office to incorporate recommendations that were not included in SNAP's Gender Integration Action Planning Session on August 1-2, 2011.

External Recommendations:

- All existing and future sensitizations, trainings, and activities with beneficiaries should be held at times and locations that are convenient and accessible to women and men. Activities should be held during dry season from October to April and held in the early morning and early evening when women and men have less agricultural work. Time-sensitive activities or activities that must be carried out during rainy season should also be held in the early morning and early evening. In making locations accessible and convenient to women and men, activities should be held at court-barrays, Farmer Field School Sites, Peripheral Health Units and Schools. Trainings should be held within villages. If training involves participants from numerous villages, trainings should be held at strategic, central locations that are at most 3km away from all communities.
- Food should be provided for all participants during trainings, as well as the children of female participants and single-parent fathers. Non-training participants who are SNAP beneficiaries (members of Mother Care Groups, Farmer Field Schools, Youth Groups, and Women’s Groups) could perform food preparation as an income-generating activity.
- Childcare should be provided during trainings for female and single-parent father participants with small children who require constant supervision. Members of mother care groups who are not participating in activities can be hired to provide child-care services as an income-generating activity and as a way of practicing skills learned during group sessions.
- Daily activity mapping should be performed with male and female participants in Farmer Field School Groups, VSL Groups, Youth Groups, and with Health Promoters in all SNAP operational communities. This activity helps to show firsthand how much work women are doing and will hopefully spark discussions on gender and the division of labor.
- Father Support Groups should be created to engage men in childcare, nutrition, and development. These five-month groups should be designed specifically to increase men’s knowledge of in pregnancy care and encourage men to assume reproductive responsibilities in the home. It will be necessary to hire an external consultant to develop a Sierra Leone specific training manual and curriculum for Father Support Groups. The consultant will also conduct a TOT training on the curriculum for Field Agents, DOMs, M&E Officers, and District Supervisors for Health and Nutrition. Father Support Groups would be conducted in five communities per SNAP operational chiefdom for the first year of implementation. An end of group assessment and questionnaire should be performed upon the completion of the first round of groups to measure best practices and behavior change, as well as to identify gaps and challenges.

- Sensitization programs on the use and benefits of medical family planning practices should be instituted.
- Women's decision-making capacity and participation in site selection for community structures (i.e.: community wells, markets, barrys, clinics, latrines) and farm sites should be increased. Women should be encouraged to play leadership roles and participate in Community Development Committees. SNAP can engage in lobbying and advocacy during the formation of such committees, in executive election processes, and throughout committee/community executive processes to ensure that this occurs. To increase women's ability to participate in site selection for farm sites, sensitizations should be performed at Farmer Field School Trainings. Such sensitizations will focus on the importance of women's participation in decision-making processes and the related nutritional benefits of women's involvement in farm site selection.
- Women's cooperative groups should be organized and should work with local micro-credit groups to set up credit schemes or Village Savings and Loan systems for women to promote the development of small business ventures amongst women. Such an initiative will ensure that women have access to finance at the community level to take care of their immediate needs. Such efforts should be accompanied by the formation and support to women's marketing associations and trainings in micro-enterprise development, business management, and market analysis.
- Conduct good governance and leadership trainings at the Chiefdom level for female executive members of Community Development Committees. Such trainings will encourage women to embrace leadership roles within Community Development Committees, in development processes, and within communities.
- Basic, participatory gender trainings and sensitizations should be conducted for women and men as part of Farmer Field School Trainings, Father Support Groups, Youth Groups, and Women's Groups in all SNAP communities.
- A legal-based NGO should be engaged to perform legal capacity- building amongst small groups of women leaders from Mother Care Groups and Women's Groups within SNAP communities on Sierra Leone's three Gender Acts, Children's Right Act, and Disability Act for women, youths, men and other key community gate keepers. These NGOs will encourage communities without bylaws addressing GBV, early marriage, land rights, and teenage pregnancy to adapt such bylaws in accordance with national laws. In communities where bylaws already exist, communities will be encouraged to take steps to ensure that local and national laws are enforced.

These recommendations are intended to inform and guide twin-tracked mainstreaming strategy at SNAP Sierra Leone. They will be used in SNAP's Action Planning workshop to develop a comprehensive mainstreaming strategy and approach. Such an approach

includes activities to achieve a number of short-term results, as well as long-term, sustainable changes.

It is hoped that the results and recommendations from SNAP's Participatory Gender Analysis will contribute to creative and successful efforts to better integrate gender practices and activities in SNAP program activities and within the organization as a whole.

INTRODUCTION

This report discusses the process and results of SNAP Sierra Leone's 2011 Participatory Gender Analysis. The gender analysis assesses the gender context in which SNAP is operating. It is intended to help programmers understand the gender roles and power dynamics related to the project's development problem, so as to lead to the development of strategies and activities that are efficient and equitable.

SNAP Sierra Leone's Gender Integration Consultant facilitated the analysis, with support from the country office's Gender Officer and ACIDI/VOCA's gender specialist. Data collection took place in July, 2011 and covered six communities in four districts.

The following report details the objectives and scope, methodology, and key findings and recommendations obtained through SNAP's gender analysis. The first two chapters discuss essential background information necessary for understanding the need for the gender analysis and the methodology employed in carrying out the analysis. Chapter III examines gender analysis findings and conclusions. Chapter IV provides a number of recommendations on suggested actions to ensure that SNAP integrates gender into its activities.

CHAPTER I: BACKGROUND

1.1 Gender, Equality, and Development

While “sex” refers to universal biological characteristics that define males and females according to reproductive abilities, “gender” is defined as the *socially constructed* differences between males and females and the social roles and relationships between them.¹ Gender identities and constructs are learned through socialization processes and have powerful implications on the structuring of society and human interactions. Gender and gender relations shape the dynamics of human interactions on all levels, finding expression in the economics, distribution of resources, political power, and social spheres.² Gender constructs and identities are constantly negotiated and renegotiated, waxing and waning according to circumstances, and vary over time and culture. Defining the relations between women and men, gender involves analyzing the situation of women and men in relationship to each other, not in isolation.³

Gender inequality is a proven inhibitor to development and a spur to violence. Equality includes the recognition that while different social groups have different needs and priorities, everyone should be able to realize his or her full human rights and personal potential and abilities and to contribute and benefit from national, political, economic, social, and cultural development.⁴ Inequality prevents people from realizing their maximum potential and addressing their individual needs. It prevents individuals and certain social groups from benefiting equally from development. High gender inequality in Sierra Leone means that a large part of the country’s citizens are disempowered, excluded from fundamental economic, political, social, and socio-cultural decision-making and participation processes, and not given the chance to reach their full potential.

Gender scholar Cynthia Cockburn maintains that inequality weakens inhibitions against aggression and legitimizes violence towards people considered worthless. Simultaneously, those who are made to feel of little value will sometimes resort to violence to gain self-respect or power.⁵ Similarly, studies by Mary Caprioli have illustrated that countries characterized by high gender inequality are more likely to rely

¹ Reimann, Cordula. "All You Need Is Love"...and What About Gender? Engendering Burton’s HumanNeeds Theory." Working paper. University of Bradford: Centre for conflict Resolution, Department of Peace studies, 2002: 1-34. ac 16 June, 2011: <http://www.brad.ac.uk/acad/confres/assets/ccr10.pdf>, pp. 3.

² Cockburn, Cynthia. "The Gendered Dynamics of Armed Conflict and Political Violence." Victims, Perpetrators or Actors? : Gender, Armed Conflict, and Political Violence. Eds. Caroline O. N. Moser and Fiona C. Clark. vols. London: Zed Books, 2001: 13-29, pp. 15.

³ Rubin, Deborah and Elizabeth Missokia “Gender Audit: USAID/Tanzania,” United States Agency for International Development USSAID (2006), pp. 3.

⁴ Moser, Caroline. “An Introduction to Gender Audit Methodology: Its design and implementation in DFID Malawi” London: Overseas Development Institute (2005), pp. 9.

⁵ Cockburn, 29.

on violence in settling inter- and intra-state disputes.⁶ Development and lasting peace are thus intimately linked with and entirely dependent on creating deep changes in relations between women and men and balancing existing power asymmetries throughout society.

1.2 Country Background

The UNDP Human Development Index ranks Sierra Leone as one of the poorest countries in the world.⁷ Sixty percent of the population is unable to afford one decent meal a day, and at least 70% of the population of Sierra Leone lives below the poverty line, with 26% in extreme poverty.⁸ Rural areas account for the largest proportion of the poor. In 2009, the International Food Policy Research Institute ranked Sierra Leone among the five countries with the highest Global Hunger Index score and among the six countries most severely affected by and vulnerable to the global economic downturn.⁹ Over one third of children under the age of five suffer from chronic malnutrition, with most of the country's rural population suffering from a four-month-long lean season.¹⁰

According to UNDP's Human Development Index and OECD Social Institutions and Gender Index, the country's gender empowerment indicators are some of the lowest in the world.¹¹ The country's infant, child, and maternal mortality rates are among the highest in the world. There is vast inequality in income distribution. While the country possesses substantial mineral, agricultural and fishery resources, only a small minority of the population sees any economic gains. Nearly half of the working-age population engages in subsistence agriculture.¹² Human capacity is highly diminished due to a lack of educational opportunities and outflow of individuals with technical knowledge and experience. For example, Sierra Leone has only a 39.8% adult literacy rate, one of the lowest in the world.¹³

During Sierra Leone's 11-year civil war, all warring factions committed human rights violations, including war crimes, crimes against humanity, and violations of international human rights law, international humanitarian law, international criminal law, and

⁶ Caprioli, Mary. "Gendered Conflict." *Journal of Peace Research* 37.2 (2000): 51-68; ---. "Primed for Violence: The Role of Gender Inequality in Predicting Internal Conflict." *International Studies Quarterly* 49 (2005): 161-78.

⁷ United Nations Development Program (UNDP), "Human Development Report," Oxford: Oxford University Press, (2008).

⁸ Woldt, Monica, Marie Cadrin and Abdulai Jalloh, »USAID Office of Food for Peace Sierra Leone Food Security Country Framework FY 2010 – FY 2014" Washington, D.C.: Food and Nutrition Technical Assistance II Project (FANTA-2), Academy for Educational Development (AED) (2009) [Henceforth FSCF]

⁹ UNDP: 2008

¹⁰ Statistics Sierra Leone, "Sierra Leone Demographic and Health Survey 2008: Preliminary Report," Sierra Leone: Statistics Sierra Leone (2005) [Henceforth DHS]

¹¹ UNDP: 2007.

¹² Central Intelligence Agency, "The World Factbook: Sierra Leone," 2010 Statistic.

¹³ UNESCO Institute for Statistics, "UIS Statistics in Brief," UNESCO (2009) ac 16 June, 2011: http://stats.uis.unesco.org/unesco/TableViewer/document.aspx?ReportId=121&IF_Language=eng&BR_Country=6940

domestic criminal laws. Hundreds of thousands of civilians died in the conflict and millions were internally and externally displaced. Years of warfare led to the total breakdown of the country's infrastructure, economy, and all political institutions. Reconstruction is currently underway, but the country faces grave challenges in development.

Throughout the history of Sierra Leone, including the present, women have not enjoyed equal status with men. Considered inferior and subordinate, women have faced economic, political, social, and educational discrimination. Society was highly patrimonial under both indigenous tradition and British common law. National laws were largely discriminatory, failing to protect women in areas such as marriage, divorce, inheritance, and gender-based violence. Local customary law was also discriminatory, relegating women to the role of minors. Women were limited to the private sphere, given only domestic responsibilities relating to the home and family. Culture and tradition prevented women, particularly those in rural areas, from accessing education. Consequently, the overwhelming majority of women throughout the country were illiterate.

During the country's civil war, sexual violence was systematically carried out against women and girls of all ages and backgrounds. All factions targeted women, committing sexual and gender-based violations, including rape, sexual assault, sexual slavery, sexual abuse, disembowelment of pregnant women, abduction, mutilation, and forced marriages.¹⁴ A local study by Physicians for Human Rights estimated that between 215,000 and 257,000 women and girls were victims of GBV during the conflict.¹⁵ Women often had to watch as their husbands and children were tortured and killed. With the loss or absence of spouses, women had to assume leadership roles in their families as head of household. Women in refugee camps had little or no coping skills, and many turned to high-risk activities. Such acts of GBV and experiences have lingering effects on the women of Sierra Leone, many of whom continue to suffer from both physical and psychological wounds.

At present, women in Sierra Leone continue to encounter a high degree of discrimination and remain subject to discriminatory and harmful customs, prejudices, and practices, particularly in rural areas. In general, they possess little social, political or economic power, with structures such as poverty and gender insensitivity serving to perpetuate such norms and practices.

1.2.1 Background of SNAP Sierra Leone

In June 2010, USAID's Office of Food for Peace awarded ACDI/VOCA a five-year, \$60 million dollar PL 480 Title II program in Sierra Leone. The Sustainable Nutrition and Agriculture Promotion ("SNAP") program is managed by ACDI/VOCA, with its partners

¹⁴ Truth and Reconciliation Commission, "Truth and Reconciliation Commission Report: Volume 3B," Sierra Leone: Truth and Reconciliation Commission (2004) [Henceforth TRC]

¹⁵ International Rescue Committee (IRC) "Violence Against Women and Girls Literature Review 2009" Sierra Leone: IRC (2009).

International Medical Corps (“IMC”) and Opportunities Industrialization Centers (“OIC”).

The goal of SNAP is to reduce food insecurity and increase resiliency among vulnerable rural populations in Bombali, Kailahun, Koinadugu and Tonkolili. SNAP intends to achieve this through two approaches/objectives. The first objective is to reduce chronic malnutrition among children under the age of five. To achieve this objective, SNAP will implement the Preventing Malnutrition in Children under 2 Approach (PM2A). PM2A combines health capacity building, behavior change communication and food aid to provide a bridge toward long-term, sustainable improvements in health, sanitation and nutrition practices.

The second objective is to enhance livelihoods for vulnerable people, especially women and youth. SNAP will work in the same communities where chronic malnutrition is being addressed to enhance livelihood opportunities—both farm and off-farm. SNAP will focus on production and post-harvest handling techniques for products such as rice, cassava, sorghum, pigeon pea, sesame, oil palm, groundnuts, sweet potatoes and garden vegetables. SNAP will address other constraints to agricultural value chains through the Youth Agribusiness and Entrepreneurship training program, which will focus on improving marketing, processing and storage, leading to improved crop retention throughout the year and boosting lean-season consumption and income. In addition, farmers will be trained in business skills to help them become more competitive, while also addressing gender inequity at the household level.

Presently, SNAP is currently operating in 18 Chiefdoms in four Districts.

CHAPTER II: THE GENDER ANALYSIS PROCEESS

2.1 Objective of Gender Analysis

A gender analysis is a socio-economic analysis that illuminates the links between existing gender relations in society and the development problems that need to be addressed as a result of these relations¹⁶ It is a tool that can be used for a variety of different purposes during different stages of project/program implementation from design to Monitoring and Evaluation (“M&E”). It is also a means of getting participants to start thinking about gender issues and gender relations and empowering them to play a role in their own development planning. Overall, a gender analysis will answer the following questions:

- **How will gender relations affect the achievement of sustainable results?**
- **How will proposed results affect the relative status of men and women?**

SNAP’s gender analysis is meant to assess the gender context in which the program is operating. Information provided through a gender analysis can assist SNAP programmers in understanding gender roles and power dynamics related to the project. Such information can be used to integrate strategies and interventions into the program that address these issues.

A gender analysis for the SNAP program is important for three reasons:

- 1) It is a required deliverable by SNAP’s donor, USAID Food for Peace, in SNAP’s statement of work. Specifically, the statement of work says: “The SNAP program will promote gender equity in its operations and technical interventions, considering the role gender dynamics play in each activity and seeking ways to engage men and women for the benefit of both.”¹⁷
- 2) It produces knowledge and information on how to improve SNAP’s effectiveness and efficiency in achieving its results and meeting its targets
- 3) It fulfills ACIDI/VOCA’s commitment to gender equity and informs SNAP’s activities so that they address gender inequality and women’s advancement and inform future intervention programs.

SNAP’s gender analysis sought to answer the following questions:

- **How can SNAP equitably engage women and men so that they both participate and benefit from program interventions?**

¹⁶ World Bank “5.2.3. Gender Analysis,” in Tools for Institutional, Political and Social Analysis of Policy Reform: A Sourcebook for Development Practitioners or TIPS, World Bank (2005), ac 8 June, 2011: <http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTSOCIALDEVELOPMENT/EXTTOPP/SISOU/0,,contentMDK:20589207~menuPK:1442609~pagePK:64168445~piPK:64168309~theSitePK:1424003,00.html>

¹⁷ ACIDI/VOCA, “Revised Technical Application: USAID Title II Multi-Year Assistance Program, Sustainable Nutrition and Agriculture Promotion (SNAP) Program,” Washington, D.C.: ACIDI/VOCA (2010), pp. 9.

- **How can SNAP alleviate the triple burden that women face in balancing reproductive, productive and community work? What are the causes and consequences of women being overburdened? How can SNAP alleviate these burdens in ways that are both sustainable and within the SNAP program scope of work?**
- **How do gender inequalities in decision-making authority affect economic productivity and healthy behaviors? How should SNAP address these inequalities?**
- **How can the program engage both women and men in promoting gender equality, while working within its program objectives?**

SNAP operates in both agricultural and health sectors. The program’s gender analysis thus assesses how gender dynamics intersect across objectives and sectors. As youth engagement is a cross-cutting component of the program, the analysis examines gender dynamics across the following strata: youth, adolescent, adult, and elderly.

2.2 Methodology

The gender analysis was carried out over a 40-day period from June 9 – August 03, 2011.

Data for the analysis was collected through:

- Participatory, qualitative gender analysis processes with stakeholders and SNAP beneficiaries. These include focus groups and one-on-one interviews.
- A desk review of project documents (program statement, work plans, barrier analysis report, PMP), government gender strategies and analyses, third party gender analyses, and research papers.
- Data review of quantitative data from SNAP Baseline Study, as well as Demographic and Health Surveys from the World Bank, UN, the Government of Sierra Leone and other relevant sources.
- Observation by the Gender Integration Consultant and Gender Officer.

The final work plan for the gender integration consultancy can be found in Annex 1.

2.2.1 Planning & Training Phase

The analysis began with a one-week planning phase in early June. During this time, the Gender Integration Consultant developed gender analysis tools to be used in SNAP’s gender analysis, as well as training manuals for basic gender trainings with SNAP staff in all field offices and a training-of-trainers workshop on advanced gender concepts and gender analysis techniques.

The training-of-trainers (“TOT”) workshop was held June 20-23, 2011 with members of the gender analysis field teams, District Operations Managers, and other SNAP staff identified as potential gender trainers. The objective of the TOT workshop was to train SNAP staff who will be part of SNAP’s Gender Analysis, but also to train a

number of other staff who may be required to carry out basic gender trainings or gender analysis processes in the future. Following the completion of basic gender training, attendees participated in several sessions on gender analysis processes. These sessions provided participants with a theoretical and practical foundation in the processes that were used in SNAP's Gender Analysis. Over the course of the workshop, TOT participants were given significant time to practice using gender analysis tools on each other. The training concluded with two sessions with gender analysis field team members and District Operation Managers to clarify roles and responsibilities in the gender analysis process and allow field teams time to begin planning.

2.2.2 Participatory Phase

The participatory stage of the gender analysis took place from June 29-July 15. Gender analysis field team members were given an additional three and a half days for reporting, from July 18-21.

Gender Analysis research and fieldwork took place in all four districts where SNAP operates: Bombali, Tonkolili, Kailahun, and Koinadugu Districts. Gender Analysis research was carried out in two communities per SNAP field office and was thus performed in two communities in both Kailahun and Koinadugu. Due to time constraints, analysis was formed only in one community in Bombali and Tonkolili Districts. The communities chosen by Gender Analysis Field teams for inclusion in SNAP's Gender Analysis are listed below. In total, six communities were included.

- Bombali: Kayawuyea in Sella Limba Chiefdom
- Tonkolili: Kamathor in Kalansogoya Chiefdom
- Koinadugu: Fadugu in Kasunko Chiefdom and Kondembaia in Daing Chiefdom
- Kailahun: Levuma in Mandu Chiefdom and Ngokodu in Kissi Tongi Chiefdom

Four to five gender analysis field team members were assigned from each of SNAP's three field offices to participate in research processes, analysis of results, and subsequent action planning. Due to conflicting demands and scheduling difficulties, health officers were not able to participate in the gender analysis research process. However, each field office research team featured two Agriculture Field Officers, one Agronomist, and one Monitoring and Evaluation Officer. SNAP did its best to ensure that each field team had two female staff members, but due to a gender imbalance in staffing, the Koinadugu field team was exclusively male, and the Bombali/Tonkolili team had only one female staff member.

Each field office research team received additional support from its respective District Operations Manager. District Operation Managers from Bombali/Tonkolili, Koinadugu, and Kailahun field offices assisted teams in their first day(s) of field research, oversaw field office work plans and report writing, and participated in action planning. The make-up of each field team is described below.

The Gender Integration Consultant facilitated and oversaw all research processes, with support from SNAP's Gender Officer, Beatrice Koroma.

Bombali/Tonkolili

Momodu Massaquoi, M & E Officer
Victor Bendu, Agriculture Field Officer
Nancy Turay, Agriculture Field Officer
Alpha Y. Mansaray, Agronomist
Christian Fomba, Marketing Specialist

Koinadugu

Moses Bangura, M & E Officer
Mohamed Kanneh, Agriculture Field Officer
Edward V. Sefoi, Agriculture Field Officer
Anthony Foday, Agronomist

Kailahun

Moininah Samba, M & E Officer
Moses Kaiyande, Agriculture Field Officer
Beatrice Brima, Agriculture Field Officer
Frances Saquee, Agronomist

District Operations Managers

Sahr Yambasu, Bombali/Tonkolili
Leonard Bairoh, Koinadugu
Simon Jambawai, Kailahun

All community members who provided input in SNAP's gender analysis were current SNAP project beneficiaries. Gender analysis participants were selected from SNAP's Farmer Field Schools, Mother Care Groups, and Skills Training Groups. Gender analysis field teams were responsible for selecting participants.

As a means of triangulating results, the participatory gender analysis methodology involved several analytical processes. These processes included:

- **The Harvard Analytical Approach**
- **Rapid Appraisal Techniques**
- **Semi-Structured Interviews and Focus Groups on Gender Issues**

Field research was carried out over the course of three to five days per community and was completed community-by-community. Processes were carried out sequentially, starting with the Harvard Analytical Approach and ending with Semi-Structured Interviews and Focus Groups on Gender Issues.

All three processes involved four sets of focus groups with approximately 6-16 participants: a same sex adult female group, a same sex adult male group, a mixed elderly

group, and a mixed youth group. Focus groups thus produced gender and age disaggregated results, which further ensured that results were triangulated. Each focus group featured the same participants for all three to four days of field research in the community.

Focus groups were completed by pairs of field team members, with one team member facilitating and the other recording/documenting. It was left to the discretion of each field team to choose the pairs and allocate responsibilities, so as to allow each team to make these decisions based on the strengths, weaknesses, and experience of specific field team members. However, if a woman were present on a field team (as in the Bombali/Tonkolili and Kailahun field teams), she was required to facilitate the women’s adult focus group and one-on-one interviews with females. Similarly, a male field team member conducted men’s adult focus groups and male one-on-one interviews.

2.2.3 Participants

The table below shows a gender and age disaggregated analysis of the participants in all six communities included in SNAP’s Participatory Gender Analysis.

Table 1: Breakdown of SNAP’s Gender Analysis Participants by Age and Sex

DISTRICT	Koinadugu				Bombali		Tonkolili		Kailahun				TOTALS	
Community	Konde mbaia		Fadugu		Kayawu yea		Kamathor		Ngokodu		Levuma			
Sex	M	F	M	F	M	F	M	F	M	F	M	F	Male	Female
Male Adult	10	0	10	0	08	0	08	0	09	0	09	0	54	0
Female Adult	0	10	0	10	0	10	0	08	0	10	0	10	0	58
Mixed Youths	05	05	04	04	04	04	04	04	04	05	04	06	25	28
Mixed Elderly	04	05	03	06	04	06	04	04	04	05	04	06	23	32
TOTALS	19	20	17	20	16	20	16	16	17	20	17	22	102	118

2.2.4 Participatory Gender Analysis Tools

*The Harvard Analytical Approach*¹⁸

The Harvard Analytical Approach takes the viewpoint that visibility through sex-disaggregated data is a key to integrating women and, therefore, seeks to build a database of factual information concerning the roles of men and women. This framework assumes that factual information will lead to the challenging of gender blind assumptions and will therefore benefit women. Overall, the framework uses a range of tools to gather information on gender differences in activities and gender differences in access to and control over resources and benefits, as well as factors that influence these differences.

¹⁸ World Bank: 2005.

The Approach consists of four major components. These components as they apply to SNAP's Gender Analysis will be discussed in greater detail below.

- 1) Activity Profile**
- 2) Access and Control Profile**
- 3) Analysis of Factors Influencing Activities**
- 4) Project Cycle Analysis.**

The Harvard approach's Activity Profile seeks to uncover who does what, when, where, how, and how often. This information leads to an analysis of the gender division of labor in productive, reproductive, and community work within the household and community, disaggregated by sex and age. It also provides a contextual picture of the community and detailed analysis of relevant productive and reproductive roles.

Focus group participants were asked to list men and women's activities involved in the production of goods and services, particularly areas relating to SNAP's projects. They listed a service/product and then examples of the different activities involved in performing/producing the designated service or product. Participants then listed men and women's services and the activities involved in the reproduction and maintenance of human resources, as well as men and women's community work. After a range of productive, reproductive, and community services/products and activities had been listed, participants were asked to describe the individual who completes each activity by gender and age. Participants chose from: Female Adult, Male Adult, Female Child, Male Child, Female Elder, and Male Elder. Participants were also asked to describe the time allocation and seasonality for each activity. They then specified where the activity takes place as a means of better understanding women's mobility. Finally, participants indicated who is paid/unpaid for their participation in these activities.

The Access and Control Profile examines who has access to and control over which resources, services, and institutions of decision-making and who benefits from development projects and programmes. In completing the profile, focus group participants were asked to list the resources necessary for the activities listed in the activity profile and the benefits that result from completing the activities. Participants were then asked to describe if women and/or men have access to and control over these resources and benefits.

The third activity of the Harvard Analytical Approach examined factors that influence gender differences in activities and access to and control of resources and benefits. Participants listed factors that influence activities and access to/control over resources and benefits and constrain men and women's participation in development. Factors could be economic, socio-cultural, political, environmental, or dynamic trends, and could be past, present, or future influences. Upon listing influencing factors, focus group participants were then asked to describe the impacts, opportunities, and constraints of each factor.

Project Cycle Analysis involves exploring possible areas of intervention in light of the gender-disaggregated data produced over the course of the Harvard Analytical Approach. This tool is comprised of a series of open-ended questions to the project planners relating to project identification, design, implementation, and evaluation. Gender Analysis Field Teams performed the final phase of the Harvard Analytical Approach on their own after completing the Harvard Tool in communities. Field team members were asked to consider the results of the above Harvard tools and suggest possible interventions to address these needs and opportunities while considering the full project cycle from identification to monitoring & evaluation. Facilitators were asked a series of questions for each stage in the project cycle. A full list of these questions, as well as the full Harvard Analytical Approach Tool, can be found in the Gender Integration Inception Report in Annex 2.

Rapid Appraisal Techniques¹⁹

Rapid Appraisals are designed to obtain detailed and practical information on development issues in local communities in a relatively short period of time. While a rapid appraisal does not collect a statistically valid sample, it may reveal a great deal of information. Rapid Appraisals can be used in all stages of project/program implementation for different purposes. SNAP's Gender Analysis featured a participatory planning rapid appraisal approach, with such a process designed to be a "two-way process of exploration, questioning, analysis and learning."²⁰ In pursuing a participatory approach, SNAP involved community members in a reflexive process in understanding gender dynamics of their community and enabling community members to participate in problem solving and action planning.

SNAP's Participatory Rapid Appraisal consisted of four tools/techniques. These tools will be discussed in greater detail below.

- 1) Gender Communication Profile**
- 2) Daily Activity Mapping**
- 3) Pair Ranking Exercise**
- 4) Problem Analysis Charting**

The Gender Communication Profile²¹ tool reviews different communication methods and asks which gender gives and/or receives information using each method. It provides information on women's and men's access to information and means of communication. Field team members asked focus group participants if men and/or women give and/or receive information in person in formal meetings and/or a range of different casual settings. The tool also explored use of a wide range of communication methods.

¹⁹ Food and Agriculture Organization of the United Nations (FAO), "SEAGA: Socio-Economic and Gender Analysis Field Handbook," FAO (2001).

²⁰ FAO: 2001, 14.

²¹ Origin Unknown, Provided by ACIDI/VOCA's Monitoring, Evaluation and Gender Specialist, April 8, 2011

Daily Activity Mapping²² asks community members to examine the different workloads between women and men. Side-by-side mapping of the different roles and activities women and men perform in a typical day reveals information on who works the longest hours, who concentrates on a small number of activities, who divides her/his time between many activities, and who has more leisure and sleep time. This tool also illustrates seasonal variations in women and men's work. Focus group participants were asked to talk about the typical day in the life of a woman and a man in their community during rainy season and dry season. Groups mapped tasks carried out by men and women starting from 4AM and ending at 12AM.

The Pair Ranking Exercise²³ assesses/analyzes stakeholders' priorities for development and highlights how the priority problems of women and men differ and where they overlap. Gender analysis participants were asked to think about their "problems" and list six problems that were most important to them. Problems were then compared in pairs, with participants asked to vote on which problem was most important. After each pairing, participants were asked to explain their choices and provide further feedback. The exercise was completed in this manner until all possible pair combinations had been used. Facilitators then counted the number of times each problem was selected and ranked the problems by priority. The three problems selected the highest number of times were viewed as priority problems of the group. If this exercise was completed in a mixed gender focus group, facilitators performed it twice, completing the exercise with female participants and then male participants.

Problem Analysis Charting²⁴ gives community members the opportunity to participate in devising opportunities for development. This exercise allows for an expanded discussion on the causes of problems and possible solutions. The tool also enables facilitators to learn about past and present coping strategies to address certain problems. Such strategies can be built upon for development. Facilitators began the Problem Analysis Charting exercise by listing the three to six priority problems (depending on whether the focus group is same sex or mixed) identified by the focus group in the Pair Ranking Exercise. Facilitators then asked participants to describe the different causes, effects, and past/present coping strategies for each problem. Facilitators then led groups in brainstorming opportunities/solutions to address each problem or more than one problem. Focus group participants were asked what the community itself can do to carry out solutions and what support needs could be carried out by outside intervention to better execute proposed solutions.

Semi-Structured Interviews and Focus Groups on Gender Issues

Semi-structured interviews and focus groups were used to gain additional information on specific gender-related issues in communities. This process was intended to probe key issues, follow-up on information generated from other gender analysis processes, and yield rich qualitative information on issues not covered through other tools.

²² FAO: 2001, 82.

²³ FAO: 2001, 101.

²⁴ FAO: 2001, 109.

This process was conducted with the four focus groups that participated in the Harvard Analytical Approach and Rapid Appraisal practices. As a further means of triangulating results, it also included one-on-one interviews with two women and two men. One female and one male participant were taken from SNAP's Farmer Field School or Mother Care Groups. The other two interview participants were individuals who were regarded as community leaders.

Topics explored in semi-structured focus groups and interviews included: Maternal Health, Marriage, Marital Relations, Reproduction, Literacy, and Access to Justice.²⁵ Questions on each of these topics explored nuances of the problems relating to these gender issues and inquired about past or present coping strategies employed to deal with these problems. Interview and focus group participants were also given a chance to express their ideas for how to effectively address gender issues both within the community and through outside intervention.

2.2.5 Desk Review

Aside from the participatory stage of the gender analysis process, the Gender Integration Consultant also completed a qualitative and quantitative desk review of SNAP project documents, government gender strategies and analyses, third party gender analyses, assessments, and research papers, and secondary data from SNAP and other relevant sources. While it was originally intended for the desk review to be carried out in the initial stages of the consultancy, the consultant had a difficult time obtaining key documents in a timely manner. In particular, SNAP's 2011 baseline survey was not made available until mid-July. Additionally, the consultant had to wait until mid-July to receive a number of other key SNAP documents. Consequently the desk review was completed from July 15-20.

Documents reviewed included: SNAP's 2011 Baseline Survey Report, 2010 Developing a Behavior Change Strategy Barrier Analysis Report, Technical Application and Program Proposal, and office work plans. External documents include: UNICEF's 2008 Report on Female Genital Cutting in Sierra Leone, FAO-IFAD's Gender in Agriculture Situation Analysis Report, African Child Policy Forum's 2010 National SRGBV Report, United Nations Population Fund's report on Gender Based Violence in Sierra Leone, The Truth and Reconciliation Commission's Final Report, and a 2010 Risk and Vulnerability Assessment performed by the Gender Integration Consultant for Concern Sierra Leone. Government of Sierra Leone documents consulted included: Reproductive and Child Health Strategic Plan: 2008-2010 and Gender Acts.

²⁵ Meyers, Lisabeth, "Risk and Vulnerability Report for Gender, Equality, and HIV and AIDS," Sierra Leone: Concern Worldwide (2010).

2.2.6 Contextual Information on the Communities Included in Participatory Analysis Processes

Bombali

Kayawuyea is located in Sella Limba Chiefdom and has a total population of approximately 350, with women and children forming the majority of the population. The village is approximately 5km from Kamakwie, the headquarters town of Sella Limba chiefdom, and 100km from Makeni, the District Headquarters town of Bombali. The village is remote and located off a very poor road, thus serving to further isolate it from Kamakwie and Makeni. Most inhabitants of the community are Limba, with a mix of Christian and Muslim worshipers. Agriculture is the main livelihood activity in the community, with pepper, cassava, groundnut, and rice the main crops grown in farms. This community has a drying floor. However, the community lacks a community barry, a community health post, schools, processing facilities, and a functional well.

Kailahun

Ngokodu community is 2km from Buedu, the headquarter town of Kissi Tongi Chiefdom. The community is 26km from the District headquarters town of Kailahun. Ngokodu is a small farming community with about 20 households. Agriculture is the main economic activity of the community, with rice, cacao, coffee and palm oil the main crops that are grown. There are no schools and health centers in the community, and these facilities must be accessed in Buedu. The community has one hand-pump protected well.

Levuma is located 6km from Mandu chiefdom's headquarters town, Mobai, and is 32km from Kailahun. Levuma is a fairly large farming community with about 120 households. Agriculture is the main economic activity, with rice, cassava, cacao, coffee, and palm oil the main crops. Levuma has one primary school and a health center, as well as several trained traditional birth attendants ("TBAs"). The community has one drying floor, one community barry, and several wells situated at strategic points in the village.

Koinadugu

Kondembaia community is the headquarters town of Diang Chiefdom and the home of the region's Paramount Chief. Diang Chiefdom is known for its gold mining, and the community is sparsely populated as many of its youths have migrated to mining areas. Migration of youth has affected agricultural activities, as the community suffers from an acute shortage of laborers. Kondembaia is 25 kilometers ("km") from the main road. The community's main economic activities are gold mining, farming, and petty trading, particularly as the community is located close to a periodic market center. As a chiefdom headquarter town, the community has many facilities, including, a community health post clinic, primary and secondary schools, a community barry, a community market, a mosque, a church, several drying floors, and limited water wells and stores. Overall, the Koinadugu gender analysis field team spent six days in Kondembaia, from 06/28/2011 to 07/03/2011.

Fadugu is situated along the Makeni and Kabala highway and is the chiefdom headquarters town of Kasunko chiefdom. It is densely populated, mainly because the community is regarded as the business and trading hub for the area. The community's main economic activities are farming and petty trading. The community features a number of facilities, including: primary and junior secondary schools, a market, a church, a mosque, a local court, a barry, stores, drying floors, a police post, water wells, and a health center. The Koinadugu gender analysis field team spent six days in Fadugu from 07/07/11 to 07/12/11.

Tonkolili

Kamathor is a small community in Kalansogoya Chiefdom, with a total population of approximately 270, many of whom are women and children. The village is situated on the road leading to the Hydro Electric Dam and is approximately 51km from Makeni. Most of the inhabitants living in this village belong to the Limba ethnic group, with some people belonging to the Kurankos ethnic group. The community is predominantly Christian. The main livelihood activities in Kamathor are mining and agriculture. Most men from the village engage in mining, road construction, and blasting, while women engage in agriculture activities, with rice, cassava, potato, groundnut, and vegetables the main crops grown in the village. This community lacks health facilities, processing facilities, schools, water wells, community barry, and storage facilities.

2.2.7 Constraints and Limitations

Before proceeding with the report, it is important to note that the Gender Analysis was not without its challenges. Participatory gender analysis processes encountered seasonal disruptions and delays. In addition, a number of constraints in both the research and reporting phases of the process may have affected the quantity and quality of the information available for the report.

Seasonal Challenges

SNAP's gender analysis was carried out in June/July, in the midst of Sierra Leone's rainy season, when community members were at the height of their farming season. The analysis took place at a very busy time of year for its participants, which led to numerous constraints. Many beneficiaries were reluctant to participate in the analysis, as they did not want to miss out on farming activities. Field teams reported that it was often difficult to assemble focus groups or set times to perform the analysis. When meeting times were arranged in advance, it often took a long time to gather all participants. Consequently, gender analysis research processes frequently took longer than the field teams had anticipated and planned.

