

Women's Integrated Legal Literacy (WILL) Project Impact Survey January 2001

Written by Vyacheslav V. Suricov
Translated by Sheila Scott

I. DATA ON RESPONDENTS

Geographic Representation

The impact survey was administered to 171 people who had participated in WILL training seminars in 2000. The survey was carried out in 5 regions of the Republic of Uzbekistan: the Autonomous Republic of Karakalpakstan (28 respondents), the Bukhara oblast (35), the Kashkadarya oblast (36), the Namangan oblast (36) and the Fergana oblast (36). In addition, 34 WILL trainers from 10 regions were surveyed. For the remainder of this report, the analyses given are based on responses of the *trainees only*. Those cases where the trainers' responses were analyzed will be specially noted.

Place of Residence

The respondents live in towns of various sizes: oblast capitals – 41.5% (over 100,000 inhabitants); district cities – 22.2% (pop. 5,000 – 100,000); and villages – 36.3% (less than 5,000).

Demographic Characteristics: Age, Sex, Occupation, Nationality

The breakdown of respondents by age groups is as follows: from age 14 to 19 years old (25.1%); from 20 to 39 (41.5%); and 40 and older (33.3%). Of the 171 people surveyed, 84.2% were women and 15.8% were men (see Figure 1).

Figure 1: Respondents by Sex

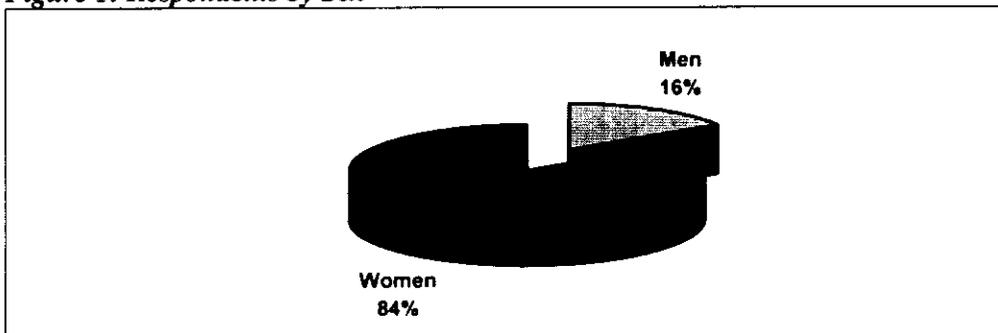
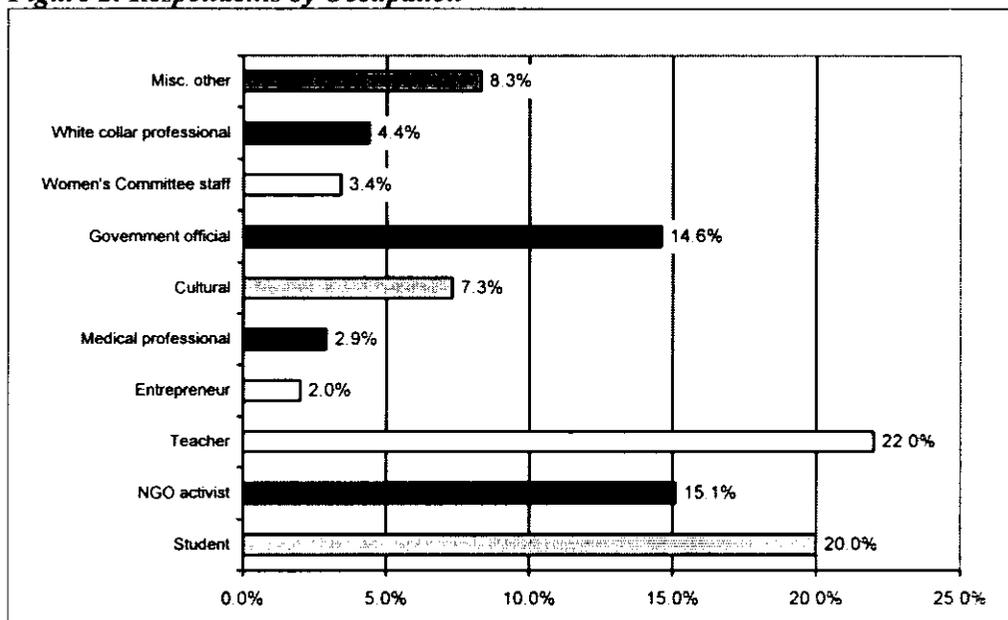


Figure 2 details how respondents reported their primary occupation.