Participatory Delays

Additionally, SNAP was unable to provide any form of compensation or food/drink for gender analysis participants. Most participants expressed frustration and concern at being asked to participate in analysis processes for three to six hours each day for several days without compensation or food. Members from focus groups in all six communities complained about this, with these complaints observed by the Gender Integration

Consultant on all field visits. This constraint meant that it was harder to keep focus groups for long hours and that many groups became more difficult to work with and get information from towards the end of each session. Consequently, this may have compromised the quality of some of the data obtained in later parts of focus group sessions.

The above difficulties also served to create brief delays in the analysis's research and reporting processes. Delays can also be attributed to the fact that field teams were working and sleeping in remote communities for several days at the time and were unable to access computers to work on reporting. Although field teams had initially planned to work on reporting throughout the research process, the above delays meant that staff had less time to input gender analysis results during and after field research, thus leading to further delays in reporting.

Moreover, the Kailahun team faced additional delays. The gender analysis research process was delayed by several days in Kailahun, as the Kailahun field team was required to complete several already scheduled activities before beginning the gender analysis fieldwork process. As a result, the Kailahun team began fieldwork processes several weeks behind field teams from other offices and had less time for reporting. In addition, the Kailahun team encountered logistical delays towards the end of their fieldwork when the field office did not have an available vehicle to take field team members into the field.

Quality of Information

Ideally, gender analysis field teams would have been composed of two female and two male staff members. However, SNAP field offices are constrained by gender imbalance in staffing. Although the Gender Integration Consultant tried to ensure that there was at least one female officer on each fieldwork team to perform female interviews and focus groups, there were no female staff members to serve on the Koinadugu field team. The Koinadugu field team was exclusively composed of male staff. As a result, female focus group participants and interviewees had to discuss very sensitive information with men. Such sensitivity issues can be seen as a significant, but largely unavoidable, constraint. It is likely that some community members had difficulties answering questions honestly and that pertinent information was sometimes omitted in participant responses. While on field visits, the Gender Integration Consultant sought to reduce the effects of this constraint by having the gender officer conduct focus groups and interviews. However, this was only a temporary solution as the Gender Officer and Gender Integration Consultant could not be present on all days of field research in Koinadugu.

While gender analysis participants in the six selected communities were largely willing to share personal insights and opinions during participatory phases of the process, there is no way of assessing if any significant findings were excluded or omitted. Due to the sensitive, personal, and private nature of many of the issues being assessed, it is possible that participants did not disclose certain information because they did not feel comfortable. Moreover, all participants were informed that while the audit was anonymous, it was not confidential. This information may have caused individuals to

become concerned that they would somehow be identified or get in trouble for disclosing sensitive matters.

It is also possible that a significant amount of information was lost in the recording process. Field team members were divided into pairs so that one individual could record debates, discussions, comments, questions, and dynamics that arose from the gender analysis tools. Although field teams were told to take detailed notes in training and on field visits by the Gender Integration Consultant, the consultant frequently observed that field team members were not taking detailed notes. In order to remedy this constraint, the consultant and SNAP Gender Officer reminded all field team members in person and through telephone of what was expected in terms of note taking, but it is still possible that some information was lost by not being properly documented by field team members before and after these measures were taken.

Finally, gender analysis field teams fell short in the gender analysis's reporting process, and a great deal of information was lost between the research stage and reporting stage of the analysis. A review of reports submitted by each field office revealed that all reports feature duplicate information across focus groups and communities. It seems that rather than inputting findings from each individual focus group, field teams assumed that results were similar enough and copied and pasted information from previous focus groups. In addition, the Kailahun and Koinadugu reports had several sections that featured verbatim analysis, with one of the teams having copied sections of the other's report. Such practices have very serious implications for the Gender Analysis report. As a result of these challenges, a great deal of information was lost, and it was very difficult to detect variances by age, gender, and region to include in the report.

Desk Review

In considering the desk review, it was difficult to acquire a number of documents needed for full analysis of SNAP's program documents. As mentioned above, the release of the results from SNAP's 2011 Baseline study was significantly delayed, with the Gender Integration Consultant not acquiring them until the last days of the consultancy. In addition, the Gender Integration Consultant had difficulties in acquiring a number of other desk review documents.

CHAPTER III: FINDINGS AND ANALYSIS

At present, women in Sierra Leone continue to encounter a high degree of discrimination and remain subject to discriminatory and harmful customs, prejudices, and practices, particularly in rural areas. Girls are taught at an early age from family members and the surrounding community that they are subordinates to men and boys.²⁶ In general, women possess little social, political and economic power, and structures such as poverty and gender insensitivity serve to perpetuate such norms and practices.

Women and girls in all communities included in SNAP's participatory gender analysis are highly vulnerable to structural inequalities and disadvantages, maternal mortality and morbidity, and gender-based violence. Structural inequality is defined as power asymmetries, poverty, and marginalization, which act as barriers preventing the fulfilling of the needs of ordinary people.²⁷ Structural inequalities and disadvantages that women in Sierra Leone face include: heavy workloads and a triple burden of tasks, unequal distribution and control of resources/benefits, limited ability to communicate and participate in decision-making processes, and difficulties in accessing education, family planning, and justice. The acts of gender based-violence that women in SNAP communities face include: domestic violence, marital rape, forced and early marriage, polygamy, female genital cutting, and teenage pregnancy.

Many of these issues are crosscutting, interlinked, and mutually reinforcing. Such issues act as barriers to development objectives and women's ability to secure livelihoods and practice/access their rights. For example, gender-based violence, lack of access to resources, and lack of access to justice often operate in parallel, with each individual vulnerability working to support and perpetuate the other vulnerabilities.²⁸

Many of the vulnerabilities, challenges, and inequalities women face can be attributed to socially constructed gender roles and asymmetric power relations that have been in place in Sierra Leone for centuries and are now considered part of culture and tradition. Sierra Leone's hegemonic and patriarchal nature is deeply-rooted at the community level. Such patriarchy marginalizes women and girls, while privileging men and boys, and serves as an underlying cause to gender inequality. Men hold the notion that they are the "breadwinners," "heads of household," and "decision makers," and thus maintain hegemonic control over key familial, community-based, developmental, economic, social/cultural, and political processes at all levels.

²⁶ Ministry of Social Welfare, Gender, and Children's Affairs, "Sixth Periodic Country Report on the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), Government of Sierra Leone: Freetown (2010), pp. 13. [Henceforth CEDAW Report].

²⁷ Banks, Michael. "Four Conceptions of Peace." Conflict Management and Problem Solving: Interpersonal to International Applications. Eds. Dennis J. D. Sandole and Ingrid Sandole-Staroste. vols. London: Pinter, 1987: 258-74, 269.

²⁸ Meyers: 2010, 20.

Overall, the participatory gender analysis found that women have little knowledge of their rights and little power in exercising or securing these rights, even though they feel a sense of injustice at the asymmetrical nature of power relations in Sierra Leonean tradition and culture. This may be due to the fact that many participants seemed to be unaware that they even *can* possess rights. These sentiments seemed less the result of women not being informed of their legal rights, and more because female participants believed that existing power structures would go unchanged despite these rights. For example, in a one-on-one interview conducted by the gender integration consultant in Kayawuyea, the female interviewee was asked why women in the community face so many inequalities. The interviewee repeatedly said that it is because men traditionally had the power and will continue to have the power. When asked about potential change and women's empowerment, she adopted a helpless view that such change could never actually occur. Similar signs of resigned acceptance were found in many focus groups and among interview participants in all districts and communities included in the gender analysis.

Results from gender analysis focus groups also revealed that women have few means of coping with the many instances of physical and structural violence and inequalities they face in their lives. Women primarily cope through economic efforts, through petty trading, Osusu groups, planting of vegetable gardens, and other non-farm income generating activities. However, women have few legal, social, cultural, or political coping strategies available to them.

3.1 Legal Frameworks and Government Policies

Sierra Leone's Ministry of Social Welfare, Gender, and Children's Affairs ("MSWGCA") was established in 1988 as a Women's Bureau. The MSWGCA has since become the national arm originally responsible for addressing issues relating to women, children, and other vulnerable groups. In terms of gender issues, the MSWGCA's objectives include ensuring gender mainstreaming at all levels of Sierra Leonean society, increasing and improving the participation of women in decision-making throughout the country, and facilitating and coordinating efforts for achieving social justice and equality of all Sierra Leoneans.

The government of Sierra Leone has instituted a number of policies and enacted laws that specifically address women's issues and numerous local and international civil society organizations are working specifically on women's issues. The country's constitution guarantees equal rights for men and women. The 2004 Local Government Act established provisions for furthering gender equality at local government levels. The 2007 Registration of Customary Marriages and Divorce Act, the Domestic Violence Act and the Devolution of Estates Act (known collectively as "The Gender Acts") made domestic violence a criminal and civil offence and established the rights of women in inheritance and in the registration of customary marriage. Under the 2009 Chieftaincy Act No. 10, women are now legally able to run in Paramount Chief elections. A Sexual

Offences Bill and a Matrimonial Causes Bill are in development and will go through parliament soon.

The Poverty Reduction Strategy Paper (“PRSP”) includes steps to reduce poverty and increase the economic independence of women. The PRSP was accompanied by the Sierra Leone National Action Plan, which addresses discriminatory laws and practices, access and control over resources, and women’s political representation. The Health Strategy Plan, Free Health Care Declaration, and the Reproductive and Child Health Strategic Plan introduce measures to ensure that women have appropriate access to health care services, including treatment of GBV and issues relating to childbirth and early motherhood.

In terms of agriculture, both the PRSP and Sierra Leone’s National Sustainable Agriculture Development Plan (“NSADP”) emphasize women’s contributions in agriculture and agricultural development. However, while NSADP discusses gender issues, it does not include any practical gender strategies or activities in its programmes. Moreover, it is also believed that the agriculture sector has limited capacity to address gender-related agricultural problems; staff at the Ministry of Agriculture, Forestry, and Food Security (“MAFFS”) has limited knowledge on gender and gender analysis. There is little collaboration, and communication with the MSWGCA is negligible. In addition, the Women in Agriculture and Nutrition Unit of MAFFS are generally excluded from participating in key ministry decisions and is greatly lacking in staffing and technical capacity. Finally, there is a severe dearth of gender disaggregated data on women’s agricultural roles at MAFFS and elsewhere, which causes women’s work to be undervalued and underreported. Consequently, MAFFS resources are not allocated for gender mainstreamed programming.²⁹

The 2010-2013 Gender Strategic Plan introduces a wide range of measures and strategies designed to ensure women in Sierra Leone have equal rights, responsibilities, and opportunities. It aims to promote the advancement of women through six priority areas: capacity building, participation in governance, sexual and reproductive health rights, research and documentation, women’s empowerment, and gender budgeting and accountability. The plan stipulates that these priority areas will be addressed in all processes and on all levels (i.e.: national, district, chiefdom, and sector levels).

However, although these policies and laws represent genuine efforts towards gender equality and advancing the economic, political, legal, health, and social opportunities available to women, they are generally lagging in implementation and enforcement, particularly at the district, chiefdom, and village levels. Local communities have very little awareness and knowledge of recent policies designed to protect and promote women and girls. Weak, human, technical, and financial resources have mainly delayed

²⁹ Bilski, Claire and Preslava Novena, “Gender in Agriculture: A Rights-Based Approach to Food Security and Sustainable Livelihoods – Situational Analysis and Recommendations Grounded in Participatory Learning and Action in Kono and Kailahun Districts, Sierra Leone,” Sierra Leone: Regional Capacity-Building and Knowledge Management for Gender Equality, IFAD/FAO Grant Programme (2011), pp. 10.

implementation of such laws.³⁰ In addition, the Ministry of Social Welfare, Gender, and Children’s Affairs is also regarded as lacking necessary capacity, staffing, and budget for work towards greater equality and empowerment. In examination of the 2011 national Budget, only one percent of recurrent expenditures were allocated to this Ministry.³¹ Overall, women’s rights are greatly undervalued and unprotected.

In terms of international law, Sierra Leone acceded to the Convention on Elimination of All Forms of Discrimination Against Women (“CEDAW”) in 1988 without reservations. Article 1 of CEDAW defines “discrimination against women” to mean: “any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.” Under CEDAW, Sierra Leone is legally obligated to prevent discrimination against women in all matters³² and adopt special measures aimed at accelerating equality.³³ CEDAW also holds the state responsible for preventing and responding to acts of violence against women, such as sexual violence, abuse, exploitation, and trafficking.³⁴ Sierra Leone is also a signatory to the Convention of the Rights of the Child in 1990 and thus obligated to protect children from many of the same violations.³⁵

Although Sierra Leone acceded to CEDAW, the convention has yet to be fully domesticated in Sierra Leone national laws. Domestication can only occur when the whole Convention is ratified by Parliament and integrated into national law. As a result, certain aspects of the Convention cannot be invoked before any Court, tribunal, or administrative authority until they have been internalized and domesticated through an Act or Parliamentary resolution.³⁶ Thus, the Government of Sierra Leone’s legal obligation to adhere to CEDAW holds very little weight.

3.2 Identification of Problems at the Community Level

When asked to discuss and rank community problems, women and men of all age groups and from all four SNAP Districts frequently identified and prioritized many of the same problems, with lack of water, lack of education, and lack of health facilities most commonly identified as priority problems. For example, in Kondembaia and Fadugu, male and female participants in same sex adult and mixed elderly focus groups identified lack of safe drinking water, lack of health facilities, and lack of education/trained teachers as the community’s priority problems. Male and female adult and male and female youth participants in Kayawuyea and male elderly, male youth, and female adults

³⁰ CEDAW Report: 2010, 14.

³¹ Bilski: 2011, 9.

³² Convention on the Elimination of All forms of Discrimination against Women (“CEDAW”), G.A. Res. 34/180, U.N. Doc. A/34/46, 18 December 1979, Article 2.

³³ CEDAW, Article 4.

³⁴ CEDAW, Article 19.

³⁵ Convention of the Rights of the Child (“CRC”), G.A. Res. 44/25, UN Doc. A/44/49, 20 November 1989.

³⁶ CEDAW Report: 2010, 17.

in Kamathor listed the same three problems as priorities. Male and female elderly and male adult participants in Kayawuyea listed lack of health centers and water as priority problems as well. Male elderly, female youth, and male adults in Kamathor listed lack of schools and health posts as priority problems. This demonstrates that there is often consensus across gender, age, and regions regarding key problems effecting communities.

In performing a problem-solving analysis of the above problems, many gender analysis participants identified a gender component to these problems despite the fact that they are not “gender problems.” For example, male and female adult, youth, and elderly participants from Tonkolili and Bombali recognized that issues such of lack of health posts and water wells in a community served to specifically increase the workload and burdens on women, citing Harvard Approach and division of labor findings from earlier gender analysis processes as evidence. Women bear the responsibility of fetching water and taking children to clinics and must often travel miles on foot to access streams or health posts. When women take transportation to get to health centers, they often must find the funds themselves. While the entire community would benefit from a new well or health center, women especially would benefit from these developments in that they would save women a great deal of time in accessing water and health resources and allow women more time to rest or engage in other forms of productive and reproductive work. In addition, gender analysis participants pointed out that when health centers are long distances from communities, pregnant women or new mothers may be more likely to rely on traditional medicine or untrained TBAs to assist in maternal and pregnancy care, thereby increasing the risk of infant or maternal mortality.

However, results differed by gender in that female youth, adult, and elderly participants in Koinadugu and Kailahun were more likely to identify a women’s issue as a problem in the community, with female participants in these two regions citing polygamy, teenage pregnancy, early marriage, GBV, lack of property rights. Men, especially those in male adult focus groups, generally did not list women’s issues as priority problems. When they did, they received a low ranking. For example, while male youth participants in Ngokodu cited teenage pregnancy as a problem, they ranked it fifth. Similarly, male elderly participants named early marriage as a problem in community, but also ranked it fifth. In contrast, female elderly participants in Ngokodu ranked early marriage as a priority issue.

Female participants in Tonkolili and Bombali did not list any “gender issues” as problems. This may be due to the fact that such participants thought that the community had more important problems. However, it might also be due to the fact that women in the two communities included in SNAP’s gender analysis have “accepted” these problems as irresolvable and as the way of life in their communities. Such sentiment was demonstrated in a one-on-one interview with a woman in Kayawuyea who simply did not believe gender issues could be changed and was resigned to accepting them.

Women of all ages in Koinadugu, Kailahun, Bombali, and Tonkolili were more likely than men to list micro-credit, loan facilities and lack of capital as problems. When both women and men identified these issues as problems, as in the mixed youth focus group in

Kondembaia, female participants ranked them as higher priority (ranked 4th by female youth and 6th for male youth). This probably indicates that women have a harder time accessing credit, loans, and capital. In addition, as described above, with men controlling the financial resources of the household, women might want more opportunity to be able to control their own sources of income.

Problem-ranking also showed variation based upon age. While adult and elderly focus groups showed little variance in problem identification and ranking by age, youth focus groups were more likely to cite lack of credit, lack of loan facilities, and lack of skills training as problems. In particular, lack of skills training was cited as a problem only by youth participants.

3.3 An Examination of Structural Inequalities and Disadvantages

3.3.1 Livelihoods and Labor

Productive Work

With scarce employment opportunities in the formal sector, women predominate in the informal sector. It is estimated that 84% of economically active women work in the informal sector, with women's economic involvement largely limited to petty trading and agriculture.³⁷

The agricultural sector is the most important sector in Sierra Leone's economy and represents about 50% of the economic activity in the country; the 2004 population census estimates that 75% of Sierra Leone's population is dependent on agriculture for its livelihood.³⁸ Women play a vital role in this sector, with estimates that women provide more 80% of farm labor for food processing, preservation, marketing, and preparation.³⁹ In terms of productive work, gender roles are frequently fluid, with youth, adult, and elderly males and females performing many of the same tasks in contributing to livelihood and subsistence activities.⁴⁰

People in SNAP Districts typically engage in the following economic activities: upland rice farming, tree crop farming, inland valley swamp rice farming, cassava farming, groundnut farming, livestock raising, fishing, trading, wage labor, artisan/craftsmanship, driving/okada riding, and tailoring.⁴¹ Upland crop farming is the most important economic activity for men and women in Bombali, Tonkolili, and Koinadugu, with tree crop farming ranking as the most important livelihood source in Kailahun for women and men. Farming is the main occupation for men and women in SNAP Districts.⁴²

³⁷ CEDAW Report: 2010, 13.

³⁸ Bilski: 2011, 6.

³⁹ CEDAW Report: 2010.

⁴⁰ Bilski:2011, 48.

⁴¹ Enterprise Development Services Ltd., "Baseline Survey for the Sustainable Nutrition and Agricultural Promotion (SNAP) Program in Sierra Leone, Volume 1: Main Report," Sierra Leone: SNAP (2011) [Henceforth Baseline].

⁴² Baseline: 2011, 54.

Women's labor includes every crop, including cash crops, vegetables, fruit and all rice varieties, and women also care for ruminants and fowl.⁴³ Participatory results supported this assessment. When asked to list productive roles in the community, all focus groups (disaggregating for gender and age) listed activities that were performed by women for every type of crop. Women are involved in activities related to all stages of agricultural processes, from land preparation, to planting, to harvesting, and to processing and selling. Yet, despite playing such a critical role in the sector, women's contributions are often marginalized, overlooked, and undervalued.

Many agricultural activities entailed women and men working together to complete the tasks. These activities include: plowing, clearing, planting, thrashing, harvesting, transporting, and storing. Men, women, and children of all ages are typically involved in harvesting activities for most crops, with the exception of vegetable gardens and groundnuts, which are primarily harvested by adult and elderly females and children.

In upland rice farming, adult men and sometimes elderly men generally engage in activities that require the most physical strength, such as brushing, burning, fencing, and heaping. However, women perform these activities for many other types of crops, such as cassava farming and groundnut farming. Men sometimes perform brushing, burning, fencing, and digging tasks for these crops, but women often perform these tasks alongside men or on their own for non-upland valley rice crops. Participatory results showed that there are regional differences that determine women's involvement in these types of activities. In Koinadugu, women were more likely to engage in these traditional masculine agricultural activities for non-upland rice crops. However, in Kailahun men primarily perform these activities on their own or with the help of male children. Participatory results showed that overall there are few activities in which men engage without assistance from women or children.

Women generally engage in a number of agricultural activities in which men do not participate, such as bird-scaring, gathering, winnowing, watering, drying, and weeding. In addition, women often do all of the planting for groundnut, cassava, and vegetable farming. These activities require less physical strength, but are more time consuming and tedious. Female children, female adults, female elderly, and male children predominantly perform these tasks, with little to no male adult involvement. Such tasks take up a great deal of women's time during the day and throughout the year, and women generally spend more time engaging in farming activities on a daily and annual basis than men. Participatory results also showed that men are less active than women in the processing and selling stages of agriculture.

Participatory gender analysis processes revealed that women do most of the work involved in inland valley swamp and other cash crop farming, as well as for crops used in the home and in daily meals, such as cassava, groundnuts, pepper, onions, millet, sorghum, and other vegetables. Such vegetable gardens are the exclusive domain of women, and male adult and elderly are not involved in any processes involved in such

⁴³ Bilski: 2011, 32.

gardening. Female children and female elderly assist female adults in vegetable gardening, with male children sometimes helping with land preparation. Female gender analysis participants recognized vegetable gardening as a key coping strategy to deal with lack of food, lack of income, and high costs of rice. Taking this and the previous paragraph into account, it can be concluded that women generally make greater contributions to agricultural activities and household nutrition than men.

The above findings are especially relevant in Tonkolili, where focus group participants in Kamathor described how most adult men and male youth are engaged in mining activities for productive work. Female participants of all ages described how men and youth subsequently neglected farm duties, leaving women to perform the majority of agricultural labor. Women in the community and its surrounding communities are thus the sole contributors to agricultural activities. Participants in Kamathor recognized that this change in dynamic was damaging to agricultural productivity, and described how crop yields are decreasing without the participation of male labor. This decline in productivity may have profound nutritional, educational, and health-related consequences on women and their children, as women may face reduced capacity to provide for the basic needs of families.

Male and female children participate in many agricultural activities, including bird scaring, harvesting, harrowing, gathering, threshing, transplanting, transporting, drying, baggage, and storage. Frequently, bird-scaring activities are exclusively performed by children. Male and female children do much of the same agricultural work, and gender is not differentiated as much at a young age. However, agricultural roles begin to be differentiated for older male children and male youth who begin to work alongside their fathers and assist in traditionally masculine agricultural activities such as brushing, burning, or fencing, but at other times alongside mothers in bird scaring, weeding and other tasks. Thus, male children seem to occupy an “in-between role” in which they perform agricultural tasks with their mothers and fathers but increasingly working alongside their fathers as they grow older. As male children grow older, they begin to perform more strength-intensive tasks than female children. Participatory results also found that children who attend school generally have fewer agricultural responsibilities, especially if schools are far distances from communities.

Participatory processes revealed that the female elderly do the least amount of agricultural work, but sometimes participate in activities women and children perform, such as weeding, planting, and bird-scaring. Both elderly males and females sometime engage in thrashing, gathering harvesting, harrowing, digging, and drying. In addition to these activities, elderly males also sometimes engage in clearing, felling, plowing, gathering, and transporting. Elderly males mostly perform work activities related to upland rice farming and are less involved in agricultural processes relating to other crops. Elderly females tend to be more active in female-dominated crops such as groundnut, cassava, and vegetable gardening. Elderly women do the least work in upland rice farming, but elderly men do less work in other types of farming.

While both men and women contribute to productive work, participatory results showed that men make most of the key decisions involved in such work. In all six communities, adult and elderly males were responsible for agricultural site selection for all crops. Groundnut farming is the only exception, with adult and elderly women sometimes selecting sites for this crop.

An agricultural gender analysis performed by FAO highlighted how the exclusion of women from site selection can have profound nutritional consequences in communities. For example, inland valley swamps serve as sites of swamp rice farming, as well as potato, vegetable, and groundnut farming, with these crops competing for limited space. Although women can grow these non-rice crops after the first rice cycle, men frequently believe it is preferential to have two rice cycles. If this occurs and inland valley swamp space is not allocated to women to farm vegetables, women may have trouble accessing the vegetables that meet familial nutritional needs and ensure food security. The FAO report also described how the decision to have a second inland valley swamp rice cycle serves to increase women's workloads, as they must spend increased time engaging in bird-scaring during the growing off-season.⁴⁴

Women in SNAP Districts also engage in a number of non-agricultural productive activities. These activities include petty trading, soap making, and garra tie-dyeing. Such activities are often performed in addition to agricultural activities, as a means of generating additional income to assist in the care of the home and to pay for school fees, medical bills, and food. Both adult and elderly females are involved in these activities, with female and male children assisting in mixing/stirring and cutting cakes during soap-making, fetching water during garra tie-dyeing, and procuring of goods to sell. Male adults sometimes assist in transportation stages of non-agricultural processes.

Men traditionally perform different non-agricultural productive activities than women. These activities include driving/Ocada riding, tailoring, and wage labor. Tonkolili District differs from SNAP's other operational Districts in that many males in Tonkolili are engaged in mining activities. According to participatory results in Kanathor, it seems that most men involved in mining activities perform "casual" labor for African Minerals and are not formally employed by the company. Participants attributed this to male adult and male youth lacking the necessary skills to be hired as full time employees.

Petty-trading is ranked as the most important non-agricultural livelihood source in SNAP districts, particularly amongst women.⁴⁵ This is no surprise, particularly as petty-trading is an activity predominantly carried out by women. Male and female focus group participants of all ages recognized petty-trading as a coping strategy available to women to deal with a number of influences identified in the Harvard Analytical Approach Exercise. Such influencing factors include lack of land ownership, lack of income, poor crop yields, bad roads, pests, lack of education, environmental hazards, lack of leadership positions for women, and unfulfilled promises by NGOS. Participants in Kailahun also

⁴⁴ Bilski: 2011, 34.

⁴⁵ Baseline: 2011, v.

described how petty trading was a coping strategy for the low price of cocoa due to middle-man intervention.

Yet, despite these contributions, women's roles in agricultural and other productive activities are not recognized or valued. Men perform some tasks that require greater physical strength and more immediate risk and make key productive decisions, and their labor is seen as more valuable. However, women, children, and the elderly carry out activities that require physical exertion on a daily basis over long periods of time and also perform many of the same activities as men. Women generally spend more time than men on a daily and annual basis engaging in productive activities. In addition, female adults, children, and elderly commonly perform these arduous tasks while watching children or with a baby tied to their backs. In essence, women perform two types of work, productive and reproductive, simultaneously.

Reproductive Work

While it is common for men and women to perform many of the same productive tasks and activities, gender roles are fixed when it comes to reproductive work. In addition to their contributions to productive labor, participatory gender analysis results showed that female adults and female children in all six communities are almost exclusively the caregivers in the home and perform the bulk of a household's domestic work. Reproductive activities that women perform include fetching water and fuel, laundering and mending clothes, shopping, preparing food, dishing food, cleaning the home, tending home gardens, and looking after the children. Women in all six communities are also primarily responsible for attending to familial health matters and overseeing children's education. Such activities can significantly add to a woman's workload, particularly when schools and health facilities are long distances from the community.

Female children generally assist their mothers in most activities, except for preparing children for school, taking children to hospitals, shopping, and purchasing food. A girl's reproductive responsibilities increase with age and with the number of younger children in the household, and female children frequently play active roles in childcare. Male children assist in certain reproductive tasks, such as collecting fuel or water, lighting fires, sweeping, and cleaning utensils. Less frequently, male children also assist in milling rice, dishing food, laundering, and cleaning areas around the home. The responsibilities of male children in the home usually decrease with age. As with productive labor, children who go to school generally perform less reproductive work. However, female youth who attend school are still required to assist their mothers in household duties in the mornings and evening. Elderly females are also greatly involved in reproductive work, assisting in tasks such as feeding, sweeping, childcare, cooking, collecting vegetables, and dishing.

Adult and elderly men perform very little reproductive work, if any at all. The only reproductive activities adult men participate in are taking children to schools and health clinics and making repairs to the house. However, although men sometimes take children to schools and clinics, most gender analysis participants identified these activities as being performed predominantly by women. Elderly males sometimes assist in childcare.

Female participants in all SNAP communities admitted that they would be happy if their husbands played a larger role in the care of their children, but they believed that such change was impossible. Both men and women hold certain beliefs that act as barriers to men playing a greater role in reproductive work. Both male and female gender analysis participants described how any man who engaged in reproductive tasks would face stigma and ridicule in the community and by other men. Female focus group participants also expressed the belief that children will not be blessed if women allow husbands to do cooking and other household tasks traditionally performed by women. Thus, these perceptions must be overcome to lighten women's reproductive workloads and encourage men to take part in childcare and other domestic processes.

Community Work

Women are more involved in community work than men, except in formal affairs. Forms of community work include town cleanings, committees and associations, working on farms belonging to the Chief, building wells, community barrys,⁴⁶ and latrines, and road rehabilitation and construction.

Town cleaning efforts generally involve men and women of all ages, except elderly males. However, for all other forms of community work, men and women have very different roles and responsibilities. Adult and elderly females in Koinadugu, Kailahun, Bombali, and Tonkolili are more active than men in school meetings, community teachers associations, and water committees, as these committees relate to women's reproductive roles. On the other hand, both adult and elderly females and males serve on Child Welfare Committees, School Management Committees, and Village Health Management Committees. While these committees also relate to women's reproductive roles, men's participation on such committees may be attributed to the prestige and leadership associated with committee membership. Men's involvement in issues generally seen as women's domain is probably more acceptable when men can occupy formal leadership positions and play key decision-making roles.

In terms of other community work, such as road rehabilitation and construction of community structures, both men and women participate. However, men are more engaged in technical construction work, and perform activities such as roofing, brick-making, and building, while women and female children fetch water, cook, and collect local materials. Female adults perform some construction activities, such as plastering, mixing cement, or repairing pot-holes. While women's work is not technical, it can be very strenuous and physically demanding, yet women are generally not recognized for these contributions. For example, men are sometimes paid for their technical labor in community development projects, whereas women never receive payment for their labor. Male children sometimes work alongside either fathers or women, depending on the age of the child. Elderly males are sometimes involved in road rehabilitation and construction efforts and will typically perform the same tasks as adult men.

⁴⁶ Barrys are community centers that are available for community meetings, trainings, and activities.

As in agricultural processes, adult and elderly males choose the sites of community structures to be constructed, even if it is women who will be predominantly using these structures and spending their time there. Men decide the location of water wells and markets and rarely consult women in site selection. Therefore, it is likely that such community structures will be constructed in places that are disadvantageous to women. Additionally, when community facilities are lacking or poorly constructed, women bear greater burden. If a child gets sick due to water and sanitation issues, the mother must care for the child and take the child to clinic. If a well is not available or properly managed, women need to go to distant streams to fetch water.

Division of Labor

Women generally do more work and more varied work than men. As described above, women generally engage in productive, reproductive, and community work, whereas men engage only in productive and community work. Participatory daily activity mapping revealed that women in all six communities face a triple burden with regard to work. These responsibilities mean that women seldom have leisure time and get less sleep than men on a daily basis. In contrast, men have more leisure time available to them, with time to rest and socialize outside of the home. These findings were reflected in activity mapping by male adults, female adults, mixed youth, and mixed elderly in all four SNAP Districts.

In a typical day, a woman will wake up one to three hours before her husband and will then spend most of the day taking care of children, cooking meals, fetching and warming water, fetching wood, tending to poultry, doing farm work, and cleaning the house. Whereas men generally perform one activity at a time, women often perform many tasks simultaneously, particularly for reproductive work. For example, activity mapping by all focus groups in all communities showed that women are frequently watching children while cooking or working on farms. Thus, with women typically performing two forms of reproductive work and both reproductive and productive work simultaneously.

Overall, men have much more time during the day to rest, spend time with friends, listen to the radio, play games, smoke, watch football matches, and drink poyo. Men take breaks throughout the workday to engage in leisure activities and seldom work in the evening, but women involved in reproductive work until they go to sleep. Women frequently go to bed before men do, but husbands are socializing and not working at this time. However, when women wake up earlier than men, they are doing reproductive tasks, such as preparing breakfast, sweeping, and warming water for baths. Similarly, while men can enjoy meals, women perform work while eating and are responsible for dishing food and watching children during meals. Although some focus groups reported that women have leisure time to rest, bathe, tell stories, or spend time with friends, in many of the mapping exercises, women were reported as having no leisure time.

Men have little involvement in childcare and were reported to interact with children only in the morning at breakfast and in the evening. Focus group participants in all communities reported that men spend time with children in the evening and that men play with children, tell stories, and assist with schoolwork. Yet, women are involved with their

children throughout the day, and men are doing many of the more fun activities involved in child care (i.e., playing and telling stories), rather than the more tedious work women perform throughout the day, such as bathing, feeding, and cleaning house. In addition, focus group participants in some communities did not report men as having any interactions with their children in the evening, instead, asserting that men spend time with friends or listen to the news.

Elderly women have more leisure time and more time to rest than female adults or female youth. Leisure activities performed by elderly male and females include sitting by fire, visiting friends, and resting. However, elderly males still have more leisure time than elderly females, as elderly females typically continue to perform productive and reproductive tasks.

There is little difference in the division of labor between men and women when examined by seasonality. Both women and men are busier during rainy season when they have more responsibilities on the farm. Men have more sleep, rest, and leisure time during dry season than rainy season, but women's workloads remained the same across seasons. For example, Kayawuyea's male adult focus group did not report men as doing any work during dry season. Similarly, the mixed youth focus group from this community only listed men as performing community work during dry season. Interestingly, the female adult focus group in this same community reported men as digging, clearing, and performing farm work during dry season. This discrepancy may indicate that women do not always know how men spend their time.

Participatory results generally indicated that women wake up at the same time during dry season and rainy season and have the same amount of leisure time. Female focus group participants in Bombali and Tonkolili reported having slightly more time to sleep during dry season, but acknowledged that men have even more time to sleep and rest during this time of year. Focus group participants reported that women carry slightly heavier workloads and had to rely more on multi-tasking during rainy season. Productive tasks performed by women vary by season. While women are farming during the rainy season, they mostly engage in vegetable gardening and the processing and selling of harvested products during the dry season.

When drawing comparisons across regions, women in Tonkolili seem to carry an especially heavy load due to the fact that they receive almost no assistance from male adults and male children in performing agricultural work, with males neglecting farms in order to perform jobs in the mining sector. Female participants in Kamathor asserted that women's burden of labor has increased substantially since African Minerals began mining activities in the region. Rather than benefiting from the discovery of mineral resources in Tonkolili, women in the region currently face added constraints and hardships.

In examining age differences, mixed youth in Ngokodu, Kailahun described that both women and men have more time for skills trainings during dry season and that youth typically spend several hours a day during dry season undergoing training, while most of

their time during rainy season is spent working on farms. This finding may indicate that dry season is the best time to engage youth in future skills trainings and that youth are more involved than adult or elderly community-members at the present.

Heavy productive, reproductive, and community workloads put rural women at risk for numerous health and nutrition problems. Lack of sleep and leisure time may lead to exhaustion, high stress, and increased risk of injury or illness. Time constraints may also render women too busy to adequately care for children. Additionally, women's triple roles and heavy workloads may affect women's own hygiene and health behaviors. SNAP's DBC Barrier Analysis found that many women in Koinadugu said that it was difficult to hand wash with soap due to heavy workloads. This finding indicates that women's heavy workloads negatively impacts basic sanitary behavior that could reduce diarrhea and other illness. Women's heavy workloads and time constraints may have profound health effects on women and their children. Finally, a report published by FAO posits that heavy workloads may limit women's ability to perform agricultural activities, which can lower productivity or adversely affect the quality of produce, thereby adding to food insecurity.⁴⁷

Overall, male participants responded well to the daily activity mapping, with findings suggesting that when asked to map daily activities, men had become increasingly aware that women perform more work than they do. Thus, it is suggested that activity mapping be conducted in all SNAP communities. This exercise can be used as an awareness-raising tool to inform men and women about the division of labor and women's heavy workloads and triple burden.

3.3.2 Access and Control over Resources and Benefits

Participatory findings overwhelmingly indicated that, even though women are more engaged in both productive and reproductive activities, men control the bulk of household and familial resources and receive and control the majority of the benefits acquired through men's, women's, and children's productive work.⁴⁸ In contrast, women control only a few select reproductive resources, and much of the money earned through women's informal work is given to men. While women can access most resources and many benefits of productive labor, such access frequently cannot be achieved without male consent.

Results from the Harvard Analytical Approach exercise revealed that men control the following resources used in performing productive and reproductive activities within the community: land, labor, tools and equipment (i.e.: cassava grating machine, garri processing machines, rice mills), capital, savings, raw materials, transportation, community banks, education, most livestock, trainings, farming inputs, stores, information, house/shelter, community center/barry, local courts, and radios. Some resources were listed as being jointly controlled by women and men, such as food, teaching/learning materials, drying floors, seeds, health facilities, farmer field school

⁴⁷ Bilski: 2011, 33.

⁴⁸ TRC: 2004.

trainings, and cooperatives/Osusu. However, many of these resources, such as seeds, drying floors, and food, were listed in some focus groups as things controlled exclusively by men, with this discrepancy indicating that control of these resources tended to vary. Women typically control only reproductive resources, such as wells/water, health care, cooking utensils, soap, fuel (wood), poultry, toiletries, and toilets. However, women's control of many of these resources is still somewhat limited, as men control the finances needed to purchase resources such as soap, poultry, and health care. Additionally, as described above, men are responsible for the site selection of wells and toilets and exercise control in determining the accessibility and proximity of these resources for women.