Figure 2: Respondents by Occupation

By nationality, respondents self-identified as follows: Uzbek – 80.1%; Karakalpak – 8.8%; Kazak – 4.7%; Tatar – 2.3%; Russian – 1.2%; others – 3.0%

II. MAIN FINDINGS

The findings are presented according to the corresponding questions from the questionnaire, which is attached for easy reference.

Question 1: Do Equal Rights Exist?

A large portion of the training participants, both men and women, believe that women and girls have equal rights and enjoy access to diverse opportunities in their daily lives on par with men and boys. Men expressed this opinion most unequivocally – more than 70% of the male training participants claim that equal rights exist. It can be supposed that respondents are inclined to give a positive answer to this question when they have in mind formal rights and access.

Question 3: Barriers to Equal Rights

When the question concerned the existence (or absence) of concrete obstacles that prevent women and girls from participating equally in all spheres of life in Uzbekistan, respondents tended to evaluate the situation in a more realistic manner. Only 2.9% of all training participants surveyed said that they believe there are no obstacles to equal participation of women in public life. The remaining 97.1% noted the existence of several factors which prevent women from realizing their potential in all sectors of life in Uzbekistan on a level equal with men. The following factors were most often cited:

- Childbearing and childrearing responsibilities (by 40.9% of all trainees)

- ❑ Lack of economic opportunities (38.6%)
- ❑ Lack of legal literacy and knowledge of gender issues among women and girls (37.4%)
- ❑ Personal status/position within the family (36.3%)

Furthermore, the following results are worthy of note:

- ❑ Lack of economic opportunities were more often cited by women trainees aged 20 to 40 (53.2%)
- ❑ Individual status within the family was more often cited as an obstacle to equality by girls and women under age 20 (48.5%) and women living in villages (48.4%)
- ❑ 60% of male respondents under age 20 also cited applied religious beliefs in everyday life as an obstacle
- ❑ a very small number of respondents (5.8%) referred to formal religious laws
- ❑ Only a small number of trainees (11.1%) mentioned the lack of laws establishing and protecting equality for women and men as an obstacle to women's equal participation in society; interestingly, many of those who did cite this as a factor also indicated a lack of awareness of existing mechanisms guaranteeing equal rights for women and men (18.9%)

In contrast to the training participants, the WILL trainers surveyed found the following factors to be the most significant:

- ❑ Absence of or lack of access to education and training (61.8%)
- ❑ Low self-esteem and self-respect (73.5%)
- ❑ Socially accepted gender roles (stereotypes) for women and men (64.7%)
- ❑ Lack of legal literacy and knowledge of gender issues in society in general (76.5%)

Question 2: Public vs. Private Sphere Rights

A majority of trainees (77.8%) and trainers (82.4%) recognized a difference in the rights of women and girls in the public sphere, on the one hand, and in the private sphere, on the other.¹ Respondents offered various explanations for this, which were in some cases diametrically opposed. For example:

"Rights are more often violated in the public sphere than in the private. Men participate more in public life, but in the private sphere men and women participate identically."

"Women have equal rights with men, although they are not always observed. In personal life, these rights are more often violated, than in public life."

Overall, in their comments respondents more often reported that women's rights are more violated in private and family life. For example:

"It is easier for a woman to claim her social rights than her rights within the family."

¹ It should be noted that Question 2 ("Are women's and girls' rights different in the public vs. private spheres?") was not understood in the same way by all respondents. Some interpreted it to mean different rights in the public vs. private spheres, others compared the rights of women vs. girls and still others commented on different rights enjoyed by women vs. men.

“Within the family, a woman’s rights are, as is commonly known, restricted.”

Respondents gave different reasons for violations of women’s rights in the private (family) sphere, but in the majority of cases they referred to abstract concepts such as “traditions” and “mentality.”

Among the 22% of respondents who consider that women’s rights are equal in both the public and private spheres, most explained their position by referring to documents that provide for equal rights or on the declared equality of rights:

“The Constitution of the Republic of Uzbekistan defines them as such.”