In addition to men's controlling the above resources, participatory results demonstrated that families and wives are widely perceived to be the property of men. Male and female focus group participants of all ages and in all six communities included in the analysis stated that the payment of the bride price meant that wives "belonged" to their husbands. In addition, male participants frequently attributed the behaviors of marrying multiple wives and having multiple children to their own need to have enough labor to assist in farm work. Thus, women and children were commonly objectified into material assets under the control of men.

While women do all reproductive work and a larger share of productive work than men, the benefits of such work are predominantly accessed and almost exclusively controlled by men. Men thus reap the rewards of work that is done mostly by women. Benefits from productive, reproductive, and community work to which men gain access and control include income, prestige, food, shelter, storage facilities, education, social insurance, information, and political power. Although women have access to almost all of the resources in the above paragraph, participatory results revealed that women cannot even access all of the benefits of their hard work. For example, the benefits of prestige and political power are accessed only by men. Participatory gender analysis participants thought that some benefits were accessed and controlled jointly by men and women, with these benefits including in-kind goods, health facilities, and road networks. However, women's ability to access and control benefits of health facilities and road networks is again limited when men control the financial means needed to take advantage of these benefits. While women are responsible for the health, education and overall well-being of their families, they often have no money from the farm to buy food or pay school-fees. Water is the only benefit that participants thought that women are able to control.

The unequal allocation and distribution of resources and benefits is caused by deeply rooted power asymmetries and gender relations that have promoted the belief that men are more capable in managing resources and more entitled to controlling resources. Patriarchal tradition places men at the head of the family. Men are traditionally considered to be the "breadwinners" of the family, despite the fact that most wives actively participate in income-earning activities for the family, such as farming and petty trading, and often spend more hours engaged in productive work than men. High rates of illiteracy amongst women add to the belief that women are ill-equipped to manage household and productive resources.

The inability to control resources and benefits and access resources and benefits without male consent makes women vulnerable to a wide range of risks. Male-dominated control over resources and benefits enables men to retain patriarchal control over women, as the women must depend upon their husbands for food, shelter, clothing, medical treatment, and the necessary resources to adequately care for their children. Without control of resources and benefits, women are unable to assert themselves as decision-makers in the household and community. Thus, women are stripped of personal agency and are subject to their husband's whims and commands. A participatory Risk and Vulnerability Analysis performed by Concern Worldwide Sierra Leone found that husbands often withhold food and other resources when wives challenge their authority.⁴⁹ For example, women may be unable to deny sex to their husbands or advocate for condom-use, as this may cause the husband to withhold food and other resources.

In terms of finances, control of resources and benefits also allows husbands to determine what is or is not a worthwhile expense. For example, a mother may not have any say in whether her daughter can attend school if the husband controls the money to pay for school fees. Similarly, a pregnant woman may not be able to pay for transportation to proper medical facilities for antenatal visits or delivery assistance if her husband does not give her the required finances to pay for such transportation. Lacking access to resources, women thus become more susceptible to gender-based violence, the transmission of HIV and AIDS and STIs, unwanted pregnancies, and high maternal and infant mortality rates. The following sections will examine certain resources/benefits in greater detail and explore further vulnerabilities that result from women's inability to access and control these resources/benefits.

Income & Cash

Traditionally, men manage the finances of the household and control incomes and monies. This practice is consistent with the belief that men are "breadwinners" and that men's work brings in household financial capital. Despite the fact that most women engage in productive work that also brings money into the household, women are generally not seen as entitled to manage or control household financial resources. Participatory results from all six communities showed that men control income earned from productive work. Some women are able to control income they have earned, but this generally depends on personal circumstances and the overall decision of husbands who retain ultimate authority in this area. It is quite common for women to be forced to surrender any personal earnings to their husbands. Gender analysis participants reported that if a woman seeks to retain control of her earnings and refuses to cede to her husband's demands, she risks physical violence.

Men spend much of the family's income without discussing or consulting with their wives, who often play an equal or greater part in earning such income. Men generally disperse cash to women on a day-by-day or case-by-case basis, thereby limiting women's autonomy over the financial resources to which they are allowed access. Research

⁴⁹ Meyers: 2010, 21.

showed that women and men generally do not attempt to be transparent in the management of household finances, with both genders concealing information from the other regarding earnings, savings, and spending. This practice may lead to mistrust and conflict within the family, but it may also serve to increase decision-making autonomy by both genders.⁵⁰ However, many female focus group participants described how a lack of transparency in spending made it easier for husbands to spend benefits of hard work and potential resources on palm wine, tobacco, and girlfriends, rather than using the money in the family home or to expand productive activity.

As mentioned above, control over income allows husbands to determine what is or is not a worthwhile expense. SNAP's Developing Behavior Change ("DBC") Barrier Analysis revealed that many women in Kailahun do not wash their hands with soap because their husbands do not provide "support" for buying soap.⁵¹ Thus, men's control over familial financial resources may have profound effects on women's ability to perform basic hygiene routines that would minimize the risk of diarrhea and other diseases.

Additionally, the barrier analysis showed similar results with regard to health seeking behaviors; there was a strong association between the behavior and "husband approving." When women in Kailahun were asked "What makes it difficult to take your child to the clinic?" when sick, non-doers were greater than five times more likely than doers to cite "no money" as an influencing factor, whereas doers were four times more likely to cite "support from husband" as an influencing factor than non-doers.⁵² While this finding may signify that many women do not know that health care for children under five is free, it could also signify that women do not have the financial means to pay for transport to health centers or for health care for older children. Lack of financial means to pay for these services can be attributed to poverty but also to men's control over financial resources/benefits. In controlling the financial resources/benefits of the family, husbands retain decision-making power over whether their wives can practice health-seeking behavior for their children. Despite the introduction of free health care, women still require funds to pay for transportation to health centers when they are not located in or near the community and to pay for health care for children over five.

When women are allowed to control the financial benefits of their own work, they frequently withhold information about their incomes from their husbands out of fear that this knowledge would lead husbands to reduce their already limited support of family welfare. A gender analysis by FAO also found that women in Kailahun thought that, if they disclosed increases in personal income, husbands might become suspicious that wives had boyfriends on the side who were providing the extra money.⁵³

Because women provide most of the services related to food consumption and familial welfare, any income controlled by women generally is allocated to these areas. This

⁵⁰ Bilsko: 2011, 49.

⁵¹ Morales, Linda M., "Trip Report- Developing a Behavior Change Strategy in Sierra Leone," Sierra Leone: SNAP (2010) [Henceforth DBC Barrier Analysis], pp. 10.

⁵² DBC Barrier Analysis: 2010, 18.

⁵³ Bilski: 2011, 49.

practice was reflected in participatory results, as women reported that they spent most of the limited funds they controlled on food, health, and their children's education. Any money that women earn that they are allowed to keep goes to familiar expenses, especially in polygamous homes where resources are already tight. Women invest profits they earn into productive and reproductive activities, while men often spend it on leisure activities.

Group-saving schemes, such as Ososu (see below), serve as means and as a coping strategy for women to protect personal incomes from control by their husbands. Female focus group participants also cited group farming initiatives and subsistence farming as other coping strategies to raise income. In addition, participants stated that prostitution is another coping mechanism adopted by women to raise income or mitigate the risks associated with men's control over resources and benefits. In fact, prostitution was frequently cited as a coping mechanism for a wide range of influencing factors, such as income, high cost of food, high prices of goods and services, inflation, lack of education, heavy storms, flooding, draught, and secret societies. Prostitution is a very risky coping strategy that can make women even more vulnerable. It exposes women to risk of STIs, HIV/AIDS, and GBV, as well as pregnancies that can lead to infant and maternal mortality.

Land & Inheritance

Although women are able to own land in northern and western areas of Sierra Leone, female land ownership is very low in practice. In southern and eastern parts of the country, women are usually only able to access land through male relatives.⁵⁴ Under customary land policies, land inheritance is passed down through males. This practice is largely attributed to the belief that sons can continue the family lineage and keep the resources in the family, whereas daughters would give inherited resources to their marital home. Consequently, women are usually unable to inherit or pass on land and property, and men are able to maintain control over resources and their families from generation to generation. Male analysis participants justified inheritance customs and men's control of land resources by claiming that in the case of a land dispute, women would not have the capacity to fight for land. It is unclear if participants were referring to barriers in women's ability to access justice or claiming that women's perceived weakness inhibits women from pursuing challenging issues. However, both women's inability to access justice and the widespread perception of female weakness can easily be seen as barriers to women being able to control and inherit land.

Women's inability to inherit land adds to women's vulnerability, as divorce or widowhood results in women's losing access to land and other property in which they have invested for years. This risk may make it more difficult for women to assert themselves or challenge their husbands, as divorce comes with great loss. Moreover, such inheritance practices often cause families to devalue girl children over boy children. As girls cannot retain the family name, land, and property, boys are often prioritized and favored in the allocation of limited resources, such as food, medical care, and educational

⁵⁴ Bilski, 2011, 34.

opportunities. Women's inability to inherit land is a causal factor in malnutrition and hunger in women and girls and high rates of illiteracy amongst women.

In recent years, more women have been able to access and control land due to sensitization campaigns on land rights. SNAP's 2011 Baseline found that there are only two chiefdoms in SNAP Districts where women cannot own land. However, baseline participants in these two chiefdoms thought that husbands would always allow women access to land so long as it was intended to expand production.⁵⁵

Despite these findings, lack of property rights was identified as the number one priority problem in the gender analysis's female adult focus groups in Kailahun, Bombali, and Tonkolili. These participants felt that they do not have adequate laws to protect them and described that the families of deceased husbands often discriminate against women. Lack of property rights leaves women in very difficult positions after the loss of their husbands, with women having little access to and control over any resources. Participatory results revealed that, as coping strategies, women often leave the home of their husband's family, engage in petty trading, or join Osusu groups. However, female focus group participants in Ngokodu also stated that women frequently engaged in harmful and damaging coping strategies, such as prostitution and giving up daughters for early marriage in order to claim the bride price. As described below, early marriage is linked to school drop-out rates and teenage pregnancy

When asked to propose solutions to challenges in inheriting land, the Ngokodu female adult focus group opined that the GoSL needs to make an increased effort to enforce its property laws and that enforcement should be accompanied by community sensitizations on property rights and community by-laws. Women also proposed that communities set up committees to oversee property rights.

Technology

Both women and men have scarce access to technology throughout rural Sierra Leone, with only 10% of households having access to crop processing machinery in SNAP Districts.⁵⁶ Advanced technology is simply not readily available or is too costly to purchase. Access to agricultural technology would greatly reduce women's workloads and allow women to access higher levels of the value chain for commodities. For example, without access to rice mills, women typically beat rice by hand, which is an arduous and time-consuming process. Tractors and tillers would also greatly reduce women's workloads in performing agricultural activities.

However, even when advanced technology is available in rural areas, women face difficulties in accessing it. Traditional gender stereotypes restrict women's access to big, mechanized machines. Many women feel uncomfortable going against traditional gender norms and roles to operate such technology, despite the benefits such technology would have on women's heavy domestic workloads. Moreover, men frequently bar women from accessing such technology. A study by SEND West Africa found that women in Kailahun

⁵⁵ Baseline: 2011, xl.

⁵⁶ Baseline: 2011, 5.

were not included in training programs on the use of rice mills, which resulted in men controlling these machines, despite the fact that many of the machines were owned by women's groups. Consequently, there was only one woman out of 46 mill operators.⁵⁷

Food

Men's control over food resources and benefits can have serious effects on the nutrition of women and their children. In most families, men get the best and most nutritious parts of meals. As described above, boys also are favored sometimes in food allocation, due to their ability to inherit the family name. SNAP's Baseline Survey found that a third of all households in SNAP Districts experience hunger and can go without food for an entire day and night or longer due to insufficient foods in the household.⁵⁸ On average, SNAP Districts have adequate food supply in 7.7 months out of the year, with Koinadugu having the highest average (8.5 months). In families where food may already be scarce, women and girls find themselves at an increased disadvantage. It is estimated that 13% of all rural women are moderately or severely malnourished,⁵⁹ with 34 percent of women in the country demonstrating some level of anemia.⁶⁰ In addition, SNAP's baseline study found that, in all SNAP districts except for Tonkolili, global acute malnutrition is slightly higher for girls than boys.⁶¹

Livestock

On average, men own and control higher numbers of livestock than women and exercise almost exclusive control over sheep and goats.⁶² Poultry is the only livestock most commonly owned solely by women, with the baseline finding that women own 32-52% of all poultry (with percentages varying based on the type of poultry).⁶³ 32-55% of all livestock (with percentages depending on the type of livestock) are jointly owned by husbands and wives in SNAP Districts. However, when pigs, goats, sheep, and cattle are not jointly owned, they are more likely to be owned by a man than a woman, with men owning 38-55% of these types of livestock.⁶⁴ It is also important to note that ownership does not necessarily mean control and decision-making authority. It is possible that even when men and women have jointly purchased livestock, husbands still are predominant in the control of and decision-making concerning the livestock.

Rural Finance

Overall, men and women in rural areas have little or no access to credit and other financial services. Presently, although more loans are being dispersed to female adults and youth, males receive higher amounts of loans in total.⁶⁵ This finding may indicate that women request smaller loans than men. In addition, with men controlling the

⁵⁷ SEND Sierra Leone, Kailahun Programme, "Kailahun Rice Value Chain Development Project: Framework and action plan for pilot phase," Sierra Leone: SEND Sierra Leone (2010).

⁵⁸ Baseline: 2011, 33.

⁵⁹ FSCF: 2009, 38.

⁶⁰ DHS: 2008, 25.

⁶¹ Baseline: 2011, 22.

⁶² Baseline: 2011, 46.

⁶³ Baseline: 2011, 45.

⁶⁴ Baseline: 2011, 43.

⁶⁵ Bilski: 2011, 36.

majority of household resources and benefits, it is possible that women request and receive loans that are then co-opted by their husbands, thus depriving women of control and possibly access to loan monies and limiting their ability to receive benefits from this source of funds.

In most rural areas, access to financial resources is limited to informal Rotational Savings Associations, known as “Osusu.” Osusu are used by 31.7% of households in SNAP Districts and are commonly used by more women than men.⁶⁶ This source of funding can be used to support very small-scale entrepreneurial activities, such as petty trading. Members pay weekly dues of approximately Le 2,000, with one member receiving a loan each week that must be repaid later with interest. Participatory results found that Osusu is commonly employed by women in all six communities included in the gender analysis and is generally practiced amongst women only. Women in these six communities depend on Osusu as a key coping mechanism to mitigate the effects of a number of negative influencing factors, such as low income, inflation, high cost of food, low selling price of crops, poor road networks, lack of education, environmental hazards (i.e., heavy storms, flooding, draught), high prices of goods and services, unfulfilled promises by NGOS, and lack of land ownership.

However, despite the fact that women use it widely as a coping strategy for scarce resources and limited benefits, these associations were not very effective. Osusu associations only generate small amounts of finance and seldom lead to great gains in income generation.⁶⁷ It can often be difficult to repay loans, particularly during rainy seasons when very little income is being earned. In addition, due to high illiteracy rates amongst women, men are frequently recruited for leadership positions on Osusu committees.

Participatory results found that women experience difficulties in accessing other sources of micro-credit and loans, particularly as women do not have assets such as land and houses. Women of all ages in Koinadugu, Kailahun, Bombali, and Tonkolili were more likely than men to list micro-credit, loan facilities, and lack of capital as problems. It can be concluded that women’s lack of control over resources such as land and houses prevent them from accessing potential resources that could assist them in entrepreneurial efforts. In addition, FAO’s gender analysis report suggested that many women might not participate in rural finance projects, such as financial services associations and community banking, because they consider these activities only for men.⁶⁸ This hypothesis was confirmed by SNAP’s participatory results, as male and female participants said that community banks were generally accessed and controlled by men. As a coping strategy for not being able to access micro-credit and loans, women form Osusu groups and work groups and engage in vegetable gardening. However, none of these activities can provide women with the same opportunities as micro-credit schemes and loans.

⁶⁶ Baseline: 2011, 17.

⁶⁷ Bilski: 2011, 37.

⁶⁸ Bilski: 2011, 36.

Female participants in all six communities strongly advocated for greater access to micro-credit facilities, grant provision, and Village, Savings, and Loan schemes. This need seems to be recognized most acutely by younger women, as the need for credit and loans was most commonly raised by female participants in mixed youth focus groups and adult female focus groups, rather than older women in mixed elderly focus groups. Overall, it was widely believed that such initiatives would assist in the empowerment of women and allow women greater access to resources needed to expand productive work and take care of the family. However, this change and empowerment will be negligible unless women are enabled to better control the resources needed to perform productive work and the subsequent benefits of this work. Thus, it is recommended that any micro-credit and loan initiatives for women should be accompanied by sensitizations directed at men. Such efforts would help ensure that women themselves are able to use the money acquired from such initiatives and exercise control over any resulting benefits.

The adult male focus group participants were able to recognize many of the problems associated with men's exclusive control of resources and benefits, with participants describing that unequal distribution of resources/benefits leads to mistrust between partners, familial disputes, and misuse of home resources/benefits. These men are open to the idea of women controlling more resources/benefits, with this finding demonstrating how sensitizations can have positive impacts on men.

Divorce and Female-Headed Households

The uneven allocation of resources and benefits as described above limits women's ability to divorce husbands and makes them particularly vulnerable to the effects of divorce. Without the control of resources, women in abusive or unhappy marriages lack the financial ability to leave their husbands and must choose between continued abuse and destitution.⁶⁹ In addition, in the event of divorce, parents are frequently forced to repay the bride price, as well as other expenses incurred between betrothal and marriage, which serves as a further barrier to women's seeking divorce. While the unequal allocation and distribution of resources and benefits prevents some women from carrying out divorces, it also makes the threat of divorce very risky for most women and serves to further skew power asymmetries between men and women.

If a woman lacks control and ownership over resources and benefits, divorce results in a wife's losing her ability to access resources and benefits and would leave her scant means with which to perform the productive and reproductive work needed for her children's and her survival. As the husband is entitled to all resources and benefits in the event of a divorce, women generally feel that they cannot stand up to husbands or do anything that may lead him to seek divorce. Female focus group participants and interviewees in all six communities included in the analysis acknowledged this fear and stated that there was very little they could do to prevent or stop structural inequalities and acts of GBV without risking divorce and subsequent destitution. With the threat of divorce looming over the head of any wife who challenges her husband's authority or goes against his wishes, husbands can exercise almost complete control over their wives. Such asymmetrical power dynamics encourage polygamy, acts of GBV, and the further unequal distribution

⁶⁹ Meyers: 2010, 21.

of resources and benefits within the household; they also prevent women from seeking justice, playing a decision-making role in the household, or expressing their desire to use family planning techniques.

Female adult participants in Ngokodu cited divorce as one the biggest problems in the community. They attributed divorce to husbands' desires to marry younger women, family interference, polygamy, and GBV. Gender analysis participants described that divorce can have many disastrous consequences and effects on a woman and her family, citing that divorce leads to shame and poverty. Divorce is also associated with early marriage and school dropout rates in offspring. Women who experience divorce often marry their daughters at early ages to receive the bride price or force their children to drop out of school as they do not have enough money to afford school fees.

To cope with the effects of divorce, women join Osusu groups, engage in petty trading, and try to engage in productive work. However, female focus group participants in Ngokodu also revealed that women frequently engage in coping strategies that could have negative effects, such as prostitution and giving up daughters for early marriage. Women believed that community bylaws should be created to ensure that women were accorded rights in divorce. They also asserted that outside interventions could assist them by providing advocacy and support for divorce cases and by providing grants to divorced women, so that such women can acquire the resources needed to engage in productive work.

Women who are heads of household face many of the same problems as divorced women in accessing and controlling resources. As described above, women are often prevented from owning land, often making them dependent on others to engage in productive labor. According to the World Food Program's Sierra Leone Vulnerability Analysis and Mapping Report, female-headed households suffer the greatest food insecurity.⁷⁰ A significant labor shortage exists in rural areas due to war and urban migration with female-headed households experiencing the main impact of this labor shortage. Studies have also shown that single women are frequently extorted when paying for male labor and have little means of ensuring that such labor is carried out properly.⁷¹ In addition, female-headed households are also particularly vulnerable to natural and climatic hazards, market risks, and other shocks.

In addition, participatory results in Koinadugu revealed that in northern regions of Sierra Leone, women are often prevented from even serving as heads of household when their husbands die. Instead, the eldest male child will lead the home. Such practice further restricts single parent-mothers from controlling and potentially accessing resources and benefits.

Female focus group participants thought that women who are raising children on their own are not able to provide adequate care for children and that lack of care might lead to

⁷⁰ World Food Program (WFP), "Sierra Leone Vulnerability Analysis Mapping (VAM)" Sierra Leone: WFP (2008).

⁷¹ Bilski: 2011, 52.

early marriage and teenage pregnancy. Women who are heads of households engage in many of the same coping strategies as divorcees, including joining Osusu groups, gardening and petty trading. Female participants recommended that women who are heads of households should be assisted through the provision of grants and through trainings designed to ensure that such women can meaningfully and effectively engage in productive, income-generating work.

3.3.3 Communication, Participation, and Decision-Making

Men give and receive more information, participate in more community processes, and play a greater decision-making role than women in all communities included in SNAP's participatory gender analysis. Focus group participants attributed this disparity to traditional male dominance and religious factors, and they indicated that culture, tradition, and religion prevent women from communicating in formal settings and playing decision-making roles within communities and households. Women are traditionally restricted from speaking formally in public places or raising their voices in front of men and elders, effectively limiting their ability to participate in most community decision-making processes. Women's inability to actively participate in the presence of men was often reflected in the dynamics of focus groups. For example, female participants in mixed youth focus groups were often very shy to speak amongst male youth participants.

Focus group participants in Levuma justified women's inability to speak up and meaningfully participate in public and formal processes through the traditional saying: "Teh eh e go coley," which means, "the hen can't crow." Thus, it seems that many believe that women were simply not meant to speak or participate. Women also acknowledged that heavy domestic workloads hinder their ability to spread and receive information and play roles on decision-making bodies.

Communication Methods and Tools

Participatory results revealed that women communicate in different ways and in different places than men. Women communicate informally; men have more opportunities to communicate formally *and* informally, in that they occupy more authority roles. Participants believed that stigmata prevent women from participating in places where men communicate and vice versa, and there are a number of informal communication venues where people are only able to communicate with members of the same sex.

Women are also unable to give information in formal settings, such as chieftom compounds and Mosques. While women received information on chief compounds and Mosques, they generally do not give information at these sites due to traditional and religious (Muslim) limitations on women's roles and ability to actively participate. A male adult focus group in Levuma village justified women's exclusion from communicating in mosques, saying that it was a Muslim belief that "women should remain silence (sic) in the presence of G-d." The mixed elderly focus group in Kondebai said that women are not allowed to give information at chief compounds because women are not permitted to speak in a gathering of elderly men. Koinadugu participants stated that women's ability to give and receive information at chief compounds was further

limited because women are not allowed on the compound at all times. While women are usually prevented from communicating in chief compounds, the adult female focus group in Levuma asserted that this had recently changed in the community and that women are now able to speak at chief's compound. Levuma participants attributed this to the fact that the current chief is quite young and more open to modern ideas on gender than many of the older chiefs.

With limited ability to participate in formal settings, women generally give and receive information at water wells, streams, when taking children to school, while at the market, and at the clinic. In these settings, women communicate mostly with other women. These communication venues are also sites of women's reproductive work. Women communicate with each other while they are fetching water, caring for their children, and shopping for the homes. As women primarily perform these activities, men do not give and receive as much information at these venues.

Women also communicate on Bondo secret society grounds. However, this society is exclusively for women and is thus another venue where women are only able to communicate with other women. In addition, women's ability to openly discuss issues on secret society grounds may increase women's attachment to such societies, and therefore help perpetuate female genital cutting, a risky practice associated with initiation into these societies.

However, there are also a number of informal places where women cannot give and receive information. Men communicate in restaurants ("chop houses") and in palm wine bars, with these venues regarded as exclusive male domains. Participants from all focus groups reported that women generally do not frequent such places, as the community will look down upon any woman who visits these sites. For example, participants in Ngokodu stated that a woman would be seen as irresponsible and a bad mother and wife if she were eating her meals at a chop house instead of cooking for her family. Similarly, it was revealed that women who visit palm wine bars would be called "prostitutes," "drunkards," and "irresponsible".

Results also showed that while there are many venues where both women and men give and receive information, men still dominate in these settings. For example, while a woman can give information at family events, the husband normally performs this task as he is considered the head of the family. Gender analysis participants in Fadugu said that only women elders were permitted to speak at big family events.

Participatory processes also found that men have greater access to different forms of communication, such as phones and radios. Men more commonly own phones, although some women own phones. In addition, because a higher percentage of men are literate, male phone owners are better able to communicate by text message than women, who have very low literacy rates in all six communities included in SNAP's participatory gender analysis. Similarly, male and female focus groups in Kailahun and Koinadugu indicated that men often receive information through the radio, but that women do not have time to do so because of heavy workloads. Such findings were also reflected in daily

activity mapping results. Men in all four SNAP districts frequently spend an hour or two each day listening to the radio, while women are busy performing productive or reproductive tasks. Women were not described as listening to the radio in a single focus group across all six communities.

Findings on phone and radio ownership and use are particularly important, as they illustrate that women have less opportunity to receive information and communicate with individuals outside of their immediate communities. Women are limited to giving and receiving information from members of their immediate communities with whom they interact in person. These limitations in communication can increase women's sense of isolation and make them more dependent on their husbands and other males for any information pertaining to national and international affairs or even relatives who are located outside of the immediate community. Additionally, although many NGOs and government developmental behavior campaigns include radio sensitizations, women cannot fully benefit from these campaigns because they do not have time to listen to radio broadcasts.

Participation and Decision-Making in the Public Sphere

Women are very limited in their ability to participate in community-based decision-making processes. Women in Sierra Leone's northern regions, including Bombali, Tonkolili, and Koinadugu, are prohibited from running for chief positions. Instead, women who want to play leadership roles are only able to become "women's leaders," in which such leaders can only exercise authority over other women.

Women generally play limited roles in community meetings and committees, and are sometimes prevented from convening or actively participating in such meetings/committees. In addition, nearly all focus groups acknowledged that even when women can participate in formal meetings, men still dominate, particularly when it comes to speaking at meetings and participating in committee work. It was repeatedly described how women "sit at the back" during such meetings. Participants in female adult and mixed youth focus groups in Koinadugu also believed that men do not always respect the opinions and viewpoints of women, particularly concerning decisions about community activities. Similarly, participants said that men usually make the final decisions. By being limited or prevented from communicating in such formal settings, women are essentially barred from participating and playing a decision-making role in community affairs. Thus, because they are unable to participate fully in most sectors of public life, women are prevented from gaining enough power to change their social status.⁷²

Yet, results also reflected recent changes in women's ability to communicate and participate in formal meetings. Focus groups in several communities acknowledged that women are now better able to attend formal meetings, speak at meetings, organize meetings, and serve on committees. This increased level of participation was frequently attributed to NGO sensitizations that encourage women to take more active roles in formal community affairs. However, while it is indeed promising that women are increasingly participating in formal meetings, such changes are not occurring universally,

⁷² TRC: 2004, 93.

and women are still barred from participating in many formal settings and processes. For example, while women can sometimes organize their own formal meetings, these meetings can usually only be with other women and pertain to women's issues. It was also stated that husbands prefer to attend meetings by themselves and then bring any necessary messages to their wives, effectively controlling the information their wives receive about community matters and limiting women's involvement in community processes.

Participatory results varied by District. For example, it seems that women participate to a greater extent in formal settings and processes in Kailahun than in Tonkolili, Koinadugu, and Bombali. Results also revealed that perceptions differed by gender. In general, male adult focus groups in Ngokodu and Kayawuyea maintained that women could participate in formal settings and community decision-making bodies. However, all focus groups that included women in these communities indicated that this was not the case and that women were largely unable to participate or play decision-making roles in formal settings. This discrepancy may suggest that men perceive gender communication patterns as more egalitarian than they actually are. Not surprisingly, it seems that men have different perceptions about women's ability to participate in formal settings than women.

Despite these circumstances and limitations, gender equality *has* made some progress in local politics. According to Sierra Leone's 2010 CEDAW report, more women are running and being elected to government positions. For example, while there were 107 female contestants in the 2004 Local Council elections, 226 women ran in the 2008 elections. 18.9% of female candidates won seats as local government Councilors in 2008, in contrast to 10.9% in 2004.⁷³ The report attributes these gains to extensive sensitizations for both males and females and to campaigns to inform women on their rights and suggests that women are increasingly recognized as being capable of making valuable contributions in political, civil, and economic spheres and are starting to be seen as partners in development.⁷⁴ However, these numbers are still a long way from meeting the Beijing Platform for Action's recommendation of 30% for women's representation in politics.

Participation and Decision-Making within the Private Sphere

Women are also limited in exercising autonomy and playing decision-making roles regarding the home and family. SNAP's Baseline Survey found that only a quarter (26%) of women reported that they can make decisions independently when spending money they have earned themselves from non-farm activities. Moreover, these decisions are limited to reproductive tasks, such as the purchasing food or clothing.⁷⁵ Women have even less decision-making capacity for more significant familial issues. Less than 6% of women in SNAP Districts make decisions on obtaining loans, child education expenses, medical expenses, family planning expenses, or expenses for the marriage of their

⁷³ CEDAW Report: 2010, 34 & 35.

⁷⁴ CEDAW Report: 2010, 13.

⁷⁵ Baseline: 2011, 36.

children. Similarly, only 6.5% of women in SNAP Districts are able to buy or sell household assets.⁷⁶

More women are able to make decisions in Bombali than SNAP’s other three Districts. As the table below illustrates, higher percentages of women were able to make decisions across all areas in Bombali than in Kailahun, Tonkolili, and Koinadugu. However, the percentages of women that can make specified decisions alone are still quite low in Bombali; overall, women have very little decision-making capacity in all SNAP districts and in all areas.

Table 2: Percentage of Women That Can Make Specified Decisions Alone by District.

Decision made alone	District				All
	Kailahun	Bombali	Tonkolili	Koinadugu	
Buy food	19.7%	36.9%	14.5%	33.0%	26.0%
Buy clothes	18.2%	31.0%	16.6%	15.3%	20.3%
Spend own money	30.0%	28.1%	26.4%	11.9%	24.1%
Buy/Sell household assets	3.9%	10.1%	7.9%	4.2%	6.5%
Use loans/savings	3.7%	8.0%	6.6%	5.5%	5.9%
Child education expenses	3.7%	9.6%	5.5%	2.6%	5.4%
Expenses for marriage of children expenses	2.6%	8.0%	3.2%	1.3%	3.8%
Medical expenses	5.5%	10.3%	6.6%	4.2%	6.7%
Family planning expenses	2.4%	11.9%	5.0%	4.7%	6.0%
N	380	377	379	379	1515

Mobility and Freedom of Movement

Although women in SNAP Districts are very restricted in decision-making, they have a relatively high degree of mobility and freedom of movement. As the table below reflects, the majority of women are able to go to markets and health centers and visit friends alone.⁷⁷ However, while statistics are positive regarding women’s ability to travel alone, the baseline did not inquire if women needed permission from their husbands before being able to travel to such places on their own. It is probable that while women do have some degree of freedom of movement, they typically need permission from their husbands in order to engage in that movement.

⁷⁶ Baseline: 2011, 36-37.

⁷⁷ Baseline: 2011, 36-37.

*Table 3: Percentages of Women Being Able to Travel to Public Places by District.*⁷⁸

Question	District				All
	Kailahun	Bombali	Tonkolili	Koinadugu	
Can you go the local market?	90.5%	90.4%	83.1%	92.9%	89.2%
Can you go to market alone?	90.0%	85.9%	78.9%	95.0%	87.5%
Can you go to the health center?	96.8%	94.2%	88.7%	97.6%	94.3%
Can you go to a friend?	81.6%	77.7%	70.7%	90.5%	80.1%
Can you go to a friend alone?	82.1%	74.3%	66.2%	85.8%	77.1%
N	380	377	379	379	1515

In summary, women are essentially prevented from playing leadership and decision-making roles in public and private spheres. Women’s inability to access leadership roles was listed as a problem by mixed elderly focus group participants in Ngokou, who acknowledged that such limitations may have harmful psychological effects on women, such as humiliation and fear. As described in earlier chapters, the exclusion of women from decision-making roles serves as a barrier to development and negatively affects women and men on all levels. If a woman does not have decision-making capabilities in the home and in communities, efforts to increase women’s incomes and empowerment will have little effect.

3.3.4 Literacy & Education

According to statistics, only 28.9% of women in Sierra Leone are considered literate, whereas 51.7% of men are literate.⁷⁹ Although these numbers are low for both groups, women’s literacy rates are considerably lower. It is believed that literacy rates for women in rural areas are even lower. Overall, men are more likely to be educated than women. Sierra Leone’s Demographic and Health Survey found that 66% of women have never been to school, compared to 50% of men.⁸⁰ These percentages are even more problematic in SNAP Districts, with Koinadugu having the lowest level of formal education among the four districts in which SNAP is operating.⁸¹ All of the communities included in SNAP’s gender analysis have high rates of illiteracy, particularly amongst women. In some communities included in SNAP’s participatory gender analysis, no adult women were able to read and write.

Illiteracy increases women’s vulnerability in many ways. Women who are illiterate or lack education are less able to find suitable forms of employment that can provide them

⁷⁸ Baseline: 2011, 37.

⁷⁹ UNESCO: 2009.

⁸⁰ DHS: 2008, 8.

⁸¹ Baseline: 2011: v.

with economic empowerment and control over financial resources. This limits women's choices and inhibits their ability to exercise control and agency in their own lives. Instead, women must depend on men and their families for support. Illiteracy also prevents women from being able to manage a number of familial resources; illiterate women are unable to manage household finances and keep track of input and output from farms and other business endeavours. Therefore, illiteracy amongst women effectively serves to justify men's control over resources and their wives.⁸²

The GoSL and non-governmental organizations are making efforts to increase girl child education, and improvements have been made in increasing primary school enrollment amongst girls. However, secondary school enrollment and attendance remain low, particularly for girls. Men are twice as likely as women to have attended senior secondary school (15 and 6 percent, respectively).⁸³ Low literacy and education rates will likely serve as a constraint in SNAP activities to educate women on nutrition and behavior change.

Secondary education is traditionally not seen as a priority for girls. Parents traditionally invest less in girl children. Girls cannot carry the family name and will leave the family home after marriage. Thus, they are seen as less worthwhile investments than male children. In addition, gender analysis participants in Kondembaia cited a traditional belief that girls who are educated will become prostitutes as a further example of the traditional barriers that prevent girls from attending schools.

SNAP's 2011 Baseline found that most communities in SNAP Districts have been sensitized to sending children to school. However, a number of barriers limit the ability of girls to access education. Education requires resources, as families must pay school fees for children to attend. Poverty limits the ability of parents to afford such fees and send children to school. Polygamy generally increases the number of children competing for limited resources for education. When resources are tight, parents may opt to prioritize the education of boys over girls. For example, gender analysis participants in Kailahun described how low prices of cocoa mean that many parents do not have enough money to pay school fees for girls. As an additional barrier, girls are often required to perform domestic duties in the home. Moreover, many rural girls are married in their early or mid-teens, with early marriage preventing these girls from continuing their education.

In addition, when secondary schools are located far from local communities, girls attending school often have an added risk of becoming pregnant. In order to stay in school, girls must either travel long distances each day or stay with relatives who live closer to the secondary school. Both options provide increased opportunity to engage in sexual activity and increased risk of becoming pregnant. Girls are frequently influenced to engage in risky behavior on long walks to and from school. Girls who stay with relatives close to secondary school often do not have the same parental monitoring and checks that would be in place if they were living with their parents; thus, they have

⁸² Meyers: 2010, 23.

⁸³ DHS: 2008, 8.

greater opportunity to engage in risky behavior that can lead to pregnancy. Similarly, relatives often withhold food from wards, and girls have to engage in sexual activity for money in order to survive.⁸⁴ In addition, School Related Gender Based Violence (“SRGBV”) is quite common across Sierra Leone, and many female students are impregnated by their teachers. High prevalence rates of SRGV discourage girls from continuing their education, contributing to low retention rates. Due to the above circumstances and risk factors, many parents are reluctant to send or keep daughters in secondary schools.⁸⁵

The following tables displaying exhibit these findings. Primary school enrollment rates are significantly higher than secondary school enrollment rates for both boys and girls. While higher percentages of boys attend both primary and secondary school, the percentage difference between boys and girls is higher with regards to secondary school.

Table 4: National Primary School Enrollment: 2002/2003 to 2004/2005⁸⁶

Year	Enrollment			
	Male	Percentage	Female	Percentage
2003/2004	625,726	56.2	488,320	43.8
2004/2005	709,869	55.0	581,386	45.0

Table 5: National Secondary School Enrollment: 2002/2003 to 2004/2005⁸⁷

Year	Enrollment			
	Male	Percentage	Female	Percentage
2003/2004	112,243	61.1	71,423	38.9
2004/2005	121,097	60.9	77,597	39.1

The charts below were produced in SNAP’s Baseline Study report and examine the level of education of baseline respondents by gender and district. Baseline results on the education level achieved by a large age range of participants in SNAP Districts reflect national findings on school enrollment. Overall, male respondents (47.6%) were over twice as likely to have received some formal education than female respondents (22.6%).