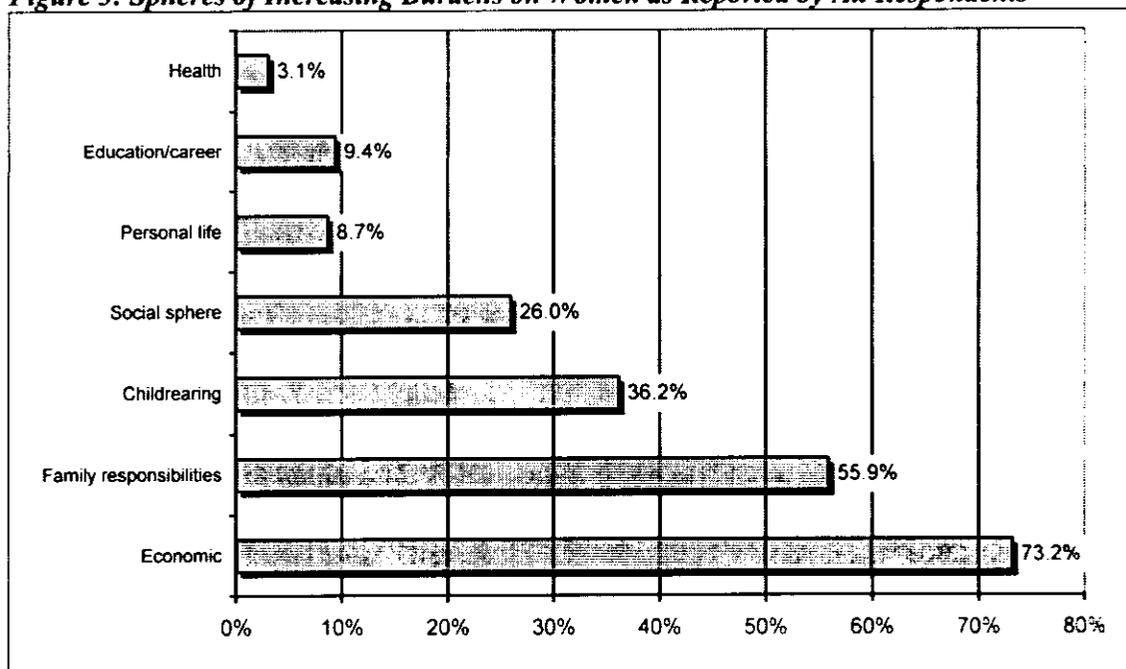
“Rights are protected by law.”

Questions 4 and 5: Increasing Burdens on Women

The overwhelming majority of the training participants, both women and men (88.2% and 81.5%, respectively) and 100% of the trainers noted that burdens on women (work load and responsibilities) have increased in the past 10 years (see Figure 3). A particularly high percentage of respondents who held this view were from the Kashkadarya and Bukhara oblasts (97.2% and 91.4%, respectively). According to *female* respondents, women’s burdens were reported to have increased in the following spheres:

- ❑ Economic sphere (work outside the home, entrepreneurship, need for additional household income) - 70.8% of those noting an increased work load
- ❑ Family life (increased responsibilities within the family, more housework, allocation of the family budget) – 60.2%
- ❑ Childrearing (basic child care, raising and educating children, getting them started in life) – 42.2%

Figure 3: Spheres of Increasing Burdens on Women as Reported by All Respondents



Further analysis of survey responses to this question revealed the following:

- The percentage of women respondents citing increased economic burdens on women was particularly high among women living in large cities (83.3%) as well as among women and girls under age 20
- Increased family burdens on women were noted almost equally often by both by women respondents with children and those without (56.3% vs. 55.3%, respectively)
- The percentage of women respondents citing increased family burdens on women was especially high among those living in small towns (70.0%) and relatively low among those living in villages (41.9%)
- The percentage of women respondents citing increased childrearing burdens on women was especially high among those living in small towns (46.7%) and relatively low among those living in oblast capitals (29.6%)
- Increased burdens in the public sphere was most often noted by women between age 20 and 39 (34.5%)
- A relatively high percentage of women respondents citing increased burdens on women in private life were residents of oblast capitals (13.0%)
- A relatively high percentage of women respondents citing increased burdens on women in terms of obtaining education or a profession were residents of villages (14.0%)

Of those male respondents who also noted that burdens on women have increased in the past 10 years, 63.6% pointed to family life and 63.6% cited the economic sphere.

Questions 6 and 7: Familiarity with Rights Protection Mechanisms

Over three fourths of the WILL training participants surveyed (78.4%) responded that they were aware of local and international mechanisms that establish equal rights for women and men and/or protect women's and girls' rights in Uzbekistan. Women and girls under age 20 were least likely to reply affirmatively (63.6%), while women aged 20 – 39 and 40- 60 were more likely to do so (82.3% and 83.7%, respectively). And men between 20 and 39 years old were the most likely to reply that they were aware of such mechanisms (88.9%).