However, SNAP Baseline Results differs from national statistics in that the percentage differences in level of education between women and men vary by only 1-3% for most levels of education, including secondary and tertiary education. According to the Baseline Study, the biggest disparity in level of education between women and men occurs at the Koranic level, with 20.5% of men attending Koranic school compared to just 2.7% of women. This discrepancy speaks to the religious discrimination and

⁸⁴ Meyers: 2010, 33.

⁸⁵ Richards, P., K. Bah, and J. Vincent, “Social Capital and Survival: Prospects for Community-Driven Development in Post-Conflict Sierra Leone,” Washington DC, World Bank -- Community-Driven Development/Conflict Prevention & Reconstruction Unit. Paper No. 12, (2004).

⁸⁶ CEDAW Report: 2010.

⁸⁷ CEDAW Report: 2010.

marginalization that Muslim women typically face. Such findings also suggest that men and women of all ages in SNAP Districts have suffered from lack of access to education.

*Table 6: Level of Education of Baseline Survey Respondents by Gender and District*⁸⁸

		District				
Gender	Level of Education	Kailahun	Bombali	Tonkolili	Koinadugu	All
Male	No Formal	46.7%	49.2%	44.9%	67.7%	52.4%
	Koranic	10.9%	23.6%	27.9%	19.7%	20.5%
	Primary	16.2%	7.3%	8.6%	4.0%	8.9%
	Secondary	19.2%	16.3%	11.6%	6.2%	13.2%
	Tertiary	4.6%	2.6%	4.7%	1.8%	3.4%
	Technical/Vocational	2.0%	1.0%	1.0%	.3%	1.0%
	Other	.3%	.0%	1.3%	.3%	.5%
	N		302	313	301	325
Female	No Formal	64.5%	87.0%	75.4%	84.9%	77.4%
	Koranic	1.6%	1.9%	.0%	7.5%	2.7%
	Primary	12.9%	.0%	15.8%	.0%	7.5%
	Secondary	21.0%	9.3%	3.5%	7.5%	10.6%
	Tertiary	.0%	1.9%	.0%	.0%	.4%
	Technical/Vocational	.0%	.0%	.0%	.0%	.0%
	Other	.0%	.0%	5.3%	.0%	1.3%
	N		62	54	57	53

When girls do attend school, they are often marginalized and prevented from participating and learning on levels equal to male students. For example, only 20% of primary school pupils and 10% of secondary school pupils thought that boys and girls are treated equally in school. A study on School-Related Gender Based Violence found that teachers often show less interest in answering girls questions and that boys enjoy more opportunities to participate in learning processes.⁸⁹

Male and female gender analysis participants in all four SNAP Districts believed that adult literacy classes are needed to increase literacy rates amongst men and women. They asked for assistance in providing an instructor to lead courses and in providing teaching/learning materials. Some participants indicated that adult literacy programs had been created in the community before but that these programs were only active for a short period of time and did not have the expected effect in the communities.

⁸⁸ Baseline: 2011, 13.

⁸⁹ African Child Policy Forum, “National Study on School-Related Gender-Based Violence in Sierra Leone,” Sierra Leone: African Child Policy Forum (September 2010) [Henceforth SRGV].

Gender analysis participants thought that more schools needed to be built to reduce many of the barriers that prevent girl children from accessing secondary and primary school education. Female participants also advocated for income-generating and skill-building opportunities, as well as improved access to credit schemes, to help mothers pay for their children's school fees. Such initiatives would assist families in overcoming educational barriers related to limited resources. Furthermore, they would make women less reliant on their husbands' control of resources and decision-making role in deciding whether children go to school and which children go to school.

3.3.5 Access to Family Planning

Women in Sierra Leone have very little agency over their own sexual and reproductive health and are highly restricted in their ability to cope with vulnerabilities related to pregnancy and childbirth. It is estimated that only 74% of women are aware of some form of contraceptive method and that only 10% of married women have ever used a modern contraceptive method.⁹⁰ Family planning enables women and teenagers to achieve agency over their own bodies and reproductive practices and makes women less vulnerable to pregnancies that could result in maternal mortality. Family planning also would help families control the number of children they have, enabling parents to better manage household resources and provide for existing children. By practicing family planning, parents can better allocate resources to pay for education, food, and health care. In addition, the mixed elderly group in Ngokodu saw family planning as a means to reduce land disputes amongst families, as there would be fewer children competing for inheritance or the right to use limited familial land.

Most contraceptive users rely on modern methods, with injectables and the pill being most commonly used by women in Sierra Leone.⁹¹ However, some women still use unreliable traditional methods of family planning, which include: menstruation calendars, traditional herbs, or tying ropes around their waists. These methods are either unreliable in controlling births or, as with menstruation calendars, totally pointless. Moreover, it is also possible that traditional medicine could harm the women who take them.

There is a substantial disparity between use of contraceptives amongst married women in urban and rural settings; while 16% of married women in urban setting use contraceptives, only 5% of women in rural settings do.⁹² Contraception use increases with age, with 12% use by women aged 40-44. Sierra Leone's 2008 Demographic and Health Survey found that most women do not begin contraception use until they have had at least one child. Women in urban settings are also more likely than women in rural settings to use modern forms of contraception (14 and 4%, respectively).⁹³ Contraception use also varies by region. Only 3% of women are likely to use a modern method of contraception in Sierra Leone's Northern Districts, compared to 19% of women in the

⁹⁰ CEDAW Report: 2010, 49 & 50.

⁹¹ DHS: 2008, 9.

⁹² DHS: 2008, 9.

⁹³ DHS: 2008, 9.

Western Region.⁹⁴ This finding has implications for SNAP's work in Koinadugu, Bombali, and Tonkolili. In addition, contraception use is directly correlated with education. Women with secondary school education are twice as likely to use modern contraception as women with only primary education, and five times as likely as women with no education.⁹⁵

Studies have shown that Sierra Leonean women want to control the timing and number of births. Among currently married women, 25% would like to wait two years before having another child, and 30% do not want additional children.⁹⁶ Cumulatively, 55% of women would like some control over their ability to become pregnant. In addition, fertility preferences are closely linked to the number of children a woman has; 74% of married women with no children would like to have a child soon. Desire to control births directly increases with the number of children a woman already has. For example, while only 2% of married women with one child want no more children, the percentage jumps to 45% for women with four children and 77% for women with six or more children.⁹⁷

SNAP's participatory gender analysis found that many community members, particularly men, are highly resistant to family planning. Many participants cited religious reasons for resistance to family planning, believing that the number of children a woman has should be up to "G-d's will." Participants also justified having large families by citing the religious belief that G-d wants his followers to "be fruitful and multiply."

In addition, participants in communities such as Kayawuyea were resistant to family planning because of misconception that family planning makes it difficult for women to get pregnant for the rest of their lives, even after they have stopped practicing family planning techniques. Women and men refused to practice family planning because of the fear that it would prevent them from ever bearing more children. It was reported that female community members in Kayawuyea discard condoms they are given at health centers as a result of this belief.

Women were generally found to be more open to the idea of practicing family planning than men. Adult female focus group participants in Ngokodu recognized the link between family planning and reduced maternal mortality rates and saw family planning as a solution to maternal mortality. However, the decision as to whether to practice family planning is generally made by the men, depriving women from having decision-making power over their own bodies and reproductive processes. Husbands often prevent women from employing family planning techniques. For example, female focus group participants and interviewees in Fadugu described how some husbands beat their wives for suspecting them of practicing family planning. Men's attitudes and actions therefore marginalize women in family planning decisions. Consequently, many women attempt to practice family planning in secret.

⁹⁴ DHS: 2008, 9.

⁹⁵ DHS: 2008, 10.

⁹⁶ DHS: 2008, 11.

⁹⁷ DHS: 2008, 12.

Participatory results found that women who have been adequately informed about family planning encourage their daughters to practice family planning and recognize it as a crucial means in reducing the risk of teenage pregnancy and early marriage and helping to keep girls in school. However, men generally do not encourage family planning practices amongst children. Female focus group participants in Fadugu attributed this to men's lacking awareness on the importance and benefits of family planning.

The participatory analysis found that family planning services are not available in all SNAP villages. For example, there are no family planning facilities in Kayawuyea and Kamathor, with focus group participants and interviewees stating that they had not received any sensitizations on the subject matter. Only one participant in Kayawuyea, a male community leader, reported that he practiced family planning; however, he said he was only engaging in the practice because he did not want any additional children. In addition, it was unclear if he uses traditional or medical family planning techniques.

The participatory gender analysis also found that men are especially resistant to condom use, with male participants in Kayawuyae justifying this stance through the misconception that condom-use leads to a loss of vitamins. Lack of condom-use has severe implications on women's ability to reduce the risk of contracting STIs and HIV/AIDS. Men typically have numerous sexual partners. Sierra Leone's 2008 DHS found that only 5% of women admitted to having more than one sexual partner in twelve months compared to 21% of men. Only 22% of men and 7% of women admitted to using a condom in their last sexual encounter.⁹⁸ Most women do not have any control or decision-making capacity over whether their partners use a condom and so have little control in minimizing their risk of contracting/transmitting STIs and HIV/AIDS.

Modern family planning techniques should be available in all communities. Efforts to increase availability must be accompanied by sensitizations to dispel the misconceptions described above about the effects of family planning. Female gender analysis participants advocated that campaigns and sensitizations should be specifically directed at men in communities where women are sensitized about family planning and practice it in secret.

3.3.6 Access to Justice

Justice and equality before the law is a fundamental concept that seeks to ensure that the legal system is accessible to all; yet, women face persistent barriers in accessing justice at all levels in Sierra Leone. As indicated in the above sections, women are frequently unable to access proper justice for cases of GBV, such as domestic violence, rape, SRGBV, and teenage pregnancy in or outside of courts.

Customary Legal Structures

In rural settings, attempts to access justice must typically follow a traditionally defined path. Disputes or grievances first go to Town Chiefs for settlement. If the case cannot be settled, it gets passed to the Section Chief and then the Paramount Chief. Matters are

⁹⁸ DHS: 2008, 29.

referred to local courts in cases where the Paramount Chief is unable to resolve the issue. Women who would like to see their cases brought before a formal justice situation, must therefore navigate Sierra Leone's customary legal system. Participatory results showed that many of the main issues brought to local chiefs are gender-related issues, such as land rights, teenage pregnancy, GBV, and marital problems.

Because the customary legal system is rooted in tradition and custom, it can often prevent women from seeking formal legal justice. In addition, it frequently fails to address the needs of female claimants, and female focus group participants in Bombali thought that local laws marginalize women. In addition, chiefs and local customary courts lack the authority, skills, and training to understand the unique needs of survivors and adjudicate cases of GBV. The baseline found that cases seldom reach the local court level, with baseline participants attributing this phenomenon to the intertwined nature of family networks.⁹⁹ However, this can be problematic for women seeking redress and justice for gender issues, as they will be encouraged to settle serious cases through informal means. Participatory results from SNAP's gender analysis revealed that, in cases of gender based violence and teenage pregnancy, families of the offender will commonly "buy off" or bribe chiefs ruling on the case or the family of the victim so that the grievance will be dropped. Female focus group participants and interviewees described how families frequently accepted monetary pay-offs as a form of justice. Such behavior is understandable amongst poor families, particularly when efforts to seek formal justice can be costly. However, this practice prevents most women from accessing justice. Moreover, as indicated above, teenage pregnancy cases are often resolved between families by having the pregnant teenagers marry the men who impregnated them, with this practice serving to perpetuate early and forced marriage and obstruct women's access to justice.

Focus group and interview participants in Koinadugu stated that a female leader, called a "Mammy Queen," was responsible for adjudicating most cases relating to gender issues, with only the most serious cases brought before town chiefs or paramount chiefs. By having a woman adjudicate gender issues, it is possible that women are better able to access justice at the customary level. Female participants in Koinadugu generally spoke positively about these female leaders. This practice was not reported in SNAP's other three districts.

Because many Sierra Leoneans feel more comfortable seeking redress through alternative justice systems and would not necessarily seek formal criminal justice, it is crucial to work *with* and not against the customary legal system. Male and female gender analysis participants thought that chiefs and elders who deal with customary justice matters require sensitization in dealing with sensitive gender issues. In addition, as mentioned above, it was widely advocated that communities develop additional bylaws to protect women or take steps to enforce existing bylaws.

⁹⁹ Baseline: 2011, xi.

Formal Justice Structures

The formal justice system, including the Sierra Leone Police, has not been able to adequately meet the needs of women in accessing justice. The courts and Family Support Unit of the police lack necessary resources in staffing, equipment, and budget to handle existing caseloads. Moreover, legal, judicial, and law enforcement personnel often lack the sensitivity, training, and knowledge to address the delicate needs of GBV survivors or confront the many types of sexual violence. Consequently, women who attempt to seek legal redress for violence often experience second victimization in their interactions with the formal justice system. Furthermore, women lack knowledge about the legal system and often fear interaction with it. Survivors are often unable to access appropriate legal aid to help guide them through the legal system. And, legal/criminal services are often not available in certain geographic locations.

In recent years, Family Support Units (“FSU”) have been established across the country to specifically investigate matters relating to women and children. FSU personnel are responsible for investigating cases that will be brought before the formal court system and accompanying survivors through prosecution and reintegration back into their communities. These units have seen some accomplishments in collaborating with partners to provide services and in raising awareness of GBV prevention and response services at the community level.¹⁰⁰ Although 41 FSUs have been established throughout the country to investigate and provide legal services to victims of GBV and child abuse, these units are ill equipped and lack capacity and logistical support. FSUs suffer from shortcomings in terms of provision of services, sensitization to GBV-issues, management, logistics, and staff development.¹⁰¹

Gender analysis participants often viewed FSUs to be inaccessible, mainly because FSUs are only located at Chiefdom Headquarter Towns and can therefore be located at very far distances from communities. Women’s ability to travel to Chiefdom Headquarter Towns is limited, particularly when husbands control the financial means required to pay for transportation to FSUs. Access to these much-needed funds can be even more problematic when a woman wishes to visit an FSU to report abuse perpetrated by her husband, which is frequently the case. In addition, many women fear that reporting GBV will lead to additional victimization, especially when perpetrators are husbands or other family members. The threat of further abuse thus prevents many women from reporting GBV.

In addition to difficulties in accessing formal justice structures, GBV survivors are also consistently unable to access high quality, appropriate psychosocial and health services. Services are not holistic and are over-stretched, slow, and lack the ability to meet the complex and diverse needs of victims and survivors. Women seeking GBV services often encounter insufficient services, lack of safe emergency accommodations, delayed examination and services, and lack of cultural understanding and appropriate gender sensitization by service providers. Issues such as language and geographic location often compound these deficiencies.

¹⁰⁰ IRC: 2009.

¹⁰¹ IRC: 2009.

3.4 Maternal Mortality

Women and girls are also rendered highly vulnerable by Sierra Leone's poor health system. The country's infant, child, and maternal mortality rates are among the highest in the world. According to statistics, one in eight Sierra Leonean women will die from pregnancy or childbirth-related causes. On average, women in Sierra Leone will give birth to 5.1 children in their lives, with an average fertility rate of 5.8 in rural areas (compared to the fertility rate of 3.8 in urban areas).¹⁰² Women in rural areas also have significantly higher fertility rates than rural women at younger (age 15-19) and older ages (35-39).¹⁰³ Each pregnancy places women at great risk, and this risk can sometimes increase with each subsequent pregnancy. In addition, pregnancy is also more risky amongst teenagers and older women.

In 2010, the Government of Sierra Leone ("GoSL") introduced a healthcare package to provide free basic services for pregnant and lactating women and children under the age of 5 years. Despite this measure, women continue to encounter a number of barriers to accessing adequate healthcare during and after pregnancies. Such barriers include: poverty, lack of knowledge regarding pregnancy care, and difficulties in accessing health service delivery systems. Underlying issues include: lack of qualified medical personnel, lack of suitable drugs, equipment, and supplies, multiple pregnancies, teenage pregnancies, and long delays in reaching clinics or hospitals due to poor roads and scarcity of clinics.

Both male and female participants of the gender analysis project of all ages and in most communities identified lack of health facilities and high maternal mortality as a priority problem. Participants were aware of the link between the lack of health facilities and maternal health, with many citing maternal health and mortality as one of the key effects of the problem when asked to perform a problem analysis. Focus group participants attributed the causes of maternal mortality to be lack of support from husbands, poor road networks, lack of education, early marriage, and lack of health centers.

3.4.1 Antenatal Care

It is estimated that half of the pregnant women in Sierra Leone's rural areas do not attend the recommended three antenatal visits¹⁰⁴ and that 16% do not seek any antenatal care.¹⁰⁵ Among the regions, Sierra Leone's northern region has the lowest proportion of women seeking antenatal care.¹⁰⁶ Effort to seek antenatal care is directly associated with women's education level.

¹⁰² DHS: 2008, 8.

¹⁰³ DHS: 2008, 8.

¹⁰⁴ ACDI/VOCA: 2010, 4.

¹⁰⁵ DHS: 2008, 14.

¹⁰⁶ DHS: 2008, 14.

Results were similar in SNAP’s baseline assessment of the program’s operational districts. As the below chart shows, 53.2% of mothers reported that they made four or more antenatal visits during the pregnancy of the first child, 28.7% reported making one to three visits, and 18.2% of mothers reported making no antenatal visits.¹⁰⁷ While these statistics seem positive, it is important to note that there is a difference between a mother making one antenatal visit and the recommended three to four visits, and a substantial number of mothers do not make the recommended number of antenatal visits. Similar to national results, Tonkolili had the lowest percentage (49.3%) of mothers making four or more antenatal visits and the highest percentage of mothers who did not have any antenatal visits (28.1%) among the SNAP Districts. Although Kailahun had the highest percentage of mothers having four or more antenatal visits (58.4%), it also had the second highest average amongst SNAP districts for mothers who sought no antenatal care (19.8%).¹⁰⁸

Table 7: Percentage of Mothers and Minders of the Youngest Child Making Antenatal Visits by District¹⁰⁹

Number of Visits	District				All
	Kailahun	Bombali	Tonkolili	Koinadugu	
<= 0	19.8%	14.0%	28.1%	11.1%	18.2%
1 – 3	21.8%	33.9%	22.6%	35.8%	28.7%
4+	58.4%	52.1%	49.3%	53.1%	53.2%
N	339	357	359	369	1424

SNAP’s DBC Barrier Analysis found that women in Kailahun and Koinadugu who make antenatal visits to PHU during pregnancies are 16.7 and 25 times (respectively) more likely to see a link between this behavior and minimizing the risk of sickness during pregnancy than women who did not seek pre-natal care. Similarly, doers of this behavior are 4.3 and nearly 17 times (respectively) more likely to see a link between pre-natal care and infant mortality than non-doers.¹¹⁰ Thus, it seems that women who do not seek pre-natal care during pregnancies are less aware of the role such care plays in reducing complications during pregnancy and maternal and infant mortality, with lack of knowledge and information appearing to be one casual factor for why these women do not seek pre-natal care. It is also highly likely that the behavior of seeking antenatal care and the knowledge of the benefits of this behavior are mutually reinforcing, with women who seek pre-natal care receiving information about the benefits of such care during antenatal visits themselves.

Several of the communities included in SNAP’s participatory analysis have measures in place to increase antenatal and post-partum care rates. Levuma and Fadugu impose fines

¹⁰⁷ Baseline: 2011, 25.

¹⁰⁸ Baseline: 2011, 25.

¹⁰⁹ Baseline: 2011, 25.

¹¹⁰ DBC Barrier Analysis: 2010, 14.

upon pregnant women/mothers and their husbands when they do not regularly visit clinics, with CHOs or nurses responsible for reporting these cases.

3.4.2 Assistance in Delivery

When women do seek pre-natal care, low capacity amongst PHU staff, limited equipment and supplies, and unsanitary conditions frequently prevent pregnant women from receiving quality care. National statistics show that only 33% of rural women in Sierra Leone are assisted by a skilled and trained birth attendant (i.e., doctor, nurse, TBA, or midwife) during childbirth, and only 25% of all deliveries occur in proper medical facilities.¹¹¹ Mothers in Sierra Leone’s northern region are less likely than women in other regions of the country to receive medical assistance during birthing and to deliver in health facilities.¹¹² The likelihood of having a medically-assisted delivery also substantially increases with education, from 36% among mothers with no education to 94% among mothers with more than secondary schooling.¹¹³

Results from SNAP’s Baseline Report revealed slight differences from national Demographic and Survey statistics. The baseline found that many mothers in SNAP Districts give birth in PHUs, clinics, and hospitals (49.1%). Results vary by region; while 68.3% of women in Kailahun gave birth in a medical facility, this percentage was much lower in northern regions, with Tonkolili having the lowest percentage (36.4%) of women giving birth in medical facilities. 55.9% of women in Tonkolili give birth in their home or the home of another.¹¹⁴ The below table presents these findings. Baseline statistics from all SNAP districts are significantly higher than the DHS’s 2008 estimate of 25% of women in Sierra Leone giving birth in medical facilities.

Table 8: Percentage of Mothers Giving Birth in Different Places by District¹¹⁵

Birth place	District				
	Kailahun	Bombali	Tonkolili	Koinadugu	All
Own home	18.9%	24.0%	53.8%	37.1%	33.4%
Another home	2.5%	3.9%	2.1%	1.1%	2.4%
TBA Hut	9.9%	22.3%	7.3%	18.6%	14.9%
Clinic/PHU	55.6%	31.4%	26.1%	37.7%	37.5%
Hospital	12.7%	18.2%	10.3%	5.3%	11.6%
Bush	.0%	.0%	.3%	.3%	.1%
Other	.3%	.3%	.0%	.0%	.1%
N	322	363	329	377	1391

¹¹¹ DHS: 2008, 14.

¹¹² DHS: 2008, 14.

¹¹³ DHS: 2008, 14.

¹¹⁴ Baseline: 2011, 26.

¹¹⁵ Baseline: 2011, 26.

Baseline results were also much more positive than national statistics in terms of the percentage of women receiving birthing assistance by trained and skilled attendants. As the table below illustrates, the baseline survey found that the majority of women in Kailahun (94.4%) and Bombali (93.6%) Districts receive birthing assistance by a trained professional, such as a trained traditional birth attendant (“TBA”) or health worker. The percentages of women receiving birthing assistance by a trained professional were much lower in Koinadugu (67.6%) and Tonkolili (52.4%), but results from these districts were still considerably higher than the DHS’s 2008 estimate of 33%.¹¹⁶

*Table 9: Percentage of Mothers Receiving Birthing Assistance by District.*¹¹⁷

Birth Attendant	District				All
	Kailahun	Bombali	Tonkolili	Koinadugu	
No one	.0%	.0%	.3%	.0%	.1%
Health Worker ¹	70.8%	54.8%	39.6%	45.1%	52.3%
Trained TBA	23.6%	38.8%	12.8%	22.5%	24.7%
Untrained TBA	2.8%	5.5%	21.6%	17.0%	11.8%
Family member (untrained)	1.2%	.8%	23.2%	14.9%	10.0%
Other (untrained)	1.6%	.0%	2.4%	.5%	1.1%
Total - Trained	94.4	93.6	52.4	67.6	77.0
N	322	363	328	377	1390

The difference in statistics between national and baseline data could be attributed to improvement in maternal health care over the last three to four years, as the DHS was carried out in 2008 and the Baseline in 2011. Such statistics may indicate that the introduction of free health care in 2010 has resulted in many more women giving birth in medical facilities and being assisted by skilled attendants... Moreover, SNAP’s baseline study found qualitative evidence that all communities included in the report have benefited from GoSL’s free health care initiative, including communities without their own PHUs. However, despite these possible improvements, it is clear that the country’s northern regions are still far behind other parts of the country in taking steps to reduce maternal and infant mortality.

Participatory results found that many communities have measures in place to help ensure that all pregnant women have safe deliveries at medical facilities. Ngokodu, Levuma, Kondembaia, and Fadugu have bylaws stipulating that anyone who participates in a home-based delivery will be fined, including TBAs, the husband, and pregnant woman herself. This fine is Le 90,000 in Kondembaia, thereby making it quite costly for women to give birth at home. It is possible that the imposition of such a fee might make men more likely to provide pregnant mothers with the money they need to take transport to health clinics. However, while participants reported that these policies are generally successful in promoting safe deliveries in medical centers, implementation is still a challenge in remote communities. Similarly, several focus group participants and

¹¹⁶ Baseline: 2011, 26.

¹¹⁷ Baseline: 2011, 26.

interviewees in remote communities admitted that women sometimes give birth in villages. Ngokodu’s focus group participants asserted that bylaws meant to promote clinical deliveries needed to be better enforced. It was also suggested that health monitoring groups could be established within communities to monitor whether pregnant women are receiving proper care.

3.4.3 Post-Partum Care

Post-partum care is crucial to maternal and infant health. It is important for early detection or management of infection or hemorrhaging after birth. It can also be an important source of information for mothers regarding exclusive breast-feeding, nutrition, and family planning. Baseline survey findings suggest that 58.6% of mothers in SNAP Districts receive postpartum visits, with the majority of these visits from trained attendants. 46.6% of post-partum visits are with trained attendants, and 42.3% of women receive the recommended three post-partum visits. As with other aspects of maternal health, the percentage of women receiving post-partum visits from skilled attendants is higher in Kailahun (50.2%) and Bombali (52.4%) than Koinadugu (44.6%) and Tonkolili (39.7%). Similarly, while 55.6% of women in Kailahun have the recommended three post-partum visits, results are considerably lower in SNAP’s other three districts, with 43.1% in Bombali, 26.3% in Koinadugu, and 26.3% in Tonkolili.¹¹⁸ These findings are presented in the chart below.

Table 10: Percentage of women receiving postpartum visits by District.¹¹⁹

	District				All
	Kailahun	Bombali	Tonkolili	Koinadugu	
Received a Visit					
Yes - Total	66.9%	59.3%	57.6%	51.1%	58.6%
Yes - Unskilled	16.7	6.9	17.9	6.8	12.0
Yes - Skilled	50.2	52.4	39.7	44.6	46.6
N	269	275	297	280	1121
Number of Visits from Trained Attendants¹					
Not reported	.7%	6.9%	.8%	3.2%	3.1%
1 Visit	6.7%	5.6%	16.1%	13.6%	10.2%
2 Visits	37.0%	44.4%	56.8%	40.8%	44.4%
3 Visits	55.6%	43.1%	26.3%	42.4%	42.3%
N - Skilled	135	144	118	125	522

¹¹⁸ Baseline: 2011, 27.

¹¹⁹ Baseline: 2011, 27.

3.4.4 Challenges in Accessing Health Clinics & Free Health Care

Long distances to clinics and PHUs and costs of transportation are major barriers to pregnant and lactating women being able to access free health care. Findings from SNAP's DBC Barrier Analysis Report suggest that long distances to health units make it harder to attend pre-natal visits during pregnancies. Women in Kailahun who sought pre-natal care were six times more likely than non-doers to say that "the distance to the health unit" made it easier for them to make their pre-natal visits.¹²⁰ Moreover, women in Koinadugu mentioned "short distance" to PHUs as a key motivator in performing the behavior. Thus, distance to clinics and PHUs can be seen as a major barrier to access to proper maternal care, particularly in communities that do not have their own health posts and thus require women to travel several miles for medical care.

Long distances of clinics are compounded by the fact that most women in SNAP districts cannot afford to pay for transportation; so, the cost of transport frequently prevents women from accessing antenatal, delivery, and postnatal care. In SNAP's DBC Barrier Analysis Report, women from Koinadugu spoke about these financial constraints and stated that "money available" would make it easier to seek pre-natal care. Ambulances are available to transfer pregnant women to health sites in some communities; however, gender analysis participants in Kayawuyea said that this service costs Le 50,000, a sum that most community members cannot afford. Gender analysis participants reported that the ambulance will not take women to the hospital unless someone can guarantee payment. In addition, transportation is not always available when needed, and Okadas are generally not suitable for transporting women to clinics or hospitals in emergency situations.¹²¹ The baseline report includes accounts of men in Tonkolili District carrying women long distances in hammocks during emergencies, with some women dying en route.¹²²

With limited transportation options and limited funds to pay for transportation, many women must walk long distances on foot to access PHUs and clinics. Walking such long distances can be quite detrimental to the health of a pregnant woman and her child, thus serving to further increase the risk for complications of pregnancy. For example, mixed youth focus group participants in Kaywuyea recounted that women having pregnancy are generally advised to make frequent visits to PHUs. However, because the nearest health facility is 4 miles away, these high-risk women must walk 8 miles a day to access the care they need.

It can be concluded that when health facilities are close or when women have financial means to pay for transportation to health facilities, women are more likely to seek pre-natal care. However, in reality, lack of funds to pay for transport to PHUs and long distances between communities and PHUs serve as barriers to achieving access to adequate pre-natal care.

¹²⁰ DBC Barrier Analysis: 2010, 14.

¹²¹ Baseline: 2011, 52.

¹²² Baseline: 2011, 52.

In addition to paying the costs associated with transportation to health centers, baseline results showed that despite free healthcare, many women are still paying for medical services. Many women described how local clinics are frequently out of medicines. In such instances, women must buy required medicines at local markets, often paying a high price to acquire drugs that should have been free.¹²³ This coping mechanism can also have potentially harmful health effects, as it is common for counterfeit drugs to be sold in open markets. Women are generally aware of this risk but reported that established pharmacies were often too far away.

Baseline survey participants also complained that staff at PHUs and clinics are frequently absent from duty stations, with this serving as an additional barrier to accessing free health care.¹²⁴ Similarly, a male interviewee in Kayawuyea described how a woman with sick newborns was unable access medical care, as the staff nurse at Karporkie, the nearest clinic to the community, had traveled to Makeni.

Adult focus group participants in Ngokodu, Kayawuyea, and Kondembaia described how some women cope with the long distances to health posts and constraints in accessing free healthcare by engaging in traditional medical practices and asking for assistance of traditional healers. It is possible that these women substitute antenatal and post-partum medical care and proper medicine with traditional medicine. If this is the case, this coping strategy is causing increased risk of maternal mortality. It is also possible that some traditional medicines might cause harm to pregnant women and their children.

As a means of coping with the above barriers, many women engage in petty trading and join Osusu groups to be able to afford transportation and medicine costs. Kayawuyea organized a health club with an emergency fund to assist pregnant women in paying for ambulances in emergency cases. However, most focus group and interview participants from this community acknowledged that pregnant women were still rarely able to afford ambulances. Focus group participants of all ages advocated that more health clinics should be built to reduce barriers of distance and transportation cost. Loans for pregnant women were suggested as a further solution to ensure women can access medical facilities and medicines, and consequently reduce maternal mortality rates.

3.4.5 The Role of Traditional Birth Attendants

Most communities included in the gender analysis have TBAs who are trained and certified by NGOs or the Ministry of Health and Sanitation. The presence of trained traditional birth attendants is particularly important in communities, such as Ngokodu and Kayawuyea, without community health posts or PHUs. However, gender analysis participants in communities with health posts also acknowledged the important role that TBAs play in communities. Overall, participatory results showed that TBAs are generally regarded with respect in communities. Focus group participants reported that TBAs perform regular checks on pregnant women and encourage women to seek care in clinics and PHUs.

¹²³ Baseline: 2011, 52.

¹²⁴ Baseline: 2011, 52.

Women generally feel comfortable speaking to TBAs and frequently see them for advice on pregnancy and child care. Participants in Fadugu described how TBAs are sometimes preferred due to the close communal and familial links pregnant women share with them. Women feel a sense of intimacy with TBAs, which creates a sense of trust and confidence in them. Female focus group participants described how TBAs know how to talk to community members and felt that TBAs understood local issues and treated women with respect. In addition, whereas clinics and hospitals are often quite a distance from communities, whereas TBAs were local and could offer assistance any time of the day or night.

Rather than serving as a potentially risky alternative to institutional deliveries, traditional birth attendants are referring cases to clinics and personally encouraging women to have institutional deliveries.¹²⁵ It is widely reported that women in labor will report to TBAs who will then take them to a clinic for delivery. In emergency cases, in which a woman had to give birth in the village, trained TBAs can perform emergency life-saving services. In such cases of emergency deliveries, gender analysis participants reported that TBAs take the woman to the clinic after the delivery to seek proper medical attention. Additionally, women focus group participants in Fadugu reported that TBAs are often the ones performing deliveries in health centers.

However, focus group participants and interviewees in Koinadugu and Kailahun thought that the duration of training TBAs receive is too short and that TBAs require additional training. Additionally, a number of communities reported that TBAs did not have the required equipment to assist pregnant women and advocated that pregnant women should be given kits. Participatory results also indicated that community members are eager to see a new generation of TBAs be trained, particularly as many current trained TBAs are elderly. Community members worried that institutional knowledge will not be transferred to new generations of TBAs. This loss of knowledge could serve to reduce recent gains in reducing vulnerability to maternal and infant mortality and morbidity.

3.4.6 Men's Involvement in Maternal Health and Pregnancy Care

Participatory results revealed that men generally do not play major roles in maternal health and pregnancy care and largely leave it up to women to deal with this process on their own. Pregnant women frequently travel unaccompanied to clinics. Husbands are more likely to accompany women to clinics when the woman is in great pain or if she needs medical attention in the middle of the night. When husbands do accompany wives to health centers, they generally are absent during delivery. For example, focus group participants and interviewees in Kayawuyea and Kamathor described how while husbands often accompany a woman to the nearest health post, they are never present with women in the hospital or during the delivery process. Male and female participants justified this behavior by attributing it to culture and tradition or by citing the belief that men were not "allowed" to be present at delivery. Moreover, adult male focus group

¹²⁵ Meyers: 2010, 38.

participants in Kamathor said that TBAs and PHU staff prevent husbands from going into the delivery room, which indicates that there might be some truth in men's belief that they are not allowed to be present during deliveries. Only one community in SNAP's participatory gender analysis has instituted strategies to promote male involvement in pregnancy. Husbands who do not advise wives to visit clinics during pregnancy were required to clean the surroundings of the health post.

As described above, reproduction is generally seen as women's work, and men feel little obligation to involve themselves. Men's involvement in pregnancy care is limited due to traditional, superstitious beliefs. For example, in Fadugu it is believed that if a husband interacts with a lactating mother, it can lead to health complications and cause new mothers to bleed. As one female participant explained, "Lactating mothers should not talk to men and men should not talk to them, too."

Lack of spousal support also contributes to women's inability to seek proper medical care. According to SNAP's DBC Barrier Analysis Report, women in Kailahun who did not seek antenatal care for pregnancy often cited "lack of husband's support" as one of the main reasons. Women who did not seek pre-natal care were four times more likely to cite lack of husband's support as a challenge to practicing the behavior than women who did seek pre-natal care.¹²⁶ The report suggests that lack of husband support often means that husbands are unwilling to give their wives the money needed to take transportation to clinics.

Overall, male gender analysis participants were much more positive about men's involvement in maternal health and pregnancy care than were female participants. For example, one male interviewee in Kayawuyea said that while men were not present at delivery, they sometimes waited outside the clinic and would perform activities requested of them by TBAs and nurses. Similarly, in Ngokodu male participants described how husbands accompanied wives to clinics and listened to advice given by clinic staff. However, almost all female participants of all ages admitted that they wished their husbands played a more active role in pregnancy care and described how men were only involved in maternal care for "extreme" cases and complications. Female focus groups also recognized the potential role of husbands in maternal care and advocated that men play bigger roles in encouraging pregnant women to visit clinics.

3.5 Violence Against Women

Gender-based violence ("GBV") occurs in many forms and can be committed and experienced by a wide range of perpetrators and victims. The UN Declaration on the Elimination of Violence Against Women ("DEVAW") (1993) defines GBV as "Any act...that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life." Physical, sexual, and psychological

¹²⁶ DBC Barrier Analysis: 2010, 14.

forms of violence include rape, sexual abuse, domestic violence, traditional practices that are harmful to women, marital rape, early or forced marriage, and sexual exploitation.

Structural power inequalities between women and men and deeply-rooted traditions of male patriarchy are acknowledged to be the root cause of violence against women and girls. GBV is justified by customs and traditions and perpetuated by widespread acceptance that gender based violence and gender inequities are the norm.¹²⁷ The constant threat of physical violence is an added insecurity that women face in all aspects of their life and all interactions with men. Acts of school-related gender-based violence, domestic abuse, and rape exemplify the general disregard for the bodily integrity of women and an assertion of power of one individual and body over the other.¹²⁸ GBV most often leads to severe physical and emotional damage in victims/survivors and carries tremendous mental and physical health risks for all women and girls who experience it. In addition, marital rape exposes wives to increased vulnerabilities related to maternal mortality, unwanted pregnancy, and transmission of HIV/AIDS and other STIs.

This section will primarily discuss traditional acts of gender-based violence, such as domestic violence and marital rape. Subsequent sections of this report will examine alternative forms of gender-based violence, including polygamy, early/forced marriage, and teenage pregnancy.

Rates of violence against women and girls (“VAWG”) remain high today. No incidence surveys have been conducted on rape and sexual assault in Sierra Leone since the civil war; however, qualitative studies suggest a high frequency of rape and sexual assault, with most cases being perpetrated by someone who is known to the victim. Widely prevalent in Sierra Leonean culture and society, GBV is commonly perceived to be permissible and acceptable. According to the MIC3 study conducted by UNICEF and Statistics Sierra Leone, the majority of women surveyed agreed that it was permissible for a man to beat his wife in a variety of circumstances.¹²⁹

Sierra Leone currently lacks a cohesive framework to guide the strategy, development, and implementation of activities to counteract GBV. Stakeholders and service partners are routinely unable to achieve partnerships with the necessary levels of collaboration and cohesion to ensure quality GBV prevention and response services. This often results in wide gaps and overlaps among activities and resource allocation, with little institutional learning across organizations. Some coordinating bodies, such as the National Committee on Gender Based Violence (“NaC-GBV”) and regional GBV Steering Committees, do exist, but could improve their ability to collaborate and coordinate activities. Monitoring and evaluation processes are weak, with little accountability for implemented activities and minimal opportunity for lessons learned.

¹²⁷ UNFPA, “GBV in Sierra Leone: A Case Study,” New York: UNFPA (2005), pp. 16.

¹²⁸ Meyers: 2010, 25.

¹²⁹ Statistics Sierra Leone and UNICEF-Sierra Leone, Sierra Leone Multiple Indicator Cluster Survey, 2005, Final Report, Sierra Leone: Statistics Sierra Leone and UNICEF- Sierra Leone.

The participatory gender analysis found that acts of traditional gender-based violence, such as domestic violence and marital rape, were widespread in all six communities included in the analysis. Although it appears as if such acts are less accepted than in the past, participants in all communities admitted that GBV still occurs. GBV was named as a problem by adult and elderly females in the analysis's pair ranking exercise in Ngokodu and Levuma. Rape was cited as a separate problem by female youth and elderly males in Ngokodu. Women in all six communities admitted that while domestic violence was looked down on in communities, it remained a constant occurrence in women's daily lives. Participatory results also found that women seldom report domestic violence, with such violence having become normalized in everyday life for many women.

An interesting age dynamic arose in Kayawuyea, with the mixed elderly focus group asserting that young men were more likely to beat wives in an effort to exercise control over their married lives. While this result did not appear in any other focus groups or communities, this dynamic is worth examining further. If it is true, it could help inform sensitization campaigns specifically targeted to male youth.

While domestic violence is common, many male and female interviewees and focus group participants across communities said that men seldom beat pregnant wives. It seems that men recognize that pregnant women are more vulnerable and do not want to risk pregnancy complications. As one adult male focus group participant in Kamathor said, "The woman is carrying a life. In fact, it is much more serious if you ever attempt beating a pregnant woman."

The participatory gender analysis found that many communities, such as Ngokodu and Kayawuyea, have bylaws in place that force husbands to pay Le 10,000 fines after beating their wives. For more serious cases, men also bear the responsibility for taking women to the hospital and paying for medical care. Many female focus group and interview participants thought that existing bylaws were often ineffectively implemented and that chiefs were known to make biased decisions in favor of men that rarely penalized perpetrators. Male participants in Kondembaia described how men frequently disregarded bylaws and thought that they were justified in beating their wives because wives were the property of their husbands and this accorded the husbands the right to beat them even with bylaws.

In addition, one woman in Kayawuyea described how women did not report cases of domestic violence as they did not want their husbands to pay fines that could otherwise go to assist the family. In households with already limited resources, the imposition of fines is problematic because it punished the entire family, including the woman who has been a victim of domestic violence. Finally, many female participants felt that efforts to address domestic violence could result in divorce. As described above, divorce generally increases women's vulnerability, particularly because women have limited access to and almost no control over land, income, and other resources needed to be self-sufficient. As FAO's gender analysis report summarizes, "In striving for their right of food security,

some women may compromise their rights to, for instance, freedom from violence...¹³⁰ Overall, women respondents did not feel that they had adequate means to prevent and protect themselves from domestic violence.

Nevertheless, qualitative information from the gender analysis reveals that rates of domestic violence may have dropped slightly in some communities, mainly as a result of sensitizations by NGOs, Family Support Units, and government bodies. For example, focus groups and interviewees in Ngokodu said that men in the community had recognized the link between domestic violence and sickness and were beating their wives less. It was also reported that such men did not want to be responsible for caring for their sick or injured wives.

Rape and Denial of Sex in Marriage

Rape and sexual assault came up infrequently in focus groups and interviews. However, this does not mean that acts of rape are not occurring in communities. It remains unclear if community members understand the definition of rape, especially as participatory results revealed that marital rape is quite common in communities and is not considered rape. Focus groups felt that lack of education and lack of male self-control often cause rape and described the many challenges rape survivors experience after their initial victimization. Rape victims often have trouble getting married, with analysis participants admitting the belief that rape causes the “destruction of future.” Gender analysis participants admitted that more sensitization was needed and that laws against rape needed to be better enforced. It was suggested that communities can take steps to prevent rape by establishing committees and that NGO and government intervention could assist by providing skills training to empower rape survivors.

Participatory results also revealed that many community members have dangerous perceptions about the causes of rape and the definition of rape. As mentioned above, no one acknowledged marital rape to be rape, despite the fact that marital rape was found to be quite prevalent in all six communities included in the gender analysis. In addition, mixed youth focus group participants in Ngokodu attributed “code of dressing” as a causal factor of rape and believed that dressing “neatly” could prevent rape. This finding is quite distressing as it implies that women who dress in a certain fashion are somewhat responsible for being raped.

Under Sierra Leonean customary law, a wife has the right to refuse her husband sex only if she is physically ill, menstruating or breast-feeding.¹³¹ Nearly all gender analysis participants believed that it is unacceptable for a wife to deny sex to her husband as procreation and reproduction is a wife’s marital duty. Only a few participants in Kayawuyea considered it acceptable for a wife to deny sex to her husband, and only if she gives a “valid” excuse. Not one male participant thought it was appropriate for a wife to refuse sex simply because she was not in the mood.

¹³⁰ Bilski: 2011, 51.

¹³¹ UNFPA: 2005.

Male and female focus group and interview participants cited how refusal to have sexual relations with one's husband often leads to domestic violence, the wife being sent away, divorce, or the withholding of vital resources such as food from the wife and her children. It was also reported that being denied sex could drive husbands to seek sexual relations with other women. This infidelity could place the wife at additional risk of contracting STIs and HIV/AIDS.

School Related Gender Based Violence

School-Related Gender Based Violence is widespread in Sierra Leone and includes any form of violence, abuse, or exploitation that is based on gendered stereotypes or that targets students on the basis of their sex.¹³² SRGBV is highly linked to school drop-out rates, as well as teenage pregnancy, thereby preventing girls from accessing education and limiting the control many girls have over their own bodies.

In a 2010 national study on SRGBV, it was found that two-third of schoolgirls experienced at least one or more forms of sexual violence. The most common form of sexual violence experienced at school is touching or pinching of genitals, with this being experienced by 42% of girls.¹³³ Indecent sexual comments are also quite common, experienced by 32.6% of pupils.¹³⁴ 18% of girls in the survey reported having experienced rape, with school-related rape involved in 30% of the cases.¹³⁵ Perpetrators of sexual violence in schools include teachers, peers, and older students. Teachers are the most common perpetrator of sexual abuse and exploitation, frequently coercing girl students into trading sexual activity for grades, gifts, or money. Teachers can also retaliate against refusal of advances by lowering grades and humiliating students. Within communities, Okada drivers and elite community members known as "Sugar Daddies" are common perpetrators of SRGBV.

SRGBV varies among districts and has different manifestations in the four SNAP Districts. As the chart below shows, Tonkolili has a much higher percentage of victims in most of the reported forms of sexual violence. For example, in Tonkolili, 60.3% of girls reported having been touched or pinched on their breasts, buttocks or genitals, 23.1% reported having an object inserted into their genitals and 24.4% having been forced to look at sexual acts or pornographic materials, compared to the national averages of 41.9%, 9.5%, and 10.7% respectively. Koinadugu also has a much higher incidence of sexual abuse in the form of forced removal of clothes (21.1%) and receiving improper sexual comments (58.4%), compared to national averages of 11.3% and 25.9%, respectively. Alternatively, sexual exploitation seems to have a higher incidence rate in Bombali and Kailahun, with 14.3% of girls reporting that they were coerced in to sexual intercourse in exchange for gifts, money, and better grades, compared to the national average of 8.7%.¹³⁶ Despite these variations, the data clearly communicate that

¹³² SRGBV: 2010, 9.

¹³³ SRGBV: 2010, 4.

¹³⁴ SRGBV: 2010, 4.

¹³⁵ SRGBV: 2010, 4.

¹³⁶ SRGBV: 2010, 4.

SRGB is a serious issue in all SNAP Districts, with incident rates mostly higher than the national averages.

Table 11: Percentage of Girls who have Experienced Sexual Violence by Form of Violence and District.

Forms of Sexual Violence	Bombali	Kailahun	Koinadugu	Tonkolili	National Percentage
Touching/pinching	50.0	35.1	49.4	60.3	41.9
Received Sexual Comments	44.9	39.0	58.4	33.8	35.9
Coerced, forced, or unwanted removal of clothes	7.1	13.0	22.1	15.4	11.3
Forced to look at sexual acts or pornographic material	5.2	11.8	9.1	24.4	10.7
Insertion of object into genitals	4.1	15.6	14.3	23.1	9.5
Raped or experienced unwanted sex without using weapon	11.2	10.4	11.7	12.8	8.7
Forced or coerced sex in exchange for money or grade	14.3	14.3	10.4	7.7	8.7

Qualitative information from SNAP’s gender analysis also spoke to the prevalence of SRGBV. For example, focus group participants and interviewees in Kayawuyea and Kamathor described how teachers frequently form relationships with students, with such relationships often leading to teenage pregnancies.

3.5.1 Polygamy

Polygamy is seen as an integral part of Islamic faith and traditional custom and therefore is widely practiced throughout Sierra Leone. The gender analysis showed that polygamy is widely practiced in all six communities included in the research process and that most women in these are in polygamous marriages. Men who practice polygamy will have an average of two to four wives. However, several focus group participants and interviewees described how some men have up to ten wives.

The participatory gender analysis found that that the practice of polygamy is typically justified in two ways. First, many male and female focus group and interview participants described how polygamy is permitted in the Muslim faith and included in the Koran. It

was also stated that polygamy enables families to have numerous children, which follows the Christian and Muslim belief to “be fruitful and multiply.”

Secondly, male and female participants described how a surplus of wives and children ensures a constant source of free labor on farms. Essentially, women and children are seen as human capital to be used in agricultural activities. While men are traditionally seen as the “farmers,” it is women and children who form the core labor force behind agricultural efforts in polygamous families. Consequently, adult female focus group participants in Fadugu and mixed youth participants in Kondembaia asserted that women were the true breadwinners in polygamous households. But instead of enjoying any of the decision-making and control over resources rights that male breadwinners have, women had to compete amongst each other for resources and benefits they had earned.

Despite being widespread, most women do not want to be in polygamous marriages and are not comfortable with polygamy. Female focus group participants frequently ranked polygamy as a priority problem, with the issue being listed as a problem in Kondembaia, Fadugu, Ngokodu. The size of the average household (defined as “people eating from the same pot”) in SNAP districts averages 10.77 persons.¹³⁷ This is quite high and can probably be attributed to polygamy, as well as lack of family planning. Such large family size has significant implications for the disbursement of resources and benefits among wives and children.

With women already controlling few resources in families/households, wives in polygamous families have even less access to and control over even fewer resources/benefits, as such resources/benefits must be divided amongst all wives and numerous children. Moreover, resources are not always divided equally, and many husbands will favor one wife over the others. Unequal allocation of resources/benefits and lack of transparency in earnings, savings, and spending creates jealousy amongst wives. Consequently, women are frequently unable to pay for all of their children’s health, dietary, and educational needs. It has also been found that in cases where women remarry, present husbands do not always take care of children from previous partners, instead leaving all responsibility to the mother.¹³⁸ Adult female participants in Fadugu touched upon many of these issues in describing why polygamy is regarded as such a big problem for women and cited inequitable access to resources, wives being forced to share houses, children fighting for father’s property, conflict in the home, challenges in acquiring food and assets, malnutrition, injustice, hunger, and unhappiness as effects of polygamy. Women also described how polygamy turns women against each other, with wives often performing “Juju” black magic on other wives.

The practice of polygamy also makes women and their children vulnerable to an increased risk of contracting and transmitting STIs and HIV/AIDS. However, this risk was not acknowledged in any of SNAP’s focus groups. It therefore seems that women and men in SNAP communities are largely unaware that polygamy increases the risk of STIs and HIV/AIDS. Without this knowledge, it is highly unlikely that women and men

¹³⁷ Baseline: 2011, v.

¹³⁸ Bilski: 2011, 50.

in polygamous marriages are practicing the necessary steps to reduce the risk of contracting/transmitting STIs and HIV/AIDS.

Women in Kondembaia described how first wives, in particular, are often neglected by husbands who prefer younger wives and newer wives. Such older wives are deemed by their husbands to be “sumeh sumeh” or “worthless”. While older wives are traditionally supposed to be regarded with greater respect than younger wives, female participants in this community maintained that, instead, older wives receive fewer resources than newer wives and often have to take care of themselves and their children with little support from the husband. In effect, women in polygamous marriages risk being in the situation of being a female head of household without being able to control the resources or benefits that are needed for family survival.

Despite being unhappy with the practice of polygamy, women typically accept the practice, as they do not believe that they have the power to change anything. Women usually do not have a choice about whether to marry into a polygamous household. Female focus group and interview participants of numerous ages thought that there is nothing they could do to prevent their husbands from marrying other wives, as men possess the power. For example, female participants in Kailahun described how chiefs often have numerous wives themselves, with women therefore having no one to bring complaints to. Additionally, interviewees said that any woman who expressed resistance to her husband marrying more wives would probably be beaten or divorced. Instead, most women choose to remain silent about this practice and avoid the risks associated with GBV and divorce.

Adult female focus group participants in Kondembaia described how the planting of vegetable gardens serves as a coping strategy for polygamy and unequal distribution of resources/benefits that often results from the practice. By planting vegetables, women become less reliant on their husbands’ providing resources to assist in feeding and nutrition. However, other gender analyses have found that polygamy also increases women’s food insecurity, as husbands are often unwilling to assist with the labor for each wife’s plot of land. This can be particularly problematic when male labor is required to complete certain tasks, such as brushing or the building of fences.¹³⁹ Thus, women in polygamous marriages are sometimes unable to practice a key strategy that would assist them in coping with the scarcity of income and food resources that is common with the practice of polygamy.

However, some female focus groups participants and interviewees acknowledged certain benefits to polygamy in their lives. Being in a marriage with multiple wives meant that the other wives will provide care in the event of illness. In addition, some women think it is beneficial to share “marital duties” amongst numerous wives to keep husbands satisfied.

Overall, most men are comfortable with polygamy. Male focus group and interview participants in Ngokodu defended the practice by saying that marrying one wife would be

¹³⁹ Bilski: 2011, 51.

punishment for the wife as she would have to bear the number of children and do the heavy farm work of numerous wives in order to meet the needs of the family farm. These men see polygamy as a necessary means of acquiring agricultural manpower and justify it by claiming it will help in reducing women's workloads. Subsequently, male participants felt that polygamy would not be necessary if they worked for the government or an NGO, as agricultural manpower would not be required and they would earn enough to be able to care for family. These participants did not seem to understand that larger families generally require more resources, but instead saw the family size as a crucial agricultural resource. Men also saw polygamy as a means of reducing their own workloads. For example, a male interviewee in Kamathor said, "Me talking to you, I have 3 wives this planting season and am not involved in it. I only work there on Sundays." Additionally, men think that having a large number of wives is a display of wealth and strength.

Men feel comfortable distributing tasks, resources, and responsibilities amongst wives and believe that it is a good thing to create a sense of competition amongst wives. Male gender analysis participants also justified polygamy by saying that in the event of death, sickness, or divorce, a husband would have other wives to care for children and perform activities. Yet, it seems somewhat doubtful that all women would care for another wife's children, particularly in a case of limited resources/benefits or as a result of the competitive environment that polygamy creates amongst wives. Many male participants seemed to believe that women are comfortable with polygamy, citing reduced workloads and having other wives to assist in the case of illness as reasons. Adult male participants in Levuma did recognize polygamy as a causal factor in lack of income, with lack of income being recognized by this group as the number one problem in the community. It can thus be deduced that some men are at least aware that polygamy can have negative effects. Male gender analysis participants also attributed polygamy as a causal factor in familial land disputes.

Gender analysis participants thought that gender trainings and sensitizations targeting both women and men were needed to reduce rates of polygamy, with additional trainings specifically for males. The mixed youth focus group in Kondembaia suggested that sensitizations be carried out through drama and films showing the negative effects of polygamy and the positive effects of monogamy.

3.5.2 Female Genital Cutting

Female genital cutting ("FGC") is an integral part of Islamic faith and traditional custom and is widely practiced throughout Sierra Leone. FGC is practiced by all of the country's 16 ethnic groups, except for Christian Krios. It is estimated that 94% of young women in Sierra Leone have undergone FGC, with this ritual performed on children as young as five in certain parts of the country.¹⁴⁰ National Law mandates that FGC can only be practiced when girls reach the age of consent at age 18. However, a research study by UNICEF found that the average age of initiation is reported to be younger than in

¹⁴⁰ Government of Sierra Leone, Reproductive and Child Health Strategic Plan: 2008-2010, Sierra Leone: Ministry of Health and Sanitation (January 2008).

previous generations.¹⁴¹ Participatory results from other research processes have found that girls in northern regions of the country are still being initiated from roughly age ten to 15.¹⁴² Forms of FGC found in Sierra Leone range from the minor reduction of the clitoris to clitoridectomy and/or excision of other parts of the female genitalia.¹⁴³

FGC is performed in the context of initiating girls into women's Bondo secret society and is widely recognized as a deeply rooted cultural and traditional practice and a practical and integral part of initiation into adulthood. FGC traditionally occurs once or twice a year when children are on vacation from school and especially during the dry season after harvest when food is most abundant.¹⁴⁴ Highly revered, elderly women known as "Sowies" perform the initiation. Initiation includes both secret rituals and public celebrations.

The ritual is also seen as a means of preparing girls for domestic duties that they will be asked to perform as wives. As part of initiation, girls are trained by senior members of the society on how to be adult women and the duties that will be expected of them as wives, such as cooking and family care. Girls spend an average of two weeks in the bush as part of this process.¹⁴⁵ Maturity is thus characterized through this ritual, with FGC being seen as a first step towards married life. Traditionally, initiates were expected to marry soon after initiation and would-be husbands have often paid for some or all of the costs associated with this practice.

Most Sierra Leonean women view FGC as an integral part of women's culture and tradition, passed on from generation to generation. For example, a research study on FGC in Sierra Leone found that many people justified the practice by saying "We met it from our grandfathers and it is our tradition."¹⁴⁶ Additionally, the practice is highly linked to traditional constructs of womanhood, as FGC is an important coming-of-age tradition. It is seen as a crucial stage in a girl's development and highly linked to one's self-esteem, with most viewing initiation as a source of pride.¹⁴⁷ Subsequently, it is widely believed that FGC is a prerequisite for marriage and that a woman cannot be "complete" without undergoing this ritual.

Men are generally comfortable with FGC and see it as an important means of training girls to be good wives and to keep marriage homes. However, some men feel that the practice is too costly. In communities where resources are already limited, FGC and Bondo initiation can be very costly practices. Parents will generally spend a substantial sum on food and dress for the ritual. The costs of initiation are reported to be significantly higher than the costs associated with education in any given year.¹⁴⁸

¹⁴¹ Gruenbaum, Ellen, "Patterns of Female Genital Cutting in Sierra Leone: A Preliminary Study," Sierra Leone: UNICEF Sierra Leone (April 2008), pp. 21.

¹⁴² Meyers: 2010, 30.

¹⁴³ Gruenbaum: 2008, 10.

¹⁴⁴ Meyers: 2010, 30.

¹⁴⁵ Gruenbaum: 2008, 10.

¹⁴⁶ Gruenbaum: 2008, 18.

¹⁴⁷ Meyers: 2010, 30.

¹⁴⁸ Gruenbaum: 2008, 27.

The practice of FGC is associated with many perceived advantages. For parents, initiation is an opportunity for a girl's parents or future husband to publicly display their ability to fund food, drink, initiation payments, and new clothes.¹⁴⁹ As mentioned above, it also brings enhanced social status for girls. Girls usually receive gifts, such as clothing and accessories, after initiation, and many girls look forward to the promise of increased attention and celebration. However, girls are seldom asked to consent to being initiated and are rarely given information on what initiation involves. Qualitative studies have found that some girls regret having been initiated.¹⁵⁰

While FGC is an integral part of Sierra Leonean culture, it can have harmful health consequences and is a violation of child rights. Women who have undergone FGC are significantly more likely to experience difficulties during childbirth, with increased risk of infant and maternal mortality.¹⁵¹ In addition, FGC is linked to teenage pregnancy and early marriage, with these issues also having strong links to infant and maternal mortality rates. Research has found that most women are ill informed about the link between FGC and obstetrical complications.¹⁵² FGC can also lead to transmission of STIs and HIV, particularly if initiation tools are re-used.

FGC was not included as a topic in SNAP's participatory gender analysis process, mainly because SNAP's Gender Officer felt that questions on this highly sensitive issue could serve to alienate focus group and interview participants. Without explicitly bringing up the issue of FGC, it was easier to get focus groups to discuss the more general issue of secret societies, and many focus group and interview participants brought up the effects of FGC indirectly. Secret society membership was commonly named as an influencing factor in Harvard Analytical Approach exercises and was raised by male and female focus groups of all ages.

Participants generally had favorable views of secret societies but were able to easily identify negative consequences and effects of this tradition. In listing positive effects, focus groups described how membership promotes a sense of belonging, promotion of personal hygiene, gender role identification, and lessons about adulthood and maturity. For example, one female interviewee in Kayawuyea said it was about "getting to know about adulthood." Others pointed to a sense of prestige and explained that women and men are often prevented from achieving community leadership roles without belonging in such societies. Similarly, a member of the mixed youth focus group in Levuma said that secret society membership "makes you a strong man/woman in the society."

However, participants were also able to describe a number of negative impacts such societies have on communities. Land that could be used for agricultural purposes was used for initiation and ritual, leading to issues such as: hunger, food insufficiency,

¹⁴⁹ Gruenbaum: 2008, 20.

¹⁵⁰ UNFPA: 2005, 8.

¹⁵¹ UN News Centre, "UN Study for the First Time Shows Dangers of Female Genital Mutilation for Childbirth," United Nations (2 June 2006).

¹⁵² Gruenbaum, 18.

poverty, low crop production, and unavailability of farming land. In addition, male and female participants of different ages in Levuma, Kayawuyea, and Kamathor acknowledged the high cost of initiation and indicated that it was a waste of income and resources that could have been used to other ends, such as in the payment of school fees. Similarly, other focus group participants linked secret society membership with illiteracy.

Focus group participants in Ngokodu acknowledged associations between secret societies (and subsequently initiation) and teenage pregnancy, early marriage, dropping out of school, and high illiteracy rates. When asked about the causes of teenage pregnancy, several women said that initiation into Bondo society resulted in girls becoming sexually active at early ages. It is believed that newly initiated girls are eager to be women, with initiates thinking they are old enough for sexual activity. As mentioned above, FGC is a crucial step in Bondo initiation, and it seems that many are aware of the link between FGC and teenage pregnancy. For example, when asked to describe possible strategies to reduce teenage pregnancy, Fadugu focus groups suggested that girls be initiated only at mature age and only when they give informed consent. In addition, mixed youth focus group participants in Kondembaia were aware of the link between early initiation and school drop-out rates. This focus group suggested the heavy fines be imposed on families that initiate girls at early ages.

The act of FGC serves as a vital means of making girls feel a sense of belonging in society. It seems that, at present, girls/women who refuse initiation risk being viewed by their communities as rejecting a crucial part of tradition and culture and as outsiders. Entire communities and individual women are thus highly resistant to any efforts to reduce or cease female genital cutting.¹⁵³ Presently, no governmental ministry has undertaken dedicated efforts to reduce this harmful practice due to widespread societal opposition and resistance to change and to perceived political sensitivity of this issue.¹⁵⁴ When the issue has been discussed, the practice has been vehemently defended. Unlike most of the other issues discussed in this report, women are the key defenders of this practice. Overall, women do not recognize FGC as a practice that increases their vulnerability and exposes them to risk. However, research by UNICEF has show that some unmarried girls are beginning to question the value of FGC, particularly amongst educated girls who are taught about the health risks associated with the practice.¹⁵⁵

3.5.3 Early and Forced Marriage

Women in Sierra Leone have little control over their own bodies. Early and forced marriages are common, with girls as young as twelve being seen as ready for marriage and therefore being exposed to health risks and complications arise from early pregnancies and childbirth. While the country's minimum legal age of marriage is 18, Sierra Leone has a much higher rate of early and forced marriage than neighboring countries, with many girls marrying between the ages of 15 and 18.¹⁵⁶ Most ethnic groups

¹⁵³ Meyers: 2010, 30.

¹⁵⁴ Gruenbaum: 2008, 8.

¹⁵⁵ Gruenbaum: 2008, 21.

¹⁵⁶ Statistics Sierra Leone and UNICEF-Sierra Leone: 2005.

consider a girl to be of marriageable age if she has gone through puberty and been initiated into the Bondo society. Early marriage was found to be a problem in all six communities included in SNAP's participatory gender analysis, and focus group participants and interviewees described how girls and boys frequently marry between ages 15 to 18.

Child betrothal is practiced throughout the country. Grown men become betrothed to baby girls by paying her bride price at birth or infancy and regularly providing labor and other services to the bride's family until the girl grows up. Men also have the right to marry girls as soon as they reach puberty, and girls are frequently pulled out of school for this purpose. Thus, early marriage is one of the main causal factors in high dropout rates among girls. Participatory results in Koinadugu, Bombali, and Kailahun revealed that some parents in these three SNAP District betroth their daughters at birth. In Limba, this was referred to as "Hahathi," which means "going in search of a woman to marry at childhood stage." Female focus group participants in Fadugu described how girls who are betrothed at birth can be forced to marry at any time the would-be husband wishes, with marriage usually occurring right after puberty. It was also reported that the girls often are not even informed that they are betrothed until it is time to marry.

One adult female focus group participant in Fadugu recounted her own experience in forced marriage and early betrothal. Her parents attempted to force her to marry immediately after she completed primary school. She attempted to refuse their wishes but was told she could do so only if she paid back the bride price, which had already been spent by her parents. As the girl had no means to repay this sum, she was forced to marry the man she had been betrothed to. During their marriage, she gave birth to five children. However, in later years of the marriage, the husband divorced her and married another young girl. The woman was thus left on her own to take care of her five children.

Early marriage mainly occurs due to poverty and is often determined by the economic means of a girl's family, whether the girl's family can afford to keep her in school or whether the family is in need of money. Parents may not be able to afford to feed, clothe, and care for all of their children, and marriage is an easy solution to this problem as the daughter would cease to be their financial responsibility. Early marriage also provides parents with much-needed revenue in the form of a bride price. For example, if a girl's parents are poor, the parents can eliminate their financial responsibility for her *and* receive an added source of income by marrying her off. In addition, in-laws or future husbands will often perform labor for the bride's family as an added incentive.

Participatory gender analysis processes found that some girls have a say in whom they marry and when, with girls today having more agency in their own marriages. These changes are generally attributed to education and sensitizations. However, the analysis found that girls from poor families are more likely to be forced into marriage or have no say in whom they marry. Additionally, some gender analysis participants said that while the girl child has input in whom and when to marry, some parents might threaten to disown a daughter if she refuses to marry the man they select for her. Being disowned means that the daughter will be kicked out of the house and will no longer be supported

by her family. Other participants said that a girl would be more likely to have a say in whom she marries if she becomes pregnant first. Yet, this is not an effective strategy, as it exposes the girl to the many risks of early marriage and teenage pregnancy.

Participants indicated that most parents would permit daughters to continue education, rather than marry early, if this is what girls wished and girls seemed serious about their studies. However, the girls would have this choice only if the parents have suitable resources to keep the girls in school and if the parents allowed them to provide input into these issues. This limitation was reflected in most of the communities included in the participatory gender analysis. The ability to keep girls in school is also compounded by polygamy, in which many children compete for scarce resources/benefits, as well as traditional practice of prioritizing the education of boy children over girls.

The analysis also found that many girls marry early when they are pregnant, as unmarried pregnancies could dishonor the family. Teenage pregnancy makes girls more vulnerable to early and forced marriage. Furthermore, the relationship between teenage pregnancy and early marriage runs in both directions, as girls who marry early are also more vulnerable to getting pregnant while teenagers. Young girls are at great medical risk of experiencing complications during pregnancy and delivery, with many of these complications leading to maternal and infant morbidity and mortality. Thus, teenage pregnancy and early marriage are mutually reinforcing vulnerabilities.

Both elderly males and females in Ngokodu identified early marriage as a problem in SNAP's pair ranking exercise. However, elderly females ranked it as a more significant problem than elderly men. Focus group participants in Kailahun thought that poverty, illiteracy, lack of parental care, peer group influence, the high price of food, and tradition/culture perpetuate and influence early marriage. Gender analysis participants were aware of the links between early marriage and maternal and infant mortality rates, as well as the link to school dropout rates.

Child Welfare Committees ("CWC"s) were instituted in 2010 to assist in teenage pregnancy, early marriage, and child labor cases. However, focus groups in Koinadugu reported that CWCs were not as effective as they could be and were generally lacking in capacity. Committee members require training and the CWCs need stronger mandates to ensure that their messages carry weight and that they are able to punish perpetrators.

Focus group participants thought that trainings and awareness sessions are needed to reduce early marriage. It was also believed that bylaws on early marriage need to be created in communities in which they do not already exist and that such bylaws need to be better enforced in communities in which they already have been established. Finally, participants suggested that the provision of credit facilities and grants and the introduction of improved farming practices will provide alternative financial opportunities and make families less dependent on bride prices.

3.5.4 Teenage Pregnancy

Studies on teenage pregnancy in Sierra Leone have found that more than 40% of women between the ages of 25 and 29 had their first baby by age 18, and 12% had their first child by age 15.¹⁵⁷ Participatory results found that girls become sexually active between 11 and 17 years of age, and boys become active between 14 and 18 years of age. Teenage pregnancy is recognized as a serious problem in all SNAP communities and was mentioned numerous times by female adult and female youth focus group participants in the analysis's pair ranking exercise in Kondembaia, Fadugu, Ngokodu, and Levuma. However, male youth in Ngokodu and Fadugu also listed it as a problem, and teenage pregnancy was one of the few gender-related problems that were cited by both males and females in the pair ranking. This suggests that the issue is being seen increasingly as a community problem rather than just a women's problem. Members of all six communities described how youth were becoming sexually active at very early ages, when puberty is first reached, thereby exposing them to increased risk of teenage pregnancy and the related health risks. In addition, early marriage, forced marriage, and teenage pregnancy pulls girls out of school, thus increasing illiteracy rates. Without proper education, women and girls have fewer livelihood opportunities available to them.

Most focus group and interview participants attributed the root cause of teenage pregnancy to poverty. Girls will often engage in sexual relations as a means of making extra money or receiving coveted material goods that they might not otherwise be able to afford. Some parents even encouraged teenage girls to acquire older boyfriends, so that boyfriends could provide gifts to the girls and their families and sometimes help out in farming. Adult female focus group participants in Fadugu described how parents sometimes provided boyfriends of their teenage daughters with rooms in the home to encourage sexual relationships and reap the associated benefits. As a result of this practice, parents encouraged behaviors that lead to teenage pregnancy. As discussed above, early initiation into the Bondo Society (FGC) is also a causal factor, with girls feeling they are fully grown after initiation and engaging in sexual activity. Gender analysis participants also identified peer group influence, lack of parental control, videos, and nightclubs as factors that influence a girl's likelihood to get pregnant at an early age.

Teenage pregnancy was also cited as a result of illiteracy and lack of education. Girls who do not attend school generally lack knowledge about sexual and reproductive processes and are unaware of family planning strategies. Illiterate mothers also lack the sexual education needed to pass on accurate and effective information regarding reproduction and sexual health to daughters. In addition, children who do not attend school are more likely to have time during which they are unmonitored, which can lead to sexual relations with peers or older men. Gender analysis participants recognized the link between teenage pregnancy and lack of education. However, as described above, teenage girls attending secondary school are also highly vulnerable to teenage pregnancy when schools are far distances from communities.

It seems as if secondary-school age girls and their parents are often in a lose-lose situation. If a girl does not attend school, she will be exposed to a high risk of becoming

¹⁵⁷ Bilski: 2011.

pregnant, as well as a number of other risks and vulnerabilities associated with lack of education and illiteracy described throughout the report. On the other hand, if a secondary school is far from the community and the girl continues school, she will also expose herself to an increased risk of becoming pregnant, which could later lead her to drop out of school and hence become exposed to the same risks and vulnerabilities experienced by girls who have not attended school.¹⁵⁸ Moreover, girls in Sierra Leone are highly at risk of SRGBV, regardless of the distance of schools, with SRGBV also increasing girls' vulnerability to teenage pregnancy.

Participatory results found that many communities included in the gender analysis do not have any bylaws or formal justice mechanisms in place to deal with teenage pregnancy. When communities do have bylaws to address teenage pregnancy, participants expressed that they are not widely enforced. Communities typically handle teenage pregnancy by having pregnant girls sent to the persons or families of the persons who impregnated them, who then take full responsibility for the girls during their pregnancy and send them back to their family after birth. Through this approach, the girls' families do not have to bear the burden of costs associated with pregnancy and delivery, with the responsibility of care being left to the perpetrators or their families.

Similarly, gender analysis participants also indicated that impregnated teenagers are often forced to marry the boys or men who impregnated them, thus contributing to early and forced marriage. These coping strategies can place pregnant girls at additional risk. For example, if a girl has become pregnant by rape, it could be emotionally damaging for her to live with the family of her rapist (and potentially her rapist himself) and could lead to repeated acts of sexual violence. Focus group and interview participants also indicated that, in many cases, perpetrators are not identified or fail to take responsibility for their actions, leaving the girls and their families to bear the burden of the pregnancy alone. Yet, despite attempts to deal with teenage pregnancy cases, many focus group participants acknowledged that pregnant girls are often abandoned by the men who impregnated them and left to fend for themselves. It was widely acknowledged that such men rarely face consequences from their actions.

Overall, it was believed that greater action needs to be taken against perpetrators who impregnate teenagers. Focus group participants advocated for training and sensitization campaigns for children both in and out of school. It was also widely believed that parents should play a more active role in preventing cases of teenage pregnancy, with specific sensitization campaigns to target parents. Members of several adult female focus groups also acknowledged the role family planning could potentially play in reducing teenage pregnancy rates, and several female participants thought that mothers should allow and encourage their daughters to engage in family planning techniques. In addition, gender analysis participants felt that existing bylaws on teenage pregnancy should be enforced more effectively, with the mandate and capacity of CWCs strengthened to enforce such laws. Communities without established bylaws should be encouraged and supported in the development of such laws.

¹⁵⁸ Meyers: 2010, 33.

Finally, both male and female participants thought that efforts to increase access to education by constructing more secondary schools would play a key role in reducing teenage pregnancy. The creation of more schools would allow greater numbers of girls to attend schools where they could learn about sexual and reproductive practices. In addition, girls would not have to travel as far to attend school, thus further reducing teenage pregnancy risks.

Gender analysis participants also believed that steps need to be taken to assist pregnant girls and women; these steps would include the providing of grants, skills-training, and educational opportunities. Such efforts would make women less dependent on the resources and assistance of their male impregnators, as well as members of their own families who might force girls to marry or live with the men who impregnated them. These support mechanisms would also make pregnant girls less vulnerable to abandonment by male impregnators and their families and would provide means for women to return to school after pregnancies or develop livelihood skills to help women support themselves and their children.

CHAPTER IV: RECOMMENDATIONS

4.1 Mainstreaming

It is recommended that SNAP Sierra Leone adopt a twin-track, mainstreaming approach that promotes two simultaneous efforts within SNAP:

- 3) Establish processes and activities to ensure that gender is better mainstreamed internally and externally in all areas and on all levels of SNAP's work.
- 4) Initiate new activities, involving both men and women, designed to specifically empower women in SNAP project areas.

Mainstreaming involves assessing the implications for men, women, and other social groups, of any action, policy, program, or legislation, in all areas and at all levels. Mainstreaming makes the concerns and experiences of all individuals an integral dimension of the design, implementation, monitoring and evaluation (“M&E”) of all policies and programmes in all political, economic, and social spheres, so that all groups benefit equally. Mainstreaming is not be an end to itself, but rather an approach or means to achieve the ultimate goal of equality.¹⁵⁹ It should not be a side issue or a secondary issue that would be addressed *after* other problems are solved. Rather, equality should be reflected in, and inform, all activities and strategies at all levels.¹⁶⁰

4.1.1 Internal Recommendations

Organizational structure and culture play a central role in the design and delivery of gender and equality-sensitive programmes and projects.¹⁶¹ Any efforts to promote equality amongst SNAP's beneficiaries and through SNAP activities should be accompanied by internal efforts to promote gender awareness and equality amongst SNAP staff. The following internal recommendations are key steps to addressing SNAP's four gender goals.

- **Develop a SNAP gender mainstreaming policy that outlines SNAP's gender goals and mainstreaming approach. Once this policy is formulated, it should be actively promoted through awareness raising and internal communications. The Chief of Party and IMC Country Director should send a memo with details of the policy to all SNAP staff. District Operation Managers should ensure that field staff are aware of the policy and should post policies on field office notice boards. The policy can also be promoted through short meetings at SNAP offices, with every attendee asked to sign a copy of the policy to demonstrate adherence. Finally, the policy should be**

¹⁵⁹ International Labor Organization “A Manual for Gender Audit Facilitators: The ILO Participatory Gender Audit Methodology,” Geneva: ILO, (2007) pp. 131.

¹⁶⁰ ILO: 2007, 61.

¹⁶¹ Moser, 2005

included in induction training and briefings for new staff, including short-term staff, interns, and consultants.

This action will create a formal policy and guidelines that all staff must adhere to and is a necessary step in order to properly mainstream gender within SNAP. The development of such a policy document will make sure that gender mainstreaming is addressed through a cohesive, strategy, and is not carried out in a haphazard manner. The development of an official SNAP policy will also help ensure that gender is not regarded as a secondary issue.

- **ACDI/VOCA's Gender Specialist and SNAP's Gender Officer should urge SNAP's Country Management Team and Senior Management to demonstrate continued and consistent support for mainstreaming efforts and initiatives, and they should communicate to program staff that mainstreaming is not extra or additional work but, rather, an integral component of all program work.**
- **A 2012 Participatory Gender Audit should be conducted to assess the implementation of gender integration externally and internally in SNAP's programs, activities, policies, and organizational culture. This audit will require hiring an external consultant to complete the process. Once the audit is completed, the audit report should be circulated widely amongst SNAP staff through meetings that present audit findings and by sending electronic copies of the audit report to all staff. Ideally, gender audits should be carried out every two years at SNAP to measure progress and identify continued gaps and challenges.**

Gender audits are designed to provide a holistic picture of gender relations at all levels throughout the organization. The audit will examine: approaches and policies, staff capacity, tools, trainings and resources, organizational culture, workplace issues, gender and equality mainstreaming in programmes and projects, and gender and equality outcomes for beneficiaries. Overall, an audit will monitor relative progress made in mainstreaming and identify successes as well as critical gaps and challenges. Data should be collected through a largely participatory approach: with interviews, focus groups, and a questionnaire to assess staff perceptions and opinions concerning gender and mainstreaming. It must be ensured that the audit is appropriately budgeted, planned, and staffed.

- **Biannual gender trainings should be conducted to provide refreshers for staff who have already been trained and to train new staff or staff who were not present at earlier trainings. SNAP's Chief of Party and Deputy Chief of Party and ACDI/VOCA's Gender Specialist should urge line managers to set aside time for their staff to attend trainings to prevent trainings from conflicting with other work activities and to increase training participation. Trainings should include all staff, including support staff.**

- **Annual gender strategy workshops should be conducted and should focus on reviewing activities and revising strategies to be more gender responsive and to ensure that existing strategies are successful. As part of these workshops, the Gender Integration Action plan will be updated to reflect best practices and gaps/challenges. These workshops should be attended by the COP, HR, Finance, Team Leaders, M&E Coordinator, Training Coordinator, Gender Officer, DOMs, and some of the staff who attended the 2011 Gender TOT Training.**
- **Gender-disaggregated data should be collected in all reporting processes, and all reports should include gender-disaggregated data.**
- **The SNAP Gender officer should ensure that all gender-related tools, manuals, and policies are easily accessible to staff. This can be accomplished by creating a small gender resource center in all field offices and by making gender materials available through these centers. Soft copies of materials should be stored on the SNAP online server, when the server is created.**
- **The Gender Officer should lead SNAP staff in a follow-up action planning session at the Freetown SNAP Office to incorporate recommendations that were not included in SNAP's Gender Integration Action Planning Session on August 1-2, 2011.**

4.1.2 External Recommendations

How can SNAP equitably engage women and men so that they both participate in and benefit from program interventions?

- **All existing and future sensitizations, trainings, and activities with beneficiaries should be held at times and locations that are convenient and accessible to women and men. Activities should be held during dry season from October to April and held in the early morning and early evening when women and men have less agricultural work. Time-sensitive activities or activities that must be carried out during rainy season should also be held in the early morning and early evening. In making locations accessible and convenient to women and men, activities should be held at court-barrays, Farmer Field School Sites, Peripheral Health Units and Schools. Trainings should be held within villages. If training involves participants from numerous villages, trainings should be held at strategic, central locations that are at most 3km away from all communities.**

As women are much busier than men on a daily and yearly basis, special effort should be made to ensure that activities do not compete with women's heavy workloads. Trainings should not be held during peak agricultural times of the day or just before meal times, when women must cook for their families, unless provisions are made to provide food for participants and their families (see

below). Seasonality should also be considered when planning activities. The timing of the gender analysis was a significant challenge, as both women and men were actively involved in agricultural work during rainy season. Activities, sensitizations, and trainings that require significant time investment should be held during dry season from October to April when men have slightly less work and women have less pressing work. It will also be necessary to ensure that activities are held at neutral venues where women have the right to give and receive information without fear or intimidation. It should be recalled that participatory results revealed that community meetings are sometimes held at the chief's compound, with the location of such meetings further limiting women's ability to attend and participate in community development processes. Far distances of trainings also makes women less likely to participate in activities, as women often feel they are too busy with existing workloads to take the time to access far-away training locations.

- **Food should be provided for all participants during trainings, as well as the children of female participants and single-parent fathers. Non-training participants who are SNAP beneficiaries (members of Mother Care Groups, Farmer Field Schools, Youth Groups, and Women's Groups) could perform food preparation as an income-generating activity.**

Gender analysis participants in all six communities complained about the long hours they were asked to sit for multiple days in a row without any provision of food or drink. Female participants, in particular, often claimed that the research process was preventing them from cooking food for their families or engaging in productive work that would enable them to provide food for their families later that night. Women's participation in the gender analysis prevented them from balancing daily workloads. Other female participants insisted upon taking long breaks to prepare meals for their families, leading to long delays in the research process. Beneficiaries who participate in long trainings and research processes should be provided food and drink. Because women are generally responsible for feeding the entire family, it is also recommended that SNAP consider providing food and drink for the young children of female participants, as it is not enough to feed only the mother if activities prevent her from cooking for the family. The provision of food for children will also help women justify their involvement in such activities to husbands who might be reluctant to let them participate due to concern that they might neglect other duties. SNAP can hire members of women's cooperatives who are not participating in trainings to prepare such food, with this initiative serving as an income-generating opportunity.

- **Childcare should be provided during trainings for female and single-parent father participants with small children who require constant supervision. Members of mother care groups who are not participating in activities can be hired to provide child-care services as an income-generating activity and as a way of practicing skills learned during group sessions.**

Women in many focus groups were simultaneously performing reproductive tasks associated with childcare and participating in gender analysis sessions. Women were nursing, cleaning, feeding, and playing with infants and small children, with such tasks often making it difficult for them to concentrate completely and also distracting other members of the focus group. The provision of childcare for mothers with small children who require constant supervision will allow all participants to participate better and engage in trainings and research processes. Women from mother-care groups can be recruited to perform such services and receive a small fee for their help. This initiative will serve as an income-generating opportunity for mother-care group members and will allow expecting or new mothers the chance to practice skills learned during training.

How can SNAP alleviate the triple burden that women face in balancing reproductive, productive, and community work? How can SNAP alleviate these burdens in ways that are both sustainable and within the SNAP program scope of work?

- **Daily activity mapping should be performed with male and female participants in Farmer Field School Groups, VSL Groups, Youth Groups, and with Health Promoters in all SNAP operational communities. This activity helps to show firsthand how much work women are doing and will hopefully spark discussions on gender and the division of labor.**

This activity has been adopted by Oxfam, which noted that several men, after participating in this activity, have started helping their wives more. It was reported that these men did not previously realize the extent or unfairness of the imbalance in the division of labor between men and women.¹⁶² Male participants in SNAP's gender analysis were also very receptive to this exercise, with many participants admitting they had never realized how much more work women perform until they had mapped it.

- **Father Support Groups should be created to engage men in childcare, nutrition, and development. These five-month groups should be designed specifically to increase men's knowledge of in pregnancy care and encourage men to assume reproductive responsibilities in the home. It will be necessary to hire an external consultant to develop a Sierra Leone specific training manual and curriculum for Father Support Groups. The consultant will also conduct a TOT training on the curriculum for Field Agents, DOMs, M&E Officers, and District Supervisors for Health and Nutrition. Father Support Groups would be conducted in five communities per SNAP operational chieftdom for the first year of implementation. An end of group assessment and questionnaire should be performed upon the completion of the first round of groups to measure best practices and behavior change, as well as to identify gaps and challenges.**

¹⁶² Bilski: 2011, 48.

Father Support Groups will address a number of factors that influence maternal mortality rates. Such groups will teach men about warning signs for pregnancy complications and gain their pre-approval for mothers to seek clinical care if they experience one of these signs, thereby reducing a significant barrier that pregnant women experience in seeking pre-natal care. In Father Care Group meetings, positive deviant fathers¹⁶³ can give testimonials on the benefits of husbands' playing a role in ensuring that their wives perform such behaviors. In addition, according to the traditional division of labor, women perform the majority of reproductive roles in the home, which significantly adds to women's workload. The creation of such groups can encourage men to play a role in child care, which would serve to reduce women's workloads or allow women to spend more time on productive activities. Finally, men view other men who engage in reproductive work with a negative stigma. The formation of support groups will allow men to work together as a group to reduce stigma associated with men's involvement in reproductive roles.

- **Sensitization programs on the use and benefits of medical family planning practices should be instituted.**

In being able to have a say in the number of children they have and being equipped with medical techniques to limit or space births, women can limit the amount of reproductive childcare work for which they are responsible. Such practices will also have positive health effects on women and perhaps better enable them to carry out existing work responsibilities. In addition, the practice of family planning will help ensure that families have adequate resources and benefits to care for existing children.

How should SNAP address inequalities in decision-making authority?

- **Women's decision-making capacity and participation in site selection for community structures (i.e.: community wells, markets, berrys, clinics, latrines) and farm sites should be increased. Women should be encouraged to play leadership roles and participate in Community Development Committees. SNAP can engage in lobbying and advocacy during the formation of such committees, in executive election processes, and throughout committee/community executive processes to ensure that this occurs. To increase women's ability to participate in site selection for farm sites, sensitizations should be performed at Farmer Field School Trainings. Such sensitizations will focus on the importance of women's participation in decision-making processes and the related nutritional benefits of women's involvement in farm site selection.**

¹⁶³ Fathers who are involved in pregnancy care, nutrition, and childcare.

Women's participation is particularly important when it comes to the development of resources that women will use more frequently, such as wells, markets, latrines, and health centers. Women need to be able to easily access these resources on a day-to-day basis and will surely have valuable input to provide in site selection processes for these community structures. The promotion of women's participation in Community Development Committees will also allow women to play a more active role in development and help create spaces for women to learn and speak openly.

Additionally, when men are primarily responsible for site-selection of crops, they tend to focus exclusively on rice crops, thus neglecting other nutritious crops that women are involved in cultivating. Consequently, women are unable to cultivate vegetable and legumes that would benefit household nutrition.

- **Women's cooperative groups should be organized and should work with local micro-credit groups to set up credit schemes or Village Savings and Loan systems for women to promote the development of small business ventures amongst women. Such an initiative will ensure that women have access to finance at the community level to take care of their immediate needs. Such efforts should be accompanied by the formation and support to women's marketing associations and trainings in micro-enterprise development, business management, and market analysis.**

Such efforts will ensure that women have improved access to credit facilities, with the lack of such facilities having been recognized as a significant constraint by female gender analysis participants. In addition, credit and loan schemes should be devised so that a portion of revenue is placed in a revolving fund to address resource needs of women. Such funds can be used to provide pregnant women with money needed to pay for transportation to health units, to pay for school fees to help keep both boys and girls in schools, to purchase seeds or hire labor on farms, to make women less reliant on the payment of bride prices as sources of income, and to help women access a range of other resources and services. With access to credit and immediate finance to pay for basic needs linked to training and extension services, outcomes will be much sustainable and effective.

- **Conduct good governance and leadership trainings at the Chieftom level for female executive members of Community Development Committees. Such trainings will encourage women to embrace leadership roles within Community Development Committees, in development processes, and within communities.**

Such trainings will equip women with positive leadership skills and will help strengthen the capacity of Community Development Committees. Trainees will be able to assert themselves better in site selection processes for community structures and in deciding other key issues discussed in Committees and amongst

Executive members. Trainings will also help justify the involvement of these women in leadership roles and key development processes within the community.

How can the program engage both women and men in promoting gender equality, while working within its program objectives?

- **Basic, participatory gender trainings and sensitizations should be conducted for women and men as part of Farmer Field School Trainings, Father Support Groups, Youth Groups, and Women’s Groups in all SNAP communities.**

The 2011 Gender Analysis revealed that women in SNAP Districts are greatly marginalized and encounter a number of structural inequalities and disadvantages. There is a substantial need for trainings on gender and equality for both women and men in SNAP operational communities. Any work on gender issues must target both women and men. As men exercise authority and control resources, benefits, and decision-making processes, it is necessary to ensure that they are agree with any/all gender initiatives. In addition, excluding men might exacerbate existing divisions and create hostility. Therefore, sensitization should be conducted with entire communities, including women, men, girls and boys, as well as male and female leaders. Such trainings will also provide an opportunity for SNAP to ensure that male beneficiaries are not alienated by efforts to empower female beneficiaries, so as to avoid a gender backlash. Male participants can be informed during trainings about why women are targeted for certain interventions and how subsequent empowerment can benefit their entire family and community.

- **A legal-based NGO should be engaged to perform legal capacity- building amongst small groups of women leaders from Mother Care Groups and Women’s Groups within SNAP communities on Sierra Leone’s three Gender Acts, Children’s Right Act, and Disability Act for women, youths, men and other key community gate keepers. These NGOs will encourage communities without bylaws addressing GBV, early marriage, land rights, and teenage pregnancy to adapt such bylaws in accordance with national laws. In communities where bylaws already exist, communities will be encouraged to take steps to ensure that local and national laws are enforced.**

Women need to have legal options available to them to prevent and address GBV, teenage pregnancy, early marriage, and discriminatory inheritance and land ownership practices. Without knowledge of such measures at the community level, women will continue to be exploited and victimized by men, with little ability to alter power imbalances. For example, if women have access to land at any time and can own and control land even after the death of or divorce from their husbands, they will be less vulnerable to threats of divorce from husbands and will thus be in a better position to assert themselves within their households. In addition, access and control over land will enhance the ability of women to engage in productive labor and keep the benefits of such labor.

CONCLUSION

SNAP's 2011 Gender Analysis, together with SNAP's 2011 Gender Integration Action Plan, put forth a number recommendations to improve gender mainstreaming processes and practices at SNAP and work towards the ultimate goal of women's empowerment and gender equality in SNAP Districts and communities. However, it must be acknowledged that behaviour and attitudinal change occurs gradually and requires significant time, dedication and resources. Efforts to overcome traditional and cultural constraints to reduce structural inequalities and GBV and promote women's ability to equally participate in developmental practices will not occur overnight and cannot be accomplished in a one-off effort at change. In order to ensure lasting and sustainable change, SNAP must be willing to make a long-term commitment to gender equality.

The completion of this gender analysis should thus mark the beginning of an ongoing and forward-looking process. It is hoped that gender analysis findings and recommendations will be widely and openly shared amongst SNAP staff and implementing partners, and that a number of the recommendations in the Gender Integration Action Plan will be implemented immediately and over time.

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LIST OF TABLES

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1	Breakdown of SNAP's Gender Analysis Participants by Age and Sex
2	Percentage of Women That Can Make Specified Decisions Alone by District.
3	Percentages of Women Being Able to Travel to Public Places by District
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11	Percentage of Girls who have Experienced Sexual Violence by Form of Violence and District.

ANNEXES

**ANNEX 1: FINAL WORK PLAN FOR GENDER INTEGRATION
CONSULTANCY**

**Sustainable Nutrition and Agriculture Promotion (SNAP) Program
ACDI/VOCA
June 9 – August 4, 2011 (40 working days)
Lisabeth Meyers**

Date(s)	Activity	Resources Required	Total Days Spent on Task
June 9-10 & 13-16, 2011	Work on TOT and Basic Gender Training manuals and Gender Analysis Methodology in consultation with SNAP team and SNAP partners	Availability of SNAP Chief of Party and other key SNAP Management Staff; Support and input from SNAP's Gender Officer; Support and input from Lindsey Jones	6
June 17-20, 2011	Organize and plan basic gender trainings for each field office and basic gender training and gender analysis training for Gender Analysis Field Team.	Consultation with logistics team members and Chief of Party on staff availability; Support and input from SNAP's Gender Officer; Support and input from Lindsey Jones	2
June 20-23, 2011	Basic Gender Training for Gender Analysis Field Teams & Training of Trainers Gender Analysis Training in Freetown	Gender Analysis Field Team; Transport, Per Diems, and accommodation in Freetown for all TOT participants; Support and input from SNAP's Gender Officer	3
July 23, 2011	Brainstorming sessions with District Operation Managers on gender analysis field research	Input from District Operation Managers; Support and input from SNAP's Gender Officer	N/A

	processes, planning, and logistics.		
June 24, 2011	Gender Analysis Methodology and Planning Sessions for Gender Analysis Field Team members and District Operation Managers	Transport, Per Diems, and accommodation in Gender Analysis Field Team members and District Operation Managers; Support/input from SNAP's Gender Officer.	.5
June 27, 2011	Work on Gender Analysis Inception Report	N/A	1
June 27-July 28, 2011	Gender Analysis Field Teams prepare for fieldwork.	Gender Analysis Field Team, District Operation Managers	2
June 29-July 17, 2011	Gender Analysis Field Teams engage in gender analysis research process covering two SNAP communities per field office with three to four days spent in each community.	Gender Analysis Field Team; SNAP Senior Managers and District Operation Managers to ensure that members of Gender Analysis Support Teams have adequate time and resources to complete Gender Analysis Fieldwork	18 day period in total for fieldwork, with each team dedicating 6-10 full working days for gender analysis fieldwork. Additional time will also be needed for planning and reporting on results.
June 28-29, 2011	Basic gender training for SNAP staff at Tonkolili/Bombali field office	Transportation; Lodging; Per Diems; Participation of all staff at Bombali/Tonkolili Field Office; Support and input from Gender Officer	1.5
June 29-July 1,	Field visits of	Transportation; Lodging; Per	2

2011	gender analysis research process in Tonkolili/Bombali	Diems; Gender Analysis Field team	
July 1, 2011	Gather feedback from first days of Gender Analysis Research and modify processes/plans and Inception Report if necessary. Finalize and submit Inception Report.	Feedback from Gender Analysis Field Team, District Operation Managers, and Gender Officer	.5
July 4, 2011	Basic gender training for SNAP staff at Freetown office	Participation of all staff at Freetown Office; Support and input from Gender Officer	1
July 5-6, 2011	Basic gender training for SNAP staff at Koinadugu field office	Transportation; Lodging; Per Diems; Participation of all staff at Koinadugu Field Office; Support and input from Gender Officer	1.5
July 7-8, 2011	Field visits of gender analysis research process in Koinadugu	Transportation; Lodging; Per Diems; Gender Analysis Field team	2
July 11-13, 2011	Field visit of gender analysis research process in Kailahun	Transportation; Lodging; Per Diems; Gender Analysis Field team	2
June 13-14, 2011	Basic gender training for SNAP staff at Kailahun field office	Transportation; Lodging; Per Diems; Participation of all staff at Kailahun Field Office; Support and input from Gender Officer	1.5
July 15-22, 2011	Engage in desk review of Baseline Report, other SNAP documents, and external papers and reports for Gender Analysis Report	Being sent necessary SNAP Documents from COP and Gender Officer	5
July 19, 2011	Training recap and	Availability of SNAP Senior	1

	progress report with SNAP team in Freetown	Management	
July 18-22, 2011	All Gender Analysis Field Team members finalize gender analysis reporting	Gender Analysis Field Team; Access to computers for Gender Analysis Support team; SNAP Senior Management and District Operation Managers to help ensure fieldwork is completed by this time	5
July 22, 2011	All gender analysis reporting submitted to Consultant by NOON on this date	Gender Analysis Field Team; Access to computers and internet for Gender Analysis Field members; SNAP Senior Management and District Operation Managers to help ensure reports are submitted on time	N/A
July 25-29, 2011	Review reports submitted by Gender Analysis Field Teams and work on Gender Analysis Report Draft in consultation with Gender Analysis Field Teams	Gender Analysis Field Teams; Support and input from Gender Officer	5
August 2, 2011	One-day Action Planning session in Freetown with Gender Analysis Field Teams, District Operation Managers, and any other crucial SNAP team members or partners	Availability of SNAP Chief of Party and IMC Senior Management Staff; Gender Analysis Field Team; Transport, Per Diems, and accommodation in Freetown for all Gender Analysis Field team members and District Operation Managers; Support and input from Gender Officer	1
August 3-4, 2011	Work on Gender Integration Strategy and Action Plan Report	N/A	1
August 4, 2011	Submission of final Gender Integration	N/A	N/A

	Strategy and Action Plan Report and Gender Analysis Report		
August 4, 2011	Debriefing with SNAP Chief of Party and all other relevant SNAP staff (including IMC Senior Management Staff)	Availability of SNAP Chief of Party and IMC Senior Management Staff; Transportation to/from Partner Offices; Support and input from Gender Officer	1

Total Amount of Days Spent on Each Type of Task

Planning & Finalizing Training Manuals/Gender Analysis Methodology: 5
 Trainings (Including planning days): 11
 Field Visits by Consultant: 6
 Analysis and Action Planning with Staff: 1
 Report Writing: 10
 Total Amount of Time During Fieldwork: 18 days, with 6-10 working days spent on fieldwork per field office team¹⁶⁴, plus 2 days for preparations and 5 days for report writing.
 Progress Report/Debriefing: 1
 Final Debriefing: 1
 Travel days: 5
TOTAL DAYS: 40

¹⁶⁴ Not included in the total amount of workdays.

ANNEX 2: FINAL FIELDWORK ACTIVITY WORK PLAN FOR PARTICIPATORY GENDER ANALYSIS

District	Chiefdom	Community	Date	Task	Responsible Persons
Bombali	Sella Limba	Kayawuyeya	Wednesday 29 th June	Harvard Frame Work	Sahr DOM: Overseeing Alpha: Facilitator Victor: Recorder Nancy: Facilitator Christian: Recorder
			Thursday 30 th June	Rapid Appraisal	Lis and Beatrice Overseeing Nancy: Facilitator Christian: Recorder Alpha: Facilitator Victor: Recorder
			Friday 1 st June	Interviews	Lis and Beatrice: Overseeing Nancy: Facilitator Christian: Recorder Alpha: Facilitator Victor: Recorder
			Saturday 2 nd June	Writing and compiling Report	Alpha, Christian, Victor and Nancy
Tonkolili	Kalansogoya	Kamathor	Wednesday 6 th July	Harvard Frame Work	Christian: Facilitator Nancy: Recorder

					Alpha: Facilitator Victor: Recorder
			Thursday 7 th July	Rapid Appraisal	Alpha: Facilitator Victor: Recorder Christian: Facilitator Nancy: Recorder
			Friday 8 th July	Interviews	Nancy: Facilitator Christian: recorder Alpha: Facilitator Victor: Recorder
			Saturday 9 th July	Interviews and Writing and compiling Report	Alpha, Christian, Victor, and Nancy
Koinadugu	Daing	Kondembaia	Tuesday 28 th June- Wednesday 29 th June	Harvard Frame Work	Moses: Facilitator Sefoi: Recorder Kanneh: Facilitator Anthony: Recorder
			Thursday 30 th June- Friday 1 st July	Rapid Appraisal	Kanneh: Facilitator Anthony: Recorder Moses: facilitator Sefoi: Recorder
			Friday 1 st July	Rapid Appraisal (Cont)	Moses: Facilitators Sefoi: Recorder Kanneh: Facilitator Anthony: Recorder

			Monday 4 th July	Interviews	Anthony, Moses, Sefoi, and Kanneh
	Kasunko	Fadugu	Tuesday 5 th July	Harvard framework	Moses: facilitator Sefoi: Recorder Kanneh: Facilitator Anthony: Recorder
Wednesday 6 th July			Harvard Framework	Lis and Beatrice Overseeing Kanneh Facilitator Anthony: Recorder Moses: Facilitator Sefoi: Recorder	
Thursday 7 th July			Rapid Appraisal	Moses: Facilitator Sefo: Recorder Kanneh: Facilitator Anthony: Recorder	
Friday 8 th July			Rapid Appraisal	Lis and Beatrice Overseeing Moses: Facilitator Sefoi: Recorder Kanneh: Facilitator Anthony: Recorder	
Tuesday 12 th July- Wednesday 13 th July			Interviews continue and compiling of report	Moses: Facilitator Sefoi: Recorder Kanneh: Facilitator Anthony: Recorder	
Kailahun	Kissy Tongi	Ngokodu	Wednesday	Harvard	Frances:

			6 th July- Thursday 7 th July	Framework	Facilitator Moses: Recorder Moininah: Facilitator Beatrice: Recorder
			Friday 8 th July	Harvard Frame Work	Frances: Facilitator Moses: Recorder Moininah: Facilitator Beatrice: Recorder
			Saturday 9 th July	Rapid Appraisal	Frances: Facilitator Moses: Recorder Moininah: Facilitator Beatrice: Recorder
			Monday 11 th July	Interviews	Frances: Facilitator Moses: Recorders Moininah: Facilitator Beatrice: Recorder
	Mandu	Levuma	Tuesday 12 th July	Harvard Framework	Lis and Beatrice Overseeing Frances: Facilitator Moses: Recorder Moininah: Facilitator Beatrice: Recorder
			Wednesday 13 th July	Harvard Frame Work	Lis and Beatrice Overseeing

					Moininah: Facilitator Beatrice: Recorder Frances: Facilitator Moses: Recorder
			Thursday 14 th July	Rapid Appraisal	Frances: Facilitator Moses: Recorder Moininah: Facilitator Beatrice: Recorder
			Friday 15 th July	Interviews	Frances, Beatrice, Moses, and Moininah
			Saturday 16 th July	Writing and compiling Report	Frances, Beatrice, Moses, and Moininah
			Monday 18 th – Tuesday 19 th July	Harvard Framework (Ngokodu)	Frances: Facilitator Moses: Recorder Moininah: Facilitator Beatrice: Recorder
			20 th July	Finalizing Report	Frances, Simeon, Moininah, Moses, and Beatrice

ANNEX 3: HARVARD ANALYTICAL APPROACH TOOL

HARVARD METHOD OF GENDER PLANNING

Introduction:

- Also known as the Overholt framework and the Gender Roles Framework.
- Developed at the Harvard Institute of International Development in collaboration with the WID office of USAID.
- Visibility through sex-disaggregated data seen as key to integrating women. Seeks to build a database of factual information concerning the roles of men and women.
- Consists of four major components:
 - 5) Activity Profile
 - 6) Access and Control Profile
 - 7) Analysis of Factors Influencing Activities, Access and Control; and
 - 8) Project Cycle Analysis.(See examples below.)
- Not always easy to obtain the necessary information.
- Framework does not address the relationships and interconnectedness of men and women's responsibilities.
- Well-suited to mainstreaming gender analysis.
- There is no explicit attention to inequality, and the framework does not overtly address this.
- Framework assumes that factual information will lead to the challenging of gender blind assumptions, and will therefore benefit women.

1) Activity Profile:

- List men’s and women’s activities involved in the production of goods and services, detailing areas relating to the project.
- List men’s and women’s activities involved in the reproduction and maintenance of human resources (in particular, these activities affect women’s involvement in projects). Examples of productive services include: agriculture, employment, and income generating. Examples of reproductive services include: water-related, fuel-related, food preparation, child care, and health-related.
- Lists women and men’s community work (village associations, water associations, committees).
- Classify by gender and age.
- Specify time allocation and seasonality.
- Include where the activity takes place (activity “locus” – in particular, this reveals women’s mobility)
- Prepare a separate profile for distinct socioeconomic classes, ethnicity groupings, etc.

Socioeconomic Activity	Gender/Age ¹⁶⁵						Time ¹⁶⁶	Locus ¹⁶⁷	Paid/ Unpaid
	FA	M A	FC	MC	FE	ME			
1. <i>Production of goods and services</i>									
a. Product/Service # 1									
1. Activity # 1									
2. Activity # 2									
3. Activity # 3									
b. Agriculture (examples)									
1. Seed									
2. Land Preparation									
3. Planting									
4. Weeding									
5. Cultivation									
6. Storage									
7. Preservation									
8. Processing or food									

¹⁶⁵ FA = Female Adult; MA = Male Adult; FC = Female Child; MC = Male Child; FE = Female Elder; ME = Male Elder

¹⁶⁶ Percentage of time allocated to each activity; seasonal; daily

¹⁶⁷ Within home; family field or shop; local community; beyond community

transformation									
9. Marketing									
c. Income Generation									
1. Petty Trading									
2. Tailoring, Sewing									
2. <i>Reproduction & Maintenance of Human Resources</i>									
a. Product/Service # 1									
1. Activity # 1									
2. Activity # 2									
3. Activity # 3									
b. Water-related (carrying-water)									
c. Fuel related (finding, cooking, heating)									
d. Food Preparation									
e. Child Care									
f. Sanitation									
g. Health Care									
1. Health care for the ill									
h. Cleaning and Repairing									
1. Clothes									
2. House									
3. <i>Community Work</i>									
a. Product/Service # 1									
1. Activity # 1									
2. Activity # 2									
3. Activity # 3									
b. Water Associations									
c. Village Meetings									
d. School Meetings									
e. Committee Member									

2) Access and Control Profile:

- Assess access to/control over the resources necessary for the activities listed in Activity Profile.
- Assess access to and control over the benefits from the activities.
- Analyze by resource (land, education, labor, etc.) and by benefit (income, in-kind goods, assets, prestige etc.)
- Define access and control clearly
- Access does not necessarily imply control, and control of resources does not imply control of benefits

Resources (<i>these are examples only</i>)	<u>Access</u> (M/F)	Control (M/F)
Land		
Equipment		
Labor		
Production		
Reproduction		
Capital		
Credit		
Savings (in cash or kind)		
Raw materials for artisan and craft production		
Transportation		
Cooperatives		
Processing Facilities		
Education/Training		
Information Networks		
Health Care		
Water and Sanitation		
Benefits (<i>these are examples only</i>)	Access (M/F)	Control (M/F)
Outside Income/Wages		
Asset Ownership		
In-Kind Goods (Food, clothing, shelter, etc.)		

Education		
Political Power/Prestige		
Social Insurance		

- A. To what extent do women and men pass on the benefits to their families?
 B. What are the expenditure patterns of women and men

3) Analysis of Factors Influencing Activities, Access and Control:

- Note: factors are broad and interrelated.
- List factors according to:
 - general economic conditions (income, inflation, infrastructure etc.)
 - institutional structures (government bureaucracy, information dissemination etc.)
 - demographic factors
 - socio-cultural factors
 - community norms (family, religion etc.)
 - legal parameters
 - training and education
 - political events (internal and external)
- Look for dynamic forces/trends (birth control, life expectancy, land shortages, female wage labor, impact of technology etc.)

Influencing Factors	Impact	Opportunities	Constraints
1. General Economic			
a. Income			
b. Inflation			
c. Infrastructure			
d.			
2. Institutional Structures			
a. Government Bureaucracy			
b. Information Dissemination			

c.			
Demographic Factors			
Socio-Cultural Factors			
Community Norms			
a. Family			
b. Religion			
c.			
Legal Parameters			
Training and Education			
Political Events			
a. Internal			
b. External			

4) Project Cycle Analysis:

Ask participants:

- What needs/opportunities exist for increasing women's productivity and/or production?
- What needs/opportunities exist for increasing women's access to and control over resources?

For Field Team to Consider in Analysis:

- Consider the results of the profiles and analysis above at each stage in the project cycle, and list the implications (Field teams must only consider project identification and design questions)
- ***Project identification:***
 - **Define objectives of possible projects/interventions in terms of women's needs and opportunities**
 - **Address opportunities and constraints to women's involvement**
 - **Identify potential negative effects on women**
- ***Design:***
 - **What kind of projects/interventions could impact on women's activities, access and control?**
 - **What kind of project/intervention could maximize opportunities?**
- ***Implementation:***
 - What will be the relation of women to project personnel?
 - Is the organizational structure appropriate?
 - What are the implications for logistics?
- ***Monitoring:***
 - What data will be needed to see the effects on women?
 - What targets should be set?
- ***Evaluation:***
 - Effects on women's activities, access and control
 - Unanticipated positive and negative effects
 - Missed opportunities
 - Areas for follow-up

ANNEX 4: GENDER COMMUNICATION PROFILE TOOL

GENDER COMMUNICATION

Introduction

- How women and men in the community exchange and give information?
- Examines communication methods used by women and men in the community.

Process

- Go over different communication methods and ask which gender receives and gives information (can be both)
- Be sure to also record any comments made when going over each form of communication

How do men in your community learn and exchange information? How do women in your community learn and exchange information? (Check the box!)

Communication Methods	Women		Men		Comments?
	Receive information	Give Information	Give Information	Receive information	
In Person					
Formal Meetings (community, school, government)					
<i>Attend meetings and listen</i>					
<i>Speak at meetings</i>					
<i>Organize meetings</i>					
<i>Work on a committee</i>					
Casual meetings					
<i>Shop</i>					
<i>Restaurant</i>					
<i>Family event</i>					

Communication Methods	Women		Men		Comments?
	Receive information	Give Information	Give Information	Receive information	
<i>When taking children to school or activities</i>					
<i>Waiting for a ride</i>					
<i>Church/Mosque</i>					
<i>Farm</i>					
<i>Chief Compound</i>					
<i>Water Well</i>					
<i>Stream</i>					
<i>Palm Wine Bar</i>					
<i>Secret Societies</i>					
<i>Market</i>					
<i>Clinic</i>					
<i>Other</i>					
<i>Other</i>					

Communication Methods	Women		Men		Comments?
	Receive information	Give Information	Give Information	Receive information	
Personal					
Talk on the phone					
Text message					
Radio					
Internet/email					
Television					
Movies and videos					
Friends					
Family					
Marriage					
Other					
Other					

Follow Up Questions

- Who primarily gives information? Who primarily receives information? Why do you think this is so?
- Do women communicate in different ways from men? Why do you think this is so?
- Do men communicate more in formal settings? What does this say about women's communication or ability to communicate?

ANNEX 5: DAILY ACTIVITY MAPPING TOOL

DAILY ACTIVITY MAPPING

Introduction

- Examines different workloads between women and men.
- Comparisons show who works the longest hours, who concentrates on a small number of activities, who divides their time for many activities, and who has more leisure and sleep time.
- Can also illustrate seasonal variations.

Process

- Ask groups to tell you about a typical day in the life of a woman and man in their community during rainy season. All groups will carry out activity for both men and women.
- Plot activity on Daily Activity Clock Worksheet (see below)
- Activities carried out simultaneously, such as child care and cooking, can be noted in the same spaces.
- Repeat exercise for dry season.

Activity Clock Work Sheet: Rainy Season

Time	Task done by Women	Task done by Men
04:00 am		
05:00 am		
06:00 am		
07:00 am		
08:00 am		
09:00 am		
10:00 am		
11:00		

am		
12:00 pm		
1:00 pm		
2:00 pm		
3:00 pm		
4:00 pm		
5:00 pm		
6:00 pm		
7:00 pm		
8:00 pm		
9:00 pm		
10:00 pm		
11:00 pm		
12:00 am		

Activity Clock Worksheet: Dry Season

Time	Task done by Women	Task done by Men
04:00 am		

05:00 am		
06:00 am		
07:00 am		
08:00 am		
09:00 am		
10:00 am		
11:00 am		
12:00 pm		
1:00 pm		
2:00 pm		
3:00 pm		
4:00 pm		
5:00 pm		
6:00 pm		
7:00 pm		

8:00 pm		
9:00 pm		
10:00 pm		
11:00 pm		
12:00 am		

Follow Up Questions

- For each person, how is their time divided? How much time is devoted to productive activities? Domestic activities? Community activities? Leisure? Sleep?
- How does a person's time vary by season?
- How do women's and men's clocks compare?
- Of all the clocks, who is the busiest?

ANNEX 6: PAIR RANKING EXERCISE TOOL

PAIR RANKING EXERCISE

Introduction

- Designed to assess/analyze stakeholders' priorities for development.
- Highlights how the priority problems of women and men differ and where they overlap.

Process:

- Ask participants to think about their “problems.” Ask them to list six problems that are most important to them in any order.
- Write problems on flip chart
- Starting with the first listed problem, go through the list asking which two problems are more important.
- Record their choice and ask them to explain their reason
- Once you have compared the first listed problem to every problem below it, put a cross next to it.
- Repeat activity with the second listed problem, comparing that problem to each one BELOW it. Do not compare it to the first listed problem.
- Repeat pair activity with all combinations of cards, only comparing each problem to the problems below it. Put an X after you have completed each problem and keep moving downwards.
- Count up number of times each problem was selected and rank problems based on the number of times they were selected.
- Three problems selected the highest number of times are priority problems of the group.

Pair Ranking Charts

Women's Pair Ranking		
Problems	Number of times Preferred	Rank
1.		
2.		
3.		
4.		
5.		
6.		

Men's Pair Ranking		
Problems	Number of times Preferred	Rank
1.		
2.		
3.		
4.		
5.		
6.		

Follow Up Questions

- What are the different problems identified by women and men? Which problems will result from the gender-based division of labor or from inequitable access to resources? Which problems are shared by both?
- Are the problems related to one another?
- Was there consensus or disagreement about the ranking of problems in order of importance?

ANNEX 7: PROBLEM ANALYSIS CHARTING

PROBLEM ANALYSIS CHART

Introduction:

- Looks at opportunities for development.
- Allows for an expanded discussion for causes of problems, coping strategies, and solutions.
- Coping strategies are important to learn as they can be built upon for development.
- Can learn if efforts to address a particular problem have already been made and if they have failed or not addressed the problem completely.

Process:

- Prepare Problem Analysis Chart on flip chart page
- Write down three to six priority problems as identified by group in Pair Exercise (depending on whether the group is co-ed or same sex).
- In second column, ask participants to describe the different causes of each of the problems. Identify which causes are common across numerous problems.
- In the third column, ask participants to describe effects of the problems. Identify which effects are common across numerous problems.
- Ask group to explain what they currently do to cope with their problems. List coping strategies in the fourth column.
- Have group brainstorm opportunities/solutions to address each problem. List solutions in fifth column. Identify if any solutions can address more than one problem.
- Ask group to brainstorm what the community itself can do to carry out solutions. List community efforts in the sixth column. Try to ascertain who/what groups in community would be responsible for these efforts.
- Ask group to brainstorm what support needs they would have in executing proposed solutions. Ask them how outside sources, such as NGOs and the government, could assist them. List support needs in the seventh column.
- Ask follow up questions upon completion of the exercise.

Sample Problem Analysis Chart

Problems	Causes	Effects	Coping Strategies	Solutions	Community involvement	Support needs
1.						
2.						

3.						
4.						
5.						
6.						

Follow Up Questions

- Do women cope in ways that are different from men? How? Why?
- Is there a role for women in implementing the proposed solutions?
- Are there specific ways that women can help in implementing proposed solutions?
- Will any of these proposed solutions change the relations between women and men? Which ones? How?
- Will any of these proposed solutions serve to empower women? Which ones? How?

ANNEX 8: SEMI-STRUCTURED INTERVIEWS AND FOCUS GROUPS ON GENDER ISSUES

SEMI-STRUCTURED INTERVIEW QUESTIONS ON GENDER ISSUES¹⁶⁸

Date: _____

Location: _____

Women _____ Men (circle one)

Approximate Age of Interviewee _____ Position of Interviewee _____

Maternal Health

- How far is your village from the nearest clinic with facilities to assist pregnant women and women giving birth?
- How often do women go to a TBA/midwife to deliver their babies or for advice on pregnancy or childcare? Are these TBAs formally trained?
- Do men actively participate in pregnancies (going to doctor's appointments, being present at delivery)?
- Does the community employ any strategies to promote maternal health? If so, what are they? Are they successful?
- What could be done in your community to further improve maternal health (By both the community and the Government/NGOs)?

Marriage

- What is the average number of women a man must marry and why?
- Are men comfortable with the situation?
- Are women/girls comfortable with the situation? If yes, Why? If no, why?
- Do women/girls have a choice to not to be married in polygamous homes?
- What is the marriage age for girls in this community? For boys?
- If below 18 years; why do girls/boys get married before 18 years?
- Does the girl have a say in the decision for her to get married or whom she marries?
- If a girl chooses education over marriage, will she be allowed to continue her education?
- Does the community employ any strategies to prevent or encourage polygamy or early marriages? If so, what are they? Are they successful?

Marital Relations

- Is it acceptable for husbands to beat their wives in the community? If yes, Why?
- Is it acceptable for husbands to beat their pregnant wives in the community? Why?

¹⁶⁸ Semi-structured interview questions were adapted by Consultant from questions used and created by the Consultant for a Risk and Vulnerability Assessment for Concern Worldwide Sierra Leone.

- Is it acceptable for a wife to deny sex to her husband in the community? Why?
- How are cases of wife beating or domestic violence handled in the community? Do you think this response is adequate?
- Does the community currently employ any strategies to reduce wife beating and domestic violence? If so, what are they? Are they successful?
- What do you think needs to be done to reduce domestic violence and wife beating within the community (both by the community and by NGO/government intervention)? What tools/support would be needed to accomplish this?

Reproduction

- At what age do girls first become sexually active in the community? Boys?
- At what age do people normally first become pregnant in the Community?
- If below 18 years, why do so many teenagers become pregnant?
- What conditions and behaviors encourage teenage pregnancy?
- Do you practice family planning?
- Do members of the community practice family planning?
- What tools/techniques are used in family planning?
- Are female contraceptives or condoms available and used in the community? If not, why not?
- Does the community currently employ any strategies to reduce teenage pregnancy? If so, what are they? Are they successful?
- What do you think needs to be done to reduce teenage pregnancy (both by the community and by NGO/government intervention)? What tools/support would be needed to accomplish this?
- Does the community currently employ any strategies to encourage family planning? If so, what? Are they successful?
- What could be done to better encourage family planning in the community (both by the community and by NGO/government intervention)? What tools/support are needed to accomplish this?

Literacy

- How many women in the community can read and write? Men?
- Does the community currently employ any strategies to promote adult literacy amongst women? If so, what? Are they successful?
- What can be done to further promote women's literacy (both by the community and by NGO/government intervention)? What tools/support are needed to accomplish this?

Access to Justice

- Who presides over justice cases in this community?
- What are the cases generally on?
- Who are the people who mostly win cases in this community? Who mostly loses?
- Does the community employ any strategies to improve access to justice? If so, what are they? Are they successful?

- What could be done to improve access to justice, both by community and by outside interventions?

SEMI-STRUCTURED FOCUS GROUP QUESTIONS ON GENDER ISSUES¹⁶⁹

Date: _____

Location: _____

Number of Participants: _____

Women

Men

Co-Ed Youth

Co-Ed Elderly (circle one)

Maternal Health

- How far is your village from the nearest clinic with facilities to assist pregnant women and women giving birth?
- How often do women go to a TBA/midwife to deliver their babies or for advice on pregnancy or childcare? Are these TBAs formally trained?
- Do men actively participate in pregnancies (going to doctor's appointments, being present at delivery)?
- Does the community employ any strategies to promote maternal healthcare? If so, what are they? Are they successful?
- What could be done in your community to further improve maternal health in your community (both by the community and in an NGO/Government intervention)?

Marriage

- What is the average number of women a man must marry and why?
- Are women/girls comfortable with the situation? If yes, Why? If no, why?
- Why do girls/boys get married before 18 years?
- Does the girl have a say in this decision for her to get married or whom she marries?
- If a girl chooses education over marriage, will she be allowed to continue her education?
- Does the community employ any strategies to either encourage or discourage polygamy and early marriage? If so, what are they? Are they successful?

Marital Relations

- Is it acceptable for husbands to beat their wives in the community? Why?

¹⁶⁹ Semi-structured focus questions were adapted by Consultant from questions used and created by the Consultant for a Risk and Vulnerability Assessment for Concern Worldwide Sierra Leone.

- Is it acceptable for husbands to beat their pregnant wives in the community? Why?
- Is it acceptable for a wife to deny sex to her husband in the community? Why?
- Does the community currently employ any strategies to reduce wife beating and domestic violence? If so, what are they? Are they successful?
- Have any NGO or governmental interventions addressed domestic violence? If so, how? Are they successful?
- What do you think needs to be done to reduce domestic violence and wife beating within the community (both by the community and by NGO/government intervention)? What tools/support would be needed to accomplish this?

Reproduction

- At what age do girls and boys first become sexually active in the community?
- Why do so many teenagers become pregnant?
- What conditions and behaviors encourage teenage pregnancy?
- Do members of the community practice family planning?
- What tools/techniques are used in family planning?
- Are contraceptives available and used in the community? If not, why not?
- Does the community currently employ any strategies to reduce teenage pregnancy? If so, what are they? Are they successful?
- What do you think needs to be done within the community to reduce teenage pregnancy (both by the community and by NGO/government intervention)? What tools/support would be needed to accomplish this?
- Does the community currently employ any strategies to encourage family planning? If so, what? Are they successful?
- What could be done in the community to better encourage family planning (both by the community and by NGO/government intervention)? What tools/support are needed to accomplish this?

Literacy

- How many women in the community can read and write? Men?
- What can be done in the community to further promote adult women's literacy (both by the community and by NGO/government intervention)? What tools/support are needed to accomplish this?

Access to Justice

- What are justice cases in the community generally on?
- Does the community employ any strategies to improve access to justice? If so, what are they? Are they successful?
- What could be done to improve access to justice, both by the community and by outside intervention?

ANNEX 9: FIELDWORK ACTIVITY PLANNING CALENDAR

FIELD WORK ACTIVITY PLANNING CALENDAR

Activity	Date of Completion
<i>Preparation</i>	
Identify Purpose	Training
Select timing and frequency	Training
Set objectives	Training
Select team	Completed
Preparatory Workshop	June 21-23
Planning	Today & July 27 & 28
Contact village and authorities	
Make logistical arrangements	
Acquire Materials	
<i>Field Work:</i>	
Introductions	At the start of fieldwork in each community
Identify Communities	

Identify Participants	
Identify who in fieldwork team does what	
Collect Information using Toolkits (3-4 days per community)	June 29-July 14
<i>Community 1:</i>	
Day 1: Collect information using Harvard framework	
Day 2: Collect rapid appraisal information using tools	
Day 3: Focus Groups and Interviews	
Designated Facilitators	
Designated Recorders	
<i>Community 2:</i>	
Day 1: Collect information using Harvard framework	
Day 2: Collect rapid appraisal information using tools	
Day 3: Focus Groups and Interviews	
Designated Facilitators	
Designated Recorder	

<i>Analysis & Reporting</i>	
Analysis	Throughout fieldwork process
Report Writing	Throughout fieldwork process, with July 14-18 designated as report writing days
Submission of Report	By July 18, NOON

******* It is important that all fieldwork participants be sure to work on analysis and report writing throughout the field work process and not leave it to the last minute *******

LIST OF SUPPLIES NEEDED FOR EACH FIELDWORK SESSION

Per Each Field Team Member:

- Notebook
- Pens
- Printed copies of each Gender Analysis Tool Handout
- Semi-Structured Interview or Focus Group Questions
- Flip Chart (All Tools/Exercises)
- Markers (3 Colors) (All Tools/Exercises)

ANNEX 10: SNAP BASIC GENDER TRAINING MANUAL

SNAP BASIC GENDER TRAINING MANUAL

GOALS:

Providing all SNAP staff from all positions and all field locations with a basic understanding of gender and gender relations.

To promote understanding of gender and awareness of gender stereotypes.

To generate knowledge about various forms of discrimination against women.

SET UP:

All participants in a semi-circle

PARTICIPANTS:

Women and men staff from each SNAP office, representative of all roles/positions.

WORKSHOP SCHEDULE:

Day 1

8:00-8:30	Breakfast for Workshop Participants
8:30-9:30	Administering of Workshop Pre-Test Session One: Introduction and Ice Breakers
9:30-12:30	Session Two: What is Gender?
12:30-1:15	Lunch Break
1:15-2:15	Session Two Continued: Overview of Key Gender Concepts
2:15-4:15	Session Three: Gender Roles, Needs, and Stereotypes
4:15-4:30	Tea Break
4:30-5:45	Session Four: Gender Restrictions and the Division of Labor

Day 2

8:00-8:30	Breakfast for Workshop Participants
8:30-9:00	Day One Recap
9:00-10:30	Session Five: Participation and Decision Making
10:30-12	Session Six: Empowerment and Participation
12:00-12:45	Workshop Wrap Up
12:45-1:30	Lunch

NEEDED MATERIALS:

- White Board
- White Board Markers
- Flip Charts (minimum of five per training)
- Markers
- Tape
- Colored Post-Its (minimum two colors)
- Printouts of All Handouts
- Ball
- Notebook and pen for each participant.
- A4 Paper for Printing of Handouts
- Stapler
- Staples
- Breakfast (2 days), Lunch (2 days), Tea Break (1 day)

WORKSHOP STRUCTURE AND METHODOLOGY

SESSION ONE: 8:30-9:30

Title	Introductions, Pre-Workshop Test, and Ice Breakers
Duration	1 hour
Objective of Session	<ul style="list-style-type: none"> • Measuring basic attitudes and perceptions of gender before the training. • Enabling communication between group members • Communicate what workshop seeks to achieve • First introduction of the subject of gender
Contents	<ul style="list-style-type: none"> • Workshop participants will be asked to answer a short gender quiz designed to measure their attitudes and perceptions before the training. Quiz will be administered to participants as they enter the training space and participants will be asked to fill them out before the introductory session begins. • Facilitator will introduce workshop by providing background information on herself and workshop. Will touch upon length of workshop, structure of workshop, and why it is important • Introduction of Co-Facilitator (Beatrice) and designated Rapporteur • Workshop Ground Rules
Exercises	Icebreaker Exercise on Birth ¹⁷⁰
Training Materials/Tools	White Board, White Board Markers, Flip Chart, Markers, Pre-Training Quiz Handout
Process	<ul style="list-style-type: none"> • Go around in circle with each participant describing their name, position, country of origin, and something unusual about them that their colleagues might not know.

¹⁷⁰ United Nations Human Settlement Programme, “Gender in Local Government: A Sourcebook for Trainers”, Kenya: UN-HABITAT (2008), pp. 32; German Agency for Technical Cooperation (GTZ), “Gender Training Tool Kit,” GTZ, (2003) 1998, pp. 10.

	<ul style="list-style-type: none"> • Split up into pairs and discuss “Given a chance, would you like to be born as a woman or a man? Why?”¹⁷¹ • Small groups discuss this and then bring feelings to larger group.
Discussion Questions	<ul style="list-style-type: none"> • What surprised you and why? • Why are so many/few women/men interested in being_____? • What does this say about gender relations in Sierra Leone?

Workshop Guidelines

- No name-calling, or use of sexist, racist or other disparaging remarks and comments.
- Abusive and violent behavior or comments that intend to hurt another are not permitted.
- No shouting at other participants or facilitators. Please be respectful of all workshop participants.
- If anyone is upset about any topic discussed over the course of the workshop, she/he may take a five-minute break from the workshop session.
- Everyone will speak in turns, no speaking at the same time.
- All mobile phones should be switched off during the workshop.
- You are not allowed to come and go as you please. All participants must stay for the entire day and a half workshop and attend all sessions.
- Please do not take detailed notes during the workshop. Handouts will be provided on certain subject matters and the workshop will have a designated Rapporteur assigned to take notes and later submit notes in the form of a report. It is important to take notes on key concepts or to document your own thoughts on topics covered.
- Take additional suggestions from group.¹⁷²
- Post rules on flip chart page and post on wall.

SESSION TWO: 9:30-12:30 & 1:15-2:15

Title	What is Gender?
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¹⁷² It is important to include workshop participants in all processes of the training. UN-HABITAT, 10

Duration	3 hours
Objective of Session	<ul style="list-style-type: none"> • Understand perceptions of gender • Arrive at a common understanding of “gender”
Contents	<ul style="list-style-type: none"> • Exercises to understand concept of gender • Difference between sex and gender • Explore limitations of gender • Discussion on gender and gender concepts
Exercises	<ul style="list-style-type: none"> • Describing Men and Women Exercise¹⁷³ • I Can and I Could Exercise¹⁷⁴ • What is Gender Exercise?¹⁷⁵
Training Materials/Tools	Handout #, Pens, White board, White Board Markers, Flip Charts, Markers, Copies of Gender “Cheat Sheet” to be given out at end of training
Process	<p>Describing Men and Women Exercise:</p> <ul style="list-style-type: none"> • Divide participants in two random groups (with women and men in each group) and have them form two random lines, one called “Men” and the other “Women.” • Ask participants to quickly describe traits, roles, characteristics, and adjectives of women and men in words or symbols one after another in quick succession on two separate flip charts. Team with the most number of words written in ten minutes, wins. • After list is completed, go through the two charts item by item and ask: “What characteristics can both males and females have? Are there women who are strong? Are there men who are weak? Are there men who are economically independent? Are their women who earn incomes for their family?” If men/women can also have each characteristic.

¹⁷³ UN-HABITAT, 26-27; UNDP, 38-40; Ahmad, Nazir, Gulcheen Aquil, and Ingrid Nyborg, “Training Manual for Gender Awareness/Sensitisation Workshop for Community Representatives,” NLH/AKRSP High Altitude Integrated Natural Resource Management Program (2002), pp. 16.

¹⁷⁴ “UN-HABITAT, 35; United Nations Development Programme (UNDP), “Gender Awareness and Development Manual: Resource Material for Gender Trainers,” Kabul, Afghanistan: Ministry of Women’s Affairs: Training and Advocacy Department, Kabul (2007), pp. 24; Ahmad, 16.

¹⁷⁵ GTZ, 12; UN-HABITAT, 28; UNDP, 25.

	<p>If so, put a “+” sign by the word. If a characteristic cannot be changed, mark a “-“ next to it.</p> <ul style="list-style-type: none"> • Ask how participants would react if a woman had characteristics on the male list and vice versa? • Ask if women always have the characteristics assigned to them? • Ask: “What female/male characteristics can/cannot be changed?” • Ask: How did we acquire these characteristics? Are they natural or are they socially constructed? • Re-organize words on white board for men and women based on whether they are social or biological on white board. • Go over difference between social and biological characteristics. <p>I Can and I Could Exercise</p> <ul style="list-style-type: none"> • Give out “I Can and I Could” Handout to participants based on gender (there will be different sheets for male and female participants) and ask them to fill out anonymously. • Participants answer “Because I am a man/woman, I can _____. If I were a woman/man, I could_____.” • Read anonymous sheets in front of entire group and draw common gender themes. • Ask questions such as: What do you think about the women/men are saying? How do these roles and responsibilities affect life choices? Why are so many women/men interested in _____? What can’t women/men do the things they said they could only do if they were the opposite gender? What does this exercise say about power relations in Sierra Leone? • Point out that both men and women face
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	<p>limitations in their behaviors, responsibilities, and life choices due to culturally assigned roles and responsibilities</p> <hr/> <p>What is Gender?</p> <ul style="list-style-type: none"> • Ask the group, “Based on what you have learned so far, how would you define gender? and generate ideas. • Coming to a common understanding of the meaning of “gender.” This definition will include key points of socialized culturally specific roles of men and women. • Having discussed gender, participants go into groups discuss “Why are we interested in gender as humans?” and then “Why are we interested in gender in working for an NGO?” • Small groups bring back discussion points to workshop group. • Emphasize: The need to consider gender to help enable development for men, women, girls, and boys.
<p>Discussion</p>	<p>After exercises and lunch break, the facilitators will give a brief overview of important gender concepts, which include: sex, gender, gender roles, productive work, reproductive work, community work, women’s triple role, equality, gender mainstreaming and practical and strategic needs.</p> <ul style="list-style-type: none"> • Emphasize how gender is different from sex and not biologically determined • We learn/internalize gender values and expectations that fit within our own culture and society as we grow up. • Varies from culture to culture, and with the economic, social, and political context. Gender roles are different in different places and

	<p>different societies. There is no way to be a woman or a man.¹⁷⁶</p> <ul style="list-style-type: none"> • Varies over time, even in the same society • We learn gender roles: gender roles can thus be changed. • People who act outside their gender roles may face disapproval
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Sex

- Universal biological characteristics that define males and females according to reproductive abilities.¹⁷⁷

Gender

- *Socially constructed* differences between males and females and the social roles and relationships between them.¹⁷⁸
- Gender identities and constructs are learned through socialization processes and have powerful implications on the structuring of society and human interactions.
- People are born female or male, but learn to be boys and girls who grow into women and men. People are taught and learn gender activities, roles, behaviors, attitudes, and responsibilities. This makes up their gender identity.¹⁷⁹
- Gender and gender relations shape the dynamics of human interactions on all levels, finding expression in the economics, distribution of resources, political power, and social spheres.¹⁸⁰
- Gender constructs and identities are constantly negotiated and renegotiated, waxing and waning according to circumstances, and vary over time and culture.

Gender Roles

- What is considered appropriate for men and women.
- Defining the relations between women and men, gender involves analyzing the situation of women and men in relationship to each other, not in isolation.¹⁸¹

¹⁷⁶ UN-HABITAT, 29.

¹⁷⁷ Reimann, Cordula. "All You Need Is Love"...and What About Gender? Engendering Burton's Human Needs Theory." Working paper. University of Bradford: Centre for conflict Resolution, Department of Peace studies, 2002: 1-34. ac 16 June. <http://www.brad.ac.uk/acad/confres/assets/ccr10.pdf>, pp. 3.

¹⁷⁸ Ibid, 3.

¹⁷⁹ Ahmad, 2002

¹⁸⁰ Cockburn, Cynthia. "The Gendered Dynamics of Armed Conflict and Political Violence." Victims, Perpetrators or Actors? : Gender, Armed Conflict, and Political Violence. Eds. Caroline O. N. Moser and Fiona C. Clark. vols. London: Zed Books, 2001: 13-29, pp. 15.

¹⁸¹ Rubin, Deborah and Elizabeth Missokia "Gender Audit: USAID/Tanzania," United States Agency for International Development USSAID (2006), pp. 3.

- Power relations between men and women, with women generally occupying a secondary or unequal status in society/culture.¹⁸²

Productive Work

- Production of goods and services for consumption and trade (farming, fishing, employment, self-employment). Women's productive work is often less visible and less valued than men's.

Reproductive Work

- Care and maintenance of the household and its members. Includes: bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping, and family health care. Crucial for human survival, but seldom considered to be "real work."

Community Work

- Collective organization of social events and services, ceremonies and celebrations, community improvement activities, participation in group organizations, and local political activities. Requires significant volunteer time

Women's triple role

- A means of classifying the kind of work done by women, that includes the reproductive, productive, and community work they perform.
- In most communities, women do most of reproductive work and much of the productive work.
- The way these forms of work are valued affects the way women and men set priorities when it comes to planning.¹⁸³

Equality

- Removal of discrimination and structural inequalities in access to resources, opportunities and services, and the promotion of equal rights
- Not recognizing that women should be the same as men.
- Equality includes the recognition that women and men have different needs and priorities, but everyone should be able to realize his or her full human rights and personal potential and abilities and be able to contribute and benefit from national, political, economic, social, and cultural development.¹⁸⁴

Gender Mainstreaming

- Mainstreaming involves assessing the implications for men, women, and other social groups, in any action, policy, program, or legislation, in all areas and at all levels.

¹⁸² GTZ, 1998

¹⁸³ GTZ, 1998.

¹⁸⁴ Moser, Caroline. "An Introduction to Gender Audit Methodology: Its design and implementation in DFID Malawi" London: Overseas Development Institute (2005), pp. 9.

- Mainstreaming makes the concerns and experiences of all individuals an integral dimension of the design, implementation, monitoring and evaluation (“M& E”) of all policies and programmes in all political, economic, and social spheres so that all groups benefit equally.¹⁸⁵
- Mainstreaming is not an end to itself, but rather an approach or means to achieve the ultimate goal of equality.
- Mainstreaming is often carried out through a twin-track approach that promotes two simultaneous efforts: the concerns, needs, and interests of all social groups are integrated throughout the developmental process in all policies and projects, while specific activities explicitly aim to empower marginalized and vulnerable groups.

Why Is Gender Important?

- Inequality is a proven inhibitor to development and a spur to violence. It prevents individuals and certain social groups from benefiting equally from development.
- Sustainable development requires an understanding of both women’s and men’s roles and responsibilities within the community and their relations to each other.¹⁸⁶
- Studies have illustrated that countries characterized by high gender inequality are more likely to rely on violence in settling inter- and intra-state disputes.¹⁸⁷
- Development and lasting peace are thus intimately linked with and entirely dependent on creating deep changes in relations between social groups and balancing existing power asymmetries throughout society.

Practical and strategic gender needs

- Distinction between practical and strategic needs and the analysis of women’s triple role are part of gender planning
- Practical gender needs are the concrete and practical needs women and men have for survival and economic advancement, which do not challenge the existing sexual division of labor, legal inequalities, or other aspects of discrimination due to cultural and social practices.
- Practical needs are related to the condition of women and their present workloads and immediate needs (need for clean water supply, credit schemes, or cooking fuel). Short-term development interventions that are unlikely to change the unequal aspects of gender relations
- Strategic needs arise from the analysis of women’s subordination to men and are related to changing women’s position. May include: equal access to decision-making power, land ownership, shared responsibility with men for child rearing.
- Two categories of needs often overlap (example: Women’s felt and immediate need for basic literacy and literacy skills in order to operate in local market might

¹⁸⁵ United Nations Economic and Social Council, 1997.

¹⁸⁶ Ahmad, 2002

¹⁸⁷ Caprioli, Mary. "Gendered Conflict." *Journal of Peace Research* 37.2 (2000): 51-68; ---. "Primed for Violence: The Role of Gender Inequality in Predicting Internal Conflict." *International Studies Quarterly* 49 (2005): 161-78.

- bring longer term strategic advantage of enabling them to participate more effectively in community organizations.
- Dangers of supporting projects that take practical needs without addressing strategic needs (example: income generating activities that do not incorporate accounting skill enhancement, management, and control over primary resources would deprive women of control over benefits of project)

SESSION THREE: 2:15-4:15

Title	Gender Roles, Needs, and Stereotypes
Duration	2 hours
Objective of Session	<ul style="list-style-type: none"> • Examine gender construction and bring out the way female and male roles are constructed from birth onwards. • To comparatively examine the typical lives of women and men • Enable participants to learn about their own impressions of men and women, many of which are hidden • Begin looking at gender roles and stereotypes in a non-confrontational way
Contents	To comparatively examine the typical lives of women and men
Exercises	<ul style="list-style-type: none"> • Aminata and Abdul Exercise¹⁸⁸ • “Who is the Doctor?” Brainteaser¹⁸⁹ • Stereotypes in Perception of Gender Roles Exercise¹⁹⁰
Training Materials/Tools	Ball, White board, White Board Markers, Copies of Quiz, Pens
Process	<p>Aminata and Abdul</p> <ul style="list-style-type: none"> • Explain that we are going to make up the stories of two imaginary people: Aminata and Abdul. Give a ball to someone in the group and ask the person to throw it to anyone else in the group and they should say something about Aminata. Keep ball moving quickly.

¹⁸⁸ GTZ, 17.

¹⁸⁹ GTZ, 18.

¹⁹⁰ GTZ, 18-19.

- Story should start from her birth and cover the conditions of her life, her childhood, education (if any), work, marriage, and children.
- Repeat this exercise for Abdul.
- As exercise is underway, write important elements of stories side by side on a flip chart for discussion afterwards.
- After stories have been completed, examine flip chart and compare the differences in a traditional woman and man's life in Sierra Leone. Ask why these differences occur? Ask if it would be possible for participants to imagine Abdul going through certain aspects of Aminata's life and vice versa. Why would it be possible or why not?

Stereotypes Exercise

- Give a short quiz, which each person completes individually and as quickly as possible.
- Stress that quiz is not a test of gender awareness and there are no right/wrong answers. Text intends to measure first impressions, not thought out answers.
- Discuss agreements: Why most/all saw men or women in a particular role or activity. Why don't/can't women or men perform activities/roles not ticked off in quiz?
- Bring out contradictions between certain roles and activities, where men as seen as having the role while women perform the activity (Men Tailor, Women Do the Sewing, Men are Farmers and Women Plant the vegetables, Men are Chefs and Women do the Cooking)
- Point out women's roles as a housewife sometime involve budgeting and planning, yet these roles are seek as men's activities. While men are seen as head of the family, in many societies up to 50% of households have no man present on a regular basis and women are heads

	of household. Even in a family when a man is present, women have day-to-day responsibilities for running the family.
Discussion Questions	<ul style="list-style-type: none"> • What came as a surprise to you in these two exercises? • If men do non-traditional things, does it diminish their masculinity? And women, their femininity? • What defines a man? What defines a woman?¹⁹¹

SESSION FOUR: 4:30-5:45

Title	Gender Restrictions and the Division of Labor
Duration	1 hour and fifteen minutes
Objective of Session	<ul style="list-style-type: none"> • To have an understanding of gender division of labor in the society and how the division contributes to the household economy • Map out typical daily lives and daily tasks of men and women in low-income households • Raise awareness about men and women's workloads and the multiple roles of women.
Contents	<ul style="list-style-type: none"> • Refresher on triple burden and different times of labor. • Activities carried out by women and men in a routine day • Gender roles in different activities • Changing the division of labor
Exercises	The Typical Day for a Man and Women Exercise ¹⁹²
Training Materials/Tools	Handout #, White board, White Board Markers, Flip Chart, Markers
Process	<p>The Typical Day for a Man and Women Exercise</p> <ul style="list-style-type: none"> • Form small groups amongst participants and ask each group to choose a low-income, social group they have personal knowledge of (fisherman, laborer, subsistence farmer).

¹⁹¹ UN-HABITAT, 30.

¹⁹² UN-HABITAT, 40-41; UNDP, 48-49; GTZ, 20; Ahmad 17 & 9.

	<ul style="list-style-type: none"> ● Ask group to imagine a day in the life of a wife and husband from the social group ● Use 24 hour-day chart as a model, ask groups to list tasks of husband and wife side by side on a flip chart. Urge participants to consider activities that are not considered as formal work. ● Once tasks are identified, ask group members to attach letter codes to each task, with P for productive, R for reproductive, and C for community activities. ● Return to group ● Put flipcharts on the wall and ask participants to draw out common points. Point to imbalances: <ul style="list-style-type: none"> ○ Women and men do different things over the course of the day ○ Women work longer hours ○ Women have more varied tasks (triple-role) ○ Women do work for the family ○ Men more typically work outside the home ○ Men have more leisure time ○ Women have less sleep ○ Men are more involved in decision-making. ○ Many of the activities women are involved in are not considered “work” and women’s time is thus seen as less valuable because men earn the income. Women thus have less power in the family and the community. ○ When women are involved in earning income, they generally have most of the same responsibilities within the home and community.
Discussion Questions	<ul style="list-style-type: none"> ● What does this exercise say about women and men? ● How do you define work?

	<ul style="list-style-type: none"> • Which of the activities in the lists are considered work under this definition? • What difference do you notice in the way in which women spend their day? Their spare time? • Who does the most hours of work? • Who takes the most productive, reproductive, and community service roles? • Who gets up earliest and goes to bed latest? • What are some of the consequences of the differences in the 24-hour day for women? What about with regard to health? To income? • What are some of the consequences of these differences for men? • What are some of the consequences of these differences for society?
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DAY 1 RECAP: 8:30-9:00

- Krio Song: “Are Yeri Word Oh Yesterday” “Wetin You Yeri?” where each participant is asked to recap one thing they learned the following day. Will also serve to energize all participants. (Led by Beatrice)

SESSION FIVE: 9:00-10:30

Title	Participation and Decision Making
Duration	1.5 hour
Objective of Session	<ul style="list-style-type: none"> • To see the role of women in decision making process at household and community level activities • Identify obstacles women face to full participation in decision-making • Think about strategies for creating an equal gender balance in decision making and workloads.
Contents	<ul style="list-style-type: none"> • Examining gender balance/imbalance in different spheres and decision making roles • Examining obstacles to women’s involvement in decision-making and participation

Exercises	Weighing Exercise ¹⁹³ Obstacles Exercise ¹⁹⁴
Training Materials/Tools	Copies of Handouts (2), Pens, White board, White Board Markers
Process	<p>Weighing Exercise</p> <ul style="list-style-type: none"> • Distribute handout to all participants • Split group into partners. • Ask partner groups to reflect on roles men and women play and then fill in sheet using a balance diagram to indicate whether the degree of involvement is weighted in favor of women, men, or equally balanced. <p>Obstacles Exercise</p> <ul style="list-style-type: none"> • Ask participants to examine list of possible obstructions women may face in their full participation in decision-making processes • Ask them to rank these factors in order of priority • Ask participants to reflect on issues raised in ranking activity and document common points.
Discussion Questions	<p>Ask group to refer back to categories highlighted in balance grid and ask following questions:</p> <ul style="list-style-type: none"> • Are there any ways in which an equal balance can be created between workloads and participation in decision-making for women and men? • What changes will have to take place? • Are these changes feasible?

SESSION SIX: 10:30-12

Title	Empowerment and Participation
Duration	1.5 hours
Objective of Session	<ul style="list-style-type: none"> • Highlight the importance of women's empowerment and participation • Provide a space for participants to share their

¹⁹³ GTZ, 23-26.

¹⁹⁴ GTZ, 23-26.

	experience of empowerment and disempowerment.
Contents	<ul style="list-style-type: none"> • Discuss concepts of power, disempowerment, and empowerment and how they can be put into practice. • Discuss the need to empower women and ensure their equal participation at both the project and policy level.
Exercises	Reflection Exercise ¹⁹⁵
Training Materials/Tools	White board, White Board Markers
Process	<p>Reflection Exercise</p> <ul style="list-style-type: none"> • Ask Individuals to reflect on two incidents in their lives: an incident where they themselves felt disempowered or were prevented from participating and an incident where they felt empowered and were able to participate • Divide people into groups based on who likes talking/writing/singing/dancing • Ask group participants to share common experiences and note common elements. • Each small group works out a way of presenting common themes to a larger group in a creative way (role-play, discussion, a story, a song, a dance)
Discussion Questions	<ul style="list-style-type: none"> • What are the common aspects of empowerment and participation brought out by the different presentations? List those on the flip-charts • What do you mean by power? Is it oppressive to be powerful? • Do participants feel there is a real clarity and understanding about these concepts or their organisations, if so, how do these get translated in practice? • Can external agents empower and dis-empower people? • How do these concepts relate to gender?

¹⁹⁵ GTZ, 27-28.

WORKSHOP WRAP UP: 12:00-12:45

- Return pre-workshop tests to each participant and ask participants to comment to group on what has changed in their attitudes and perceptions from the start of the workshop to the completion of the workshop. Ask them to assess what has not changed.
- Ask participants if anything surprised them over the course of the workshop.
- Ask participants what they think needs to be done after the workshop by the participants and by SNAP to ensure that participants internalize knowledge on gender and have future opportunities to advance this knowledge.

ANNEX 11: BASIC GENDER TRAINING HANDOUTS

BECAUSE I AM, I CAN. IF I WERE, I COULD

(For Male Participants)

Because I am man, I can.....	If I were a woman, I could.....

(For female participants)

Because I am a woman, I can	If I were a man, I could

KEY CONCEPTS OF GENDER HANDOUT

Sex: Universal biological characteristics that define males and females according to reproductive abilities.

Gender: Socially constructed differences between males and females and the social roles and relationships between them.

- Gender identities and constructs are learned through socialization processes and have powerful implications on the structuring of society and human interactions.
- People are born female or male, but learn to be boys and girls who grow into women and men. People are taught and learn gender activities, roles, behaviors, attitudes, and responsibilities. This makes up their gender identity.

Gender Roles: Defining the relations between women and men, gender involves analyzing the situation of women and men in relationship to each other, not in isolation. What is considered appropriate for men and women?

Productive Work: Production of goods and services for consumption and trade (farming, fishing, employment, self-employment). Women's productive work is often less visible and less valued than men's.

Reproductive Work: Care and maintenance of the household and its members. Include: Bearing and Caring for Children, food preparation, water and fuel collection, shopping, housekeeping, and family health care. Crucial for human survival, but seldom considered being "real work."

Community Work: Collective organization of social events and services, ceremonies and celebrations, community improvement activities, participation in group organizations, and local political activities. Requires significant volunteer time

Women's triple role: A means of classifying the kind of work done by women that includes the reproductive, productive, and community work they perform.

- In most communities, women do most of reproductive work and much of the productive work. The way these forms of work are valued affects the way women and men set priorities when it comes to planning.

Equality: Removal of discrimination and structural inequalities in access to resources, opportunities and services, and the promotion of equal rights

- Equality includes the recognition that women and men have different needs and priorities, but everyone should be able to realize his or her full human rights and personal potential and abilities and be able to contribute and benefit from national, political, economic, social, and cultural development.

Gender equity: Gender equity entails the provision of fairness and justice in the distribution of benefits and responsibilities between women and men. The concept recognizes that women and men have different needs and power and that these

differences should be identified and addressed in a manner that rectifies the imbalances between the sexes.

Gender Mainstreaming: Gender Mainstreaming involves assessing the implications for men, women, and other social groups, in any action, policy, program, or legislation, in all areas and at all levels.

- Mainstreaming makes the concerns and experiences of all individuals an integral dimension of the design, implementation, monitoring and evaluation (“M& E”) of all policies and programs in all political, economic, and social spheres so that all groups benefit equally. Mainstreaming is not an end to itself, but rather an approach or means to achieve the ultimate goal of equality. It is often carried out through a twin-track approach that promotes two simultaneous efforts: the concerns, needs, and interests of all social groups are integrated throughout the developmental process in all policies and projects, while specific activities explicitly aim to empower marginalized and vulnerable groups.

Importance of Gender: Inequality is a proven inhibitor to development and a spur to violence. It prevents individuals and certain social groups from benefiting equally from development.

- Sustainable development requires an understanding of both women’s and men’s roles and responsibilities within the community and their relations to each other.
- Studies have illustrated that countries characterized by high gender inequality are more likely to rely on violence in settling inter- and intra-state disputes.
- Development and lasting peace are thus intimately linked with and entirely dependent on creating deep changes in relations between social groups and balancing existing power asymmetries throughout society.

Practical and strategic gender needs

- Distinction between practical and strategic needs and the analysis of women’s triple role are part of gender planning
- Practical gender needs are the concrete and practical needs women and men have for survival and economic advancement, which do not challenge the existing sexual division of labor, legal inequalities, or other aspects of discrimination due to cultural and social practices.
- Practical needs are related to the condition of women and their present workloads and immediate needs (need for clean water supply, credit schemes, or cooking fuel). Short-term development interventions that is unlikely to change the unequal aspects of gender relations
- Strategic needs arise from the analysis of women’s subordination to men and are related to changing women’s position. May includes: equal access to decision-making power land ownership, shared responsibility with men for child rearing.

- Two categories of needs often overlap (example: Women's felt and immediate need for basic literacy and literacy skills in order to operate in local market might bring longer term strategic advantage of enabling them to participate more effectively in community organizations.
- Dangers of supporting projects that take practical needs without addressing strategic needs (example: income generating activities that do not incorporate accounting skill enhancement, management, and control over primary resources would deprive women of control over benefits of project) Gender

Gender Awareness:

- Gender awareness is an understanding that there are socially determined differences between women & men based on learned behavior, which affect their ability to access and control resources. This awareness needs to be applied through gender analysis into projects, programmes and policies.

GENDER ROLES AND ACTIVITIES QUIZ

Please tick whether you think each role or activity is done mostly by men or by women. You have 2 minutes – do not think about your answers for a long time – your first thoughts are what we want. If you don't know or can't decide, leave that one and go to the next one. There will be chance to discuss this fully after you have completed the exercise.

Roles	Women	Men
<ol style="list-style-type: none"> 1. Chef 2. Cleaner 3. Farmer 4. Nurse 5. Tailor 6. Community leader 7. Paramount Chief 8. Field Officer 9. Country Director 10. Accountant 11. Lawyer 12. Politician 13. Head of the family 14. Police 15. Guard 16. Driver 17. Journalist 18. Teacher 19. Soldier 20. Radio/TV Presenter 21. Construction Worker 22. Miner 23. Engineer 24. Fisherman 25. Housewife 		
<p>Activities</p> <ol style="list-style-type: none"> 1. Sewing 2. Carrying heavy things 3. Operating machines 4. Cooking 5. Selling 6. Basket weaving 7. Talking 8. Reading 		

9	Researching and Writing Reports		
10	Planting vegetables		
11	Harvesting rice		
12	Lighting a fire		
13	Budgeting/Managing Expenses		
14	Managing		
15	Planning		
16	Making decisions		
17	Fetching water		
18	Guarding		
19	Looking after children		
20	Cleaning		
21	Mining		
22	Building a house		
23	Making repairs		
24	Fishing		
25	Taking care of livestock		

TYPICAL DAY FOR A MAN AND WOMAN

Activity Clock Work Sheet

Social Group:		
Time	Task done by Women	Task done by Men
04:00 am		
05:00 am		
06:00 am		
07:00 am		
08:00 am		
09:00 am		
10:00 am		
11:00 am		
12:00 pm		
1:00 pm		
2:00 pm		
3:00 pm		
4:00 pm		

5:00 pm		
6:00 pm		
7:00 pm		
8:00 pm		
9:00 pm		
10:00 pm		
11:00 pm		
12:00 am		

BALANCE IN DECISION-MAKING ROLES AND PARTICIPATION

Areas of Involvement	Comments	Gender balance
Decision making: a) Finance in the home b) Education of children c) Family planning		
Contributions to: a) Health of children b) Feeding of family c) Production of food for family consumption d) Production of food for cash payment		

<p>Community discussions:</p> <p>a) Agriculture</p> <p>b) Water/sanitation</p> <p>c) School/education</p> <p>e) Any construction in the village</p>		
<p>Governance:</p> <p>a) Representation in Ministries and Parliament</p> <p>b) Involvement in Democratic Processes</p>		

OBSTACLES EXERCISE

Possible factors obstructing women's involvement in decision-making roles and participation

- Lack of formal education
- Limited involvement in community action/discussions
- Poverty
- Mal-nourishment
- Illness
- Heavy domestic workload
- Mobility requires permission from males in the household
- Religious practices/beliefs
- Tradition/Culture
- Lack of legal rights
- Lack of self-esteem/empowerment
- Previous negative experiences in leadership/participation
- Difficulty in recruiting female to decision making positions
- Child rearing responsibilities
- Lack of male acceptance
- Any other (to be specified by the participants)

ANNEX 12: TRAINING OF TRAINERS GENDER MANUAL

SNAP TOT GENDER ANALYSIS TRAINING

GOALS:

Providing all SNAP staff from all positions and all field locations with an understanding of gender and gender relations.

Illustrating practical exercises and tools that trainers can use to train others in basic gender knowledge.

Providing all staff attending training with practical knowledge on gender analysis methodologies and techniques.

Training SNAP's Gender Analysis Fieldwork team in all the necessary gender and gender analysis concepts, theories, tools, and techniques needed in carrying out the Gender Analysis.

Organize and plan Gender Analysis Fieldwork processes with Gender Analysis Fieldwork team.

SET UP:

All participants in a semi-circle around tables.

PARTICIPANTS:

SNAP staff from all offices that have been selected as trainers by SNAP's Gender Advisor.

TOT WORKSHOP SCHEDULE:

Day 1

8:00-8:30	Breakfast for Workshop Participants
8:30-9:30	Administering of Workshop Pre-Test Session One: Introduction and Ice Breakers
9:30-12:30	Session Two: What is Gender?

12:30-1:15	Lunch Break
1:15-2:15	Session Two Continued: Overview of Key Gender Concepts
2:15-4:15	Session Three: Gender Roles, Needs, and Stereotypes
4:15-4:30	Tea Break
4:30-5:45	Session Four: Gender Roles, Restrictions and the Division of Labor

Day 2

8:00-8:30	Breakfast for Workshop Participants
8:30-9:00	Day One Recap
9:00-10:30	Session Five: Participation and Decision Making
10:30-12	Session Six: Empowerment and Participation
12:00-1:30	Session Seven: Practical and Strategic Gender Needs
1:30-2:15	Lunch
2:15-2:45	Basic Training Wrap Up
2:45-3:15	Session Eight: Introduction to Gender Analysis and Overview
3:15-3:30	Tea Break
3:30-5:45	Session Nine: The Harvard Analytical Framework

Day 3

8:00-8:30	Breakfast
8:30-9:00	Day Two Recap
9:00-1:00	Session Ten: Rapid Appraisal Techniques ¹⁹⁶
1:00-1:45	Lunch
1:45-2:45	Session Eleven: Semi-Structured Interviews and Focus Groups

¹⁹⁶ Please note that the scheduling and composition of Sessions Nine through Thirteen are subject to change.

2:45-3:00	TOT General Wrap Up ¹⁹⁷
3:00-4:15	Session Twelve: Summarizing Gender Analysis Process and Defining Expectations
4:15-4:30	Tea Break
4:30-5:30	Session Thirteen: Field Work Planning Session
5:30-5:45	Training Wrap Up for Field Team

NEEDED MATERIALS:

- White Board
- White Board Markers
- Flip Charts (7)
- Projector and screen for power point presentation
- Markers
- Tape
- Index Cards
- Colored Post-Its (minimum four colors)
- Printouts of All Handouts
- Ball
- Notebook and pen for each participant.
- Breakfast (3 days), Lunch (3 days), Tea Break (3 days)
- A4 Paper for Printing of Handouts
- Staples
- Stapler

¹⁹⁷ TOT participants who are NOT participating in Gender Analysis Fieldwork will finish the training at this time. From this point on, only the Gender Analysis Field Teams will be participating in the Workshop.

WORKSHOP STRUCTURE AND METHODOLOGY

SESSION SEVEN¹⁹⁸: 12:00-1:30

Title	Practical and Strategic Gender Needs¹⁹⁹
Duration	1.5 hours
Objective of Session	<ul style="list-style-type: none"> • Discuss gender needs of women and how needs are linked. • Discuss what needs NGOs respond to and whether they are practical or strategic
Contents	<ul style="list-style-type: none"> • Reviewing concepts of practical and strategic gender needs • Discuss problems women typically face and how these problems are linked • Discuss existing and possible future interventions at SNAP to address these problems/needs. • Justify Gender Analysis, with analysis having goal of all future interventions addressing practical AND strategic needs.
Exercises	Balloon Exercise
Training Materials/Tools	Ball, White board, White Board Markers, Flip Chart, Markers
Process	<ul style="list-style-type: none"> • Divide participants into small groups and give each one a flip chart • Ask each group to draw a picture of a woman in SNAP's project area in the middle of the paper. • Close to this picture they should draw a balloon and write down one major problem affecting women in the area • Ask them to then think of more problems that result from the first problem by drawing new balloons that link together to form a chain of

¹⁹⁸ Note that the first day and a half training will consist of the Basic Gender Training and will use the Basic Gender Training Manual. The specific TOT manual will be used from Noon onwards on Day Two of the TOT Training.

¹⁹⁹ German Agency for Technical Cooperation (GTZ), "Gender Training Tool Kit," GTZ, (2003) 1998, pp. 21-22.

	<p>problems.</p> <ul style="list-style-type: none"> • When a whole chain of balloons has been created, ask each group to identify with an arrow the point where SNAP’s intervention begins and to highlight the consequences (how many other parts of the chain are impacted by this intervention). Each group puts up flip charts and returns to circle for general discussion.
Discussion	<ul style="list-style-type: none"> • What have you learned from this exercise? • What problems are being addressed by SNAP’s interventions? • Do these represent practical or strategic gender needs? • What interventions could SNAP make to address more of women’s strategic gender needs? • Development is not merely about increased productivity and welfare, but also about meeting the needs of those who are most in need and about increased participation and equality. Hence the central issue of women’s development is not enabling them to be more productive, efficient or to use their labour more effectively but it is about empowerment.²⁰⁰ Use this as a justification of gender analysis.

BASIC TRAINING WRAP UP: 2:15-2:45

- Return pre-workshop tests to each participant and ask participants to comment to group on what has changed in their attitudes and perceptions from the start of the workshop to the completion of the workshop. Ask them to assess what has not changed.
- Ask participants if anything surprised them over the course of the workshop.

²⁰⁰ GTZ, 30

- Ask participants what they think needs to be done after the workshop by the participants and by SNAP to ensure that participants internalize knowledge on gender and have future opportunities to advance this knowledge.

SESSION EIGHT: 2:45-3:15

Title	Introduction to Gender Analysis and Overview
Duration	30 Minutes
Objective of Session	<ul style="list-style-type: none"> • Explain the importance of conducting gender analyses and describe the information they can provide. • Provide an overview of the different gender analysis techniques that will be covered during the training and carried out in SNAP’s Gender Analysis.
Contents	<ul style="list-style-type: none"> • What is a Gender Analysis • Why Is It Important? • Different Types of Gender Analysis Techniques • Introduction to SNAP’s Gender Analysis
What is the Tool?	<p>Socio-economic analysis that illuminates the links between existing gender relations in society and the development problems that need to be addressed as a result of these relations²⁰¹</p> <p>Core Principles</p> <ol style="list-style-type: none"> 1) Active Agency: Involving communities and vulnerable members of communities in analyzing gender relations and gender issues and finding solutions That vulnerable people can and must be involved in finding solutions to the problems they face 2) A means, not an end. Should result in an action and improvement.

²⁰¹ World Bank “5.2.3. Gender Analysis,” in Tools for Institutional, Political and Social Analysis of Policy Reform: A Sourcebook for Development Practitioners or TIPS, World Bank, 2005, Available Online at: <http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTSOCIALDEVELOPMENT/EXTTOPPSISOU/0,,contentMDK:20589207~menuPK:1442609~pagePK:64168445~piPK:64168309~theSitePK:1424003,00.html>

	<p>3) Not a one-off event. Gender Analyses should be repeated throughout project/program stages to measure effects and impacts of interventions and assess if change has occurred.</p>
<p>What Can it Be Used For?</p>	<p>Can be used for a variety of different purposes during different stages of project/program implementation.</p> <ul style="list-style-type: none"> • Project Planning • Monitoring and Evaluation during/after an intervention <p>Also used as a means of getting community members to start thinking about gender issues and gender relations and empowering them to play a role in their own development planning.</p>
<p>What Information Does it Provide?</p>	<p>Answers the following questions:</p> <ul style="list-style-type: none"> • How will gender relations affect the achievement of sustainable results? • How will proposed results affect the relative status of men and women?
<p>Key Elements</p>	<p>Can Adopt different approaches depending on the needs of the analysis.</p> <p>This training will cover a range of approaches:</p> <ul style="list-style-type: none"> • The Harvard Analytical Approach • Rapid Appraisal Techniques • Semi-Structured Interviews and Focus Groups <p>These approaches will also be used in SNAP's Gender Analysis and will be immediately utilized to carry out fieldwork by SNAP staff who have been assigned to assist in the Gender Analysis Fieldwork.</p> <p>Also important to include a wide range of participants.</p> <ul style="list-style-type: none"> • Men & women • Elderly & Youth • Rich & Poor

	<ul style="list-style-type: none"> • Disabled & Marginalized • Range of profession • Range of education levels <p>Using a variety of approaches and groups of people in one Gender Analysis: Importance of Triangulation</p> <ul style="list-style-type: none"> • Cross-checking information for accuracy. • Looking at a problem from a number of perspectives • Importance in reaching all members of community: women, men, boys, girls, elderly, village leaders, persons with disabilities, the most vulnerable. • Using several different tools <p>SNAP’s Gender Analysis will attempt to examine/answer the following questions.</p> <ol style="list-style-type: none"> 1) How can SNAP equitably engage women and men so that they both participate and benefit from program interventions? 2) How can SNAP alleviate the triple burden that women face in balancing reproductive, productive and community work? What are the causes and consequences of women being overburdened? How can SNAP alleviate these burdens in ways that are both sustainable and within the SNAP program scope of work? 3) How do gender inequalities in decision-making authority affect economic productivity and healthy behaviors? How should SNAP address these inequalities? 4) How can the program engage both women and men in promoting gender equality, while working within its program objectives?
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SESSION NINE: 3:30-5:45

Title	Gender Analysis Techniques: The Harvard Analytical Approach ²⁰²
Duration	2 hours, 15 minutes
Objective of Session	<ul style="list-style-type: none"> • Explain the merits and processes of the Harvard Analytical Approach • Enable all TOT participants to be able to carry out the Harvard Approach in the field
Contents	<ul style="list-style-type: none"> • Go over benefits of Harvard Approach: Focuses on activity profiles, issues around access and control over resources, and project cycle analysis. • Using handout, walk staff through Harvard Approach • Practice employing Harvard Approach in the field • Discussion to ensure basic understanding.
What is the Tool?	<ul style="list-style-type: none"> • One of the best-known and widely used analytical frameworks. • A simple and practical method of mapping the work and resources of women and men in a community and highlighting key differences.
What Can it Be Used For?	<ul style="list-style-type: none"> • Collecting and analyzing data at the community and household level • As a planning and implementation tool for projects and programs • At problem identification stage of planning, before a program has been designed. • To assess the impacts a program/project has had during/after implementation.
What Information Does it Provide?	<ul style="list-style-type: none"> • Gender differences in activities (who does what and when) • Gender Differences in both access to and control over resources and benefits (what resources people use to carry out activities) • Factors that influence gender differences in activities and access to and control of resources

²⁰² World Bank, 2005.

	and benefits
Key Elements	<p>Four tools for collecting data: activity profile, access to and control profile, analysis of influencing factors, and project cycle analysis.</p> <ol style="list-style-type: none"> 1. Activity profile: Who does what, when, where, how, and how often. This leads to an analysis of the gender division of labor in productive and reproductive work within the household and community, disaggregated by sex, age, and other factors. Provides a contextual picture of the community and detailed analysis of relevant productive and reproductive roles. 2. Access and Control Profile: Who has access to and control over which resources, services, and institutions of decision-making and to which benefits from development projects and programmes. 3. Influencing Factors: Lists factors influencing activities, access, and control that constrain men's and women's participation in development. Can include: cultural beliefs, population increase, political change, and environmental degradation, or economic influences. Can be past, present, or future influences, with impact of changes over time also measured in analysis. 4. Project cycle analysis: Examining a project proposal or area of intervention in light of the above gender disaggregated data and social change. Comprises of a series of open-ended questions to the project planners relating to project identification, design, implementation, and evaluation. <ul style="list-style-type: none"> - What needs/opportunities exist for increasing women's productivity and/or production? - What needs/opportunities exist for increasing women's access to and

	control over resources?
Exercises	Harvard Analytical Approach Practice Exercise
Training Materials/Tools	Ball, White board, White Board Markers, Harvard Approach Handouts, Paper, Pens
Process	<ul style="list-style-type: none"> • Divide participants into groups of four. • In this role-playing exercise, two members of the group will be community members and two will be SNAP staff. • Ask the participants asking as SNAP staff to practice the Harvard Approach on the community members and fill out copies of the handout. • Once they have completed the exercise, ask group members to reverse roles and perform the exercise again.
Discussion	<ul style="list-style-type: none"> • Ask participants to summarize what they have learned. • Questions/comments

DAY 2 RECAP: 8:30-9:00

- Activity To Be Determined, Led by Beatrice.

SESSION TEN: 9:00-1:00

Title	Rapid Appraisal Techniques
Duration	4 hours
Objective of Session	<ul style="list-style-type: none"> • Explain the merits and processes of Rapid Appraisal Techniques • Enable all TOT participants to be able to carry out Rapid Appraisal Exercises the field
Contents	<ul style="list-style-type: none"> • What is a Rapid Appraisal? • Why Is It Important? • Different Types of Rapid Appraisals • Introduction of Several Rapid Appraisal Techniques • Practical Session

<p>What is the Tool?</p>	<p>What Is A Rapid Appraisal?²⁰³</p> <ul style="list-style-type: none"> • Designed to obtain detailed and practical information on development issues in local communities in a relatively short period of time • Designed to be a “two-way process of exploration, questioning, analysis and learning.”²⁰⁴ • Does not attempt to collect a statistically valid sample. • A lot of information is quickly revealed
<p>What Can it Be Used For?</p>	<p>Can be used in all stages of project/program implementation for different purposes.</p> <p>At least four different types of RAs with different purposes:²⁰⁵ Problem Analysis</p> <ol style="list-style-type: none"> 1) Exploratory RA: When not much information about an area and a general overview is needed. Helps to identify important issues that may warrant further study. A single study in a single village can suffice. Very simple, but not as effective due to lack of follow-up. 2) Topical RA: Looks at a particular subject and tries to get more in-depth information. Often results in recommendations for actions needed to solve a specific problem. Usually carried out in a series of sessions to get information at different times of the year or different points of program cycle. 3) Monitoring and Evaluation RA: Carried out after start of development activities to measure if activities are being effective or if changes are necessary. Usually carried out in a series of sessions to get information at

²⁰³ Food and Agriculture Organization of the United Nations (FAO), “SEAGA: Socio-Economic and Gender Analysis Field Handbook,” FAO, 2001

²⁰⁴FAO, 14.

²⁰⁵ FAO, 21.

	<p>different times of the year or different points of program cycle.</p> <p>4) Participatory Planning RA: Leads to the design and implementation of a development plan with community members. Usually requires a series of sessions over a period of months to plan the study, collect and analyze information, and design an action plan. Follow up visits also necessary.</p>
<p>What Information Does it Provide?</p>	<ul style="list-style-type: none"> • Identifies supports and constraints for development through an analysis of environmental, economic, social, and institutional patterns. • Livelihood strategies of different members of the community, and their related needs and constraints. • Learning about stakeholders’ priority problems and possible development opportunities for addressing them. • Build consensus about development priorities and action plans <p>Information yielded also depends on the Exercise (see below)</p>
<p>Key Elements</p>	<p>Two Types of Tools for collecting data: Situational Analysis & Stakeholders’ Priority for Development Analysis</p> <p><i>Situational Analysis Tools</i></p> <p>1. Gender Communication Profile:²⁰⁶ How women and men in the community exchange and give information? Examines communication methods used by women</p>

²⁰⁶ Origin Unknown, Provided by ACIDI/VOCA’s Monitoring, Evaluation and Gender Specialist, April 8, 2011

	<p>and men in the community.</p> <p>2. Daily Activity Mapping²⁰⁷: Similar to Basic Gender Training Exercise. For learning about the division of labor and labor intensity by gender. Comparisons show who works the longest houses, who concentrates on a small number of activities, who divides their time for many activities, and who has more leisure and sleep time. Can also illustrate seasonal variations.</p> <p><i>Stakeholders' Priority for Development Analysis</i></p> <p>3. Pair Ranking Exercise:²⁰⁸ Highlights how the priority problems of women and men differ, and where they overlap.</p> <p>4. Problem Analysis Chart Exercise:²⁰⁹ Looks at opportunities for development and starts action planning process. Allows for an expanded discussion for causes of problems, coping strategies, and solutions. Coping strategies are important to learn as they can be built upon for development. Can learn if efforts to address a particular problem have already been made and if they have failed or not addressed the problem completely.</p>
Exercises	<ul style="list-style-type: none"> • Gender Communication Profile Exercise • Daily Activity Clocks Exercise²¹⁰
Training Materials/Tools	White board, White Board Markers, Worksheet Handouts for Each Rapid Appraisal Technique, Paper, Pens, Flip Charts, Index cards
Process	<ul style="list-style-type: none"> • Divide participants into groups of four • In this role playing exercise, two individuals will be community members and two will be SNAP staff.

²⁰⁷ FAO, 82

²⁰⁸ FAO, 101

²⁰⁹ FAO, 109

²¹⁰ FAO, 82

	<ul style="list-style-type: none"> • Go through each Rapid Appraisal Exercise²¹¹ • Once they have completed the exercise, ask group members to reverse roles and perform the exercise again. <p>Gender Communication Profile</p> <ul style="list-style-type: none"> • Go over different communication methods and ask which gender receives and gives information (can be both) • Be sure to also record any comments made when going over each form of communication • Ask follow up questions upon completion of the exercise. <p>Daily Activity Clocks</p> <ul style="list-style-type: none"> • Ask groups to tell you about a typical day in the life of a woman or man in their community during rainy season. All groups will carry out activity for both men and women. • Plot activity on Daily Activity Clock Worksheet (see below) • Activities carried out simultaneously, such as child car and cooking, can be noted in the same spaces. • Repeat exercise for dry season. • Ask follow up questions upon completion of the exercise. <p>Pair Ranking Exercise</p> <ul style="list-style-type: none"> • Ask participants to think about their “problems.” Ask them to list six problems in any order that are most important to them. • Write 6 problems onto separate index cards • Present a pair of cards with two different problems to the group and ask them to choose the more important one.
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²¹¹ If pressed for time, it is OK to skip the Daily Clock exercise as participants will have done a similar version of this exercise the day before.

	<ul style="list-style-type: none"> • Record their choice and ask them to explain their reason • Repeat pair activity with all combinations of cards. • Count up number of times each problem was selected and rank problems based on the number of times they were selected. • Three problems selected the highest number of times are priority problems of the group. ▪ Ask follow up questions upon completion of the exercise. <p>Problem Analysis Chart²¹²</p> <ul style="list-style-type: none"> • Prepare Problem Analysis Chart on flip chart page • Write down three priority problems as identified by the group in Pair Exercise. • In second column, ask participants to describe the different causes of each of the problems. Identify which causes are common across numerous problems. • In the third column, ask participants to describe effects of the problems. Identify which effects are common across numerous problems. • Ask group to explain what they currently do to cope with their problems. List coping strategies in the fourth column. • Have group brainstorm opportunities/solutions to address each problem. List solutions in fifth column. Identify if any solutions can address more than one problem. • Ask group to brainstorm what the community itself can do to carry out solutions. List community efforts in the sixth column. Try to ascertain who/what groups in community would be responsible for these efforts.
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²¹² The FAO SEAGA methodology proposes that this be done with the entire community after presentations of results from previous sessions. However, due to time constraints, this activity will be conducted within individual focus groups.

	<ul style="list-style-type: none"> • Ask group to brainstorm what support needs they would have in executing proposed solutions. Ask them how outside sources, such as NGOs and the government, could assist them. List support needs in the seventh column. • Ask follow up questions upon completion of the exercise.
Discussion	<ul style="list-style-type: none"> • Ask participants to summarize what they have learned. • Questions/comments

SESSION ELEVEN: 1:45-2:45

Title	Semi-Structured Interviews and Focus Groups
Duration	1 hour
Objective of Session	<ul style="list-style-type: none"> • Explain the merits and processes of Semi-Structured Interviews and Focus Groups • Enable all TOT participants to be able to perform focus group discussions and interviews in the field.
Contents	<ul style="list-style-type: none"> • Go over the benefits of Semi-Structured interviews and focus groups. • Hand out copies of Gender Analysis focus group and interview questions and take questions/comments from group. • Brief practice session in facilitating interviews • Discussion to ensure basic understanding.
What is the Tool?	<ul style="list-style-type: none"> • Semi-structured session in which qualitative and open-ended questions are administered to an individual or a group.
What Can it Be Used For?	<ul style="list-style-type: none"> • Probe key issues • Follow up on information generated from tools employed during the previous fieldwork days. • Delve into issues not covered in other tools. • Yielding rich qualitative information.
What Information Does it Provide?	For the purpose of SNAP's Gender Analysis, semi-structured interviews and focus groups will be used to gain additional information on specific gender-related issues in communities.

	<p>Topics include:²¹³</p> <ul style="list-style-type: none"> • Maternal Health • Marriage • Marital Relations • Reproduction • Literacy • Access to Justice
Key Elements	<p>Importance of being a good facilitator:²¹⁴</p> <ol style="list-style-type: none"> 1. Be An Active Listener: Show interest in what people say. Listen closely and try to pick up on the direction of the discussions or detect underlying attitudes/judgments. 2. Be Observant: Pay attention to group dynamics. Make sure you are aware of who is speaking, who is not, and how various groups interact. 3. Ask Questions: Use Questions to start, focus, and deepen the learning of fieldwork participants. Use questions such as: Who? What? When? Where? How? And Why? To bring out details and bring the discussion to a deeper level. 4. Be Flexible: Be adaptable and ready to respond to the different needs of participants. 5. Be Organized: Make sure all necessary materials and logistics are planned well ahead of time. Lack of organization can waste time and cause people to become frustrated. 6. Be Knowledgeable, But Clear: Communicate clearly. Make simple statements and ask focused questions. Speak in plain language that any community member of any level, background, or

²¹³ Meyers, Lisabeth, “Risk and Vulnerability Report for Gender, Equality, and HIV and AIDS,” Sierra Leone: Concern Worldwide, October 2010.

²¹⁴ FAO, 31

	<p>education can understand.</p> <p>7. Be Assertive, But Not Controlling: Try to be aware when it is appropriate to intervene and when it is appropriate to stay quiet. Provide guidance when the tasks are unclear or when the discussions start to lose focus.</p> <p>8. Be Inclusive: Try to create an environment in which everyone feels they have the chance to participate. If someone is quiet and not participating, ask a question directed at them, but be careful not to embarrass them or make them feel uncomfortable.</p>
Exercises	Semi-Structured Interview Exercise
Training Materials/Tools	“How to Be a Good Facilitator” Handout, “Semi-Structured Interview Questions on Gender Issues” and “Semi-Structured Focus Group Questions on Gender Issues” Handout, notebooks, pens.
Process	<ul style="list-style-type: none"> • Give handouts on interview and focus group questions to participants and ask them to look the questions over. • Ask if there is anything participants feel should be added. • Divide participants into pairs. • Ask each pair to conduct a ten-minute, semi-structured interview with their partner and use one topic in the Interview question handout to guide them. • Once they have completed the exercise, ask partners to reverse roles and perform the exercise again.
Discussion	<ul style="list-style-type: none"> • Questions/comments

SESSION TWELVE: 3:00-4:15

Title	Summarizing Gender Analysis Process and Defining Expectations
Duration	1 hour fifteen minutes

Objective of Session	<ul style="list-style-type: none"> • Review Gender Analysis Process and Methodology • Define Expectations on what is expected of Gender Analysis field team in performing and reporting on field work.
Contents	PowerPoint Presentation
Exercises	N/A
Training Materials/Tools	PowerPoint Presentation, Screen, Projector, Handout
Process	See PowerPoint Presentation
Discussion	<ul style="list-style-type: none"> • Questions/Comments • Main discussion will be saved for Session Thirteen: On Fieldwork Planning

ANNEX 13: HANDOUT ON PRACTICAL AND STRATEGIC GENDER NEEDS

PRACTICAL AND STRATEGIC GENDER NEEDS

In many societies men and women have traditionally different culturally constructed, roles and responsibilities, they also have different needs; practical and strategic. Practical needs are to do with what people need to carry out their current roles more easily. By contrast women's strategic needs are concerned with changing their position and status.

Practical Gender Needs	Strategic Gender Needs
<p>Pertain to day to day living conditions of women</p> <p>Do not question existing division of labour</p> <p>Incremental (marginal increase in gain/benefits)</p> <p>Short term</p> <p>Vary with economic condition</p>	<p>Pertain to the position of women vis-à-vis men</p> <p>Seek to transform the existing division of labour</p> <p>Long term</p> <p>Common for most women</p>
Examples	Examples
<p>Providing water sources</p>	<p>Sharing of housework</p>

Access to fuel	Women and men in non-traditional tasks
Access to fodder/seedlings	improved legal status over land ownership
Access to sanitation facilities	Equal representation and participation of poor women in decision making roles.
Access to child care facilities	Improved education opportunities
Paid work	Women possessing leadership skills

ANNEX 14: FACILITATION SKILLS HANDOUT

HOW TO BE A GOOD FACILITATOR

1. Be An Active Listener

Show interest in what people say. Listen closely and try to pick up on the direction of the discussions or detect underlying attitudes/judgments.

2. Be Observant

Pay attention to group dynamics. Make sure you are aware of who is speaking, who is not, and how various groups interact.

3. Ask Questions

Use Questions to start, focus, and deepen the learning of fieldwork participants. Use questions such as: Who? What? When? Where? How? And Why? To bring out details and bring the discussion to a deeper level.

4. Be Flexible

Be adaptable and ready to respond to the different needs of participants.

5. Be Organized

Make sure all necessary materials and logistics are planned well ahead of time. Lack of organization can waste time and cause people to become frustrated.

6. Be Knowledgeable, But Clear

Communicate clearly. Make simple statements and ask focused questions. Speak in plain language that any community member of any level, background, or education can understand.

7. Be Assertive, But Not Controlling

Try to be aware when it is appropriate to intervene and when it is appropriate to stay quiet. Provide guidance when the tasks are unclear or when the discussions start to lose focus.

8. Be Inclusive

Try to create an environment in which everyone feels they have the chance to participate. If someone is quiet and not participating, ask a question directed at them, but be careful not to embarrass them or make them feel uncomfortable.

ANNEX 15: GENDER ANALYSIS METHODOLOGY GUIDE HANDOUT

GENDER ANALYSIS METHODOLOGY GUIDE

What is a Gender Analysis?

Socio-economic analysis that illuminates the links between existing gender relations in society and the development problems that need to be addressed as a result of these relations

- Can be used for a variety of different purposes during different stages of project/program implementation.
- A means of getting community members to start thinking about gender issues and gender relations and empowering them to play a role in development planning.

Snap's Gender Analysis will examine the following questions:

- 1) How can SNAP equitably engage women and men so that they both participate and benefit from program interventions?
- 2) How can SNAP alleviate the triple burden that women face in balancing reproductive, productive and community work? What are the causes and consequences of women being overburdened? How can SNAP alleviate these burdens in ways that are both sustainable and within the SNAP program scope of work?
- 3) How do gender inequalities in decision-making authority affect economic productivity and healthy behaviors? How should SNAP address these inequalities?
- 4) How can the program engage both women and men in promoting gender equality, while working within its program objectives?

Gender Analysis Processes & Methodology

Three Gender Analysis Approaches, Three to Four Analysis Days in Each Community, Two Communities per District

1. DAY ONE: The Harvard Analytical Approach
2. DAY TWO: Situational Analysis Rapid Assessments & Stakeholders' Priorities for Development Rapid Assessments
3. DAY THREE: Semi-structured Interviews & Focus Groups on Specific Gender Issues
4. DAY FOUR: Optional, if more time needed in completing exercises.

Participants & Processes

- Field teams will consist of four members and will receive support from the SNAP Gender Officer, the Gender Analysis Consultant, and District Operation Managers
- Gender Analysis will be carried out in two communities per district (For Makeni Team: One community in Bombali, one community in Tonkolili)
- Focus group and interview participants should be from **Mother Care Groups** and **Farmer Field School Groups**

- FOUR Types of Focus Groups for each day, separated by gender and age (FG for adult women, adult men, mixed elderly, mixed youth)
- 6-10 people per focus group
- Focus groups used for the Harvard Analytical Approach, Rapid Appraisals, and Semi-Structured Gender Questions
- Two field team members per focus group with one recording and the other facilitating (can mix up responsibilities)
- If a woman present on field team, she MUST facilitate Women Adult FG
- Participants should be the same each day
- Interview participants (Day Three) Should be different from focus group participants

Needed Materials

Per Each Focus Group Pair:

- Notebook
- Pens
- Printed copies of each Gender Analysis Tool Handout
- Semi-Structured Interview or Focus Group Questions
- Flip Chart (All Tools/Exercises)
- Markers (3 Colors) (All Tools/Exercises)

The Harvard Analytical Approach

- Four focus groups
- District Operation Managers on hand to help with first day of facilitating Harvard Approaches
- Three components: Activity Profile, Access and Control Profile, Influencing Factors Worksheet
- Design/identification Project Cycle Questions to be answered by field teams and included in reports

Rapid Assessment Tools

- Four focus groups
- Situational Analysis: Gender Communication Profile, Daily Activity Clocks
- Stakeholders' Priorities for Development Analysis: Pairs Ranking, Problem Analysis Chart
- Ask/record follow up questions for each exercise

Gender Issues Focus Groups/Interviews

- Explores Nuances of Gender Issues, examines coping strategies, success of coping strategies, and potential for intervention by community and outside efforts.
- 4 one-on-one interviews (two men/two women -> a male and female community leader and a male from the farmer field school and female from Mother Care Group not included in focus groups)

- 4 focus groups – (Same groups used in previous tools)
- If there is a female field team member, she will be responsible for 2 female interviews and 1 female focus group

Fieldwork Advice

Each Day of Fieldwork

- Use Work plan and tools to organize team members
- Decide what team member does what
- Organize participants
- Information collection using tools
- Careful documentation
- Preliminary Analyses
- Daily Review: Work plan, Information, teamwork, participation, logistics
- Prepare for the next day.

Before Each Session

1. Make sure Gender Analysis Tool charts are put onto multiple pages of flip chart prior to fieldwork sessions
2. Make sure responsibilities are allocated (division of pairs, individual doing the facilitating, individual doing the recording)
3. Make sure each team has all its required materials

At The Start of Each Session

4. Introductions
2. Jot down group dynamics (# participants, number of women/men, and any other interesting dynamics)
3. Explain what a Gender Analysis is and why it's important
4. Anonymity and importance of speaking honestly
5. Begin exercises

Recording Data

- Write legibly and clearly
- Capture as much information as possible.
- Copy your flip chart tables from FGs onto your tool handouts at the end of each FG or the end of each day.
- Take notes about group/participant dynamics (including who is participating and who is not) and side comments people may make.
- Note number of participants for each focus group session, dates of session, and location (Village)
- Try to get one or two complete quotations from each session (quote anonymously only noting age and location)

After Fieldwork

It is very important that all fieldwork is properly documented and recorded to assist Consultant in drafting analysis report.

All fieldwork participants should work on analysis and report writing throughout the field work process

1. Type up notes
2. Be sure to indicate dates, locations, number of participants and gender of participants)
3. Include a conclusion of key points for each analysis stage
4. Follow below framework on reporting structure in writing report.
- 5. Send Electronic Copy of report to Lisabethm@gmail.com by NOON, July 18**

Reporting Structure

1. Introduction
 - a. Methodology: Communities & Chiefdoms included, dates of research, who did what on the field team
 - b. Basic Observations
 - c. Challenges/Constraints
2. Community 1
 - a. Harvard Approach
 - i. Activity Profile
 1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Profile
 - ii. Access and Control over Resources/Benefits Profile
 1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Profile
 - iii. Influencing Factors Profile
 1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Profile
 - b. Rapid Appraisal Tools
 - i. Communication Profile
 1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Exercise
 - ii. Daily Activity Chart Exercise

1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Exercise
 - iii. Problem Pair Ranking Exercise
 1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Exercise
 - iv. Problem Analysis Exercise
 1. Women Adult FG
 2. Male Adult FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Overall Conclusions from Exercise
 - v. Semi-Structured Focus Groups and Interviews on Gender Issues
 1. Female FG
 2. Male FG
 3. Mixed Elderly FG
 4. Mixed Youth FG
 5. Female Interview #1 (Community Leader)
 6. Female Interview #2 (Mother Care Group Member)
 7. Male Interview #1 (Community Leader)
 8. Male Interview #2 (Farmer Field School Member)
3. Community 2
 - a. Same Reporting framework as Community 1
 4. Conclusion
 - a. Draw conclusions using each of the four Gender Analysis Questions (see above) and make a team assessment.
 - b. Answer all four questions using evidence and data gathered from the analysis.
 - c. Make conclusions of anything else that struck you.

******* Please contact Beatrice or the Gender Analysis Consultant, Lis Meyers, with any questions or comments. *******

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