When asked to name specific mechanisms that protect women's human and civil rights, the most often cited were: various national documents (42.1%); national government structures and organizations (38.6%); various levels of the Uzbek Women's Committee (32.2%); and various international women's rights documents (31.0%). Fewer respondents named national or local NGOs (17.5%) or international organizations (16.4%). Less than 20% of respondents failed to name one mechanism of which they were aware.

More specifically:

- Respondents living in district cities significantly more often referred to national government structures (60.5%) and the Uzbek Women's Committee (44.7%) among mechanisms to protect women's rights

- Male respondents more often named international documents (37.0% vs. 29.9% of women) but less often could cite international organizations (11.1% vs. 17.4% of women) or NGOs (7.4% vs. 19.4% of women) that protect women's rights
- Respondents with children were significantly more likely to name the Uzbek Women's Committee (40.6%), makhalla women's committees (24.5%) and NGOs (20.8%) than those without children (18.5%, 10.8% and 12.3%, respectively). A similar correlation was observed along age lines for women – the older a female respondent, the more likely she was to name the Uzbek Women's Committee, makhalla women's committees or national government structures and organizations
- Women and girls under 20 (39.4%) and men aged 20 to 39 (44.4%) were more aware of international documents that establish women's rights

The trainers surveyed much more frequently cited international documents (94.1%), international organizations (35.3%) and national documents (79.4%) as mechanisms that protect women's human and civil rights.

Questions 8 and 9: Religion and Rights

A full 93% of those surveyed mentioned Islam as their religious affiliation; the remaining 7% were Christian, Zoroastrian or gave no affiliation. When asked whether their religion supported women's rights and gender equality, only 13.5% of the training participants surveyed circled "no." Of the affirmative replies, 51.5% indicated "yes" and 35.1% said "yes and no." In fact, men more often cited the existence of such supportive religious norms (63.0% vs. 49.3% of female respondents).

In terms of examples given by respondents, many referred to the extolled role of the mother in Islam. Most of the examples given to support this were cited from the Hadiths:

"The Hadiths show just how majestic mothers are."

"With one hand she keeps the peace, with the other she rocks the cradle."

"If your mother and father both call you, first respond to your mother."

"First greet your mother, and again, and again, and then your father."

"Heaven lies at the feet of a mother."²

Other respondents gave examples from the shariat:

"Shariat defends and respects women's economic rights."

"During the wedding, a woman gets 'makhr,' or her share of the property."

"Adultery is a sin for men as well as women."

"Girls cannot be given in marriage before reaching the age of majority."

"In the religious 'nikokh' (prayer which is read during a wedding) a husband and wife are equal partners."

"In Islam both women as well as men have the right to education."

"Women, according to Islam, have the right to 'malak' (divorce)."

Many respondents who replied either "no" or "yes and no" expressed a differing opinion:

² More than 20% of those who listed a religious norm in support of gender equality gave this quote from the Hadis as an example.

“According to Islam, a woman is worth less than a man in the family.”
“Islam doesn’t support women’s rights, much less gender equality.”
“Islam doesn’t provide for equal social rights for women, but there are norms regarding respect for women.”

Question 10: Addressing Rights Violations

In question 10, respondents were presented with 3 scenarios in which a woman’s rights had been violated.

The first was a case of domestic violence, and less than 10% of the training participants surveyed were unable to name an institution or organization to which they (or a female acquaintance) could turn in such a situation. The remainder suggested various places which offer assistance to victims of violence at the hands of a husband or other family member. Most often, these suggestions included: makhalla committees (43.9%); court (40.4%); the Uzbek Women’s Committee (17.5%); and the police or other criminal justice organs (17.5%).

The number of women and girls under age 20 who replied that they would turn to a makhalla committee in such a situation was relatively small – 15.2%. (In contrast, 61.3% of women aged 20 to 39 felt that course of action would be effective.) At the same time, women and girls under 20 were more likely to cite NGOs as a source of assistance for victims of violence.

The majority of training participants surveyed were also able to name the types of documentation that would be required when reporting a domestic violence case to the institution they had indicated. For example, 17.0% of respondents cited a medical certificate from a court-approved forensic doctor; 14.6% mentioned a petition to the court; 12.9% gave examples of other written complaints to administrative agencies of the criminal justice system; and 12.3% referred to a request to the makhalla committee.

The second scenario posed in the questionnaire concerned the violation of a woman’s rights after her unregistered marriage (i.e. created by a religious ceremony without the required civil procedure) fell apart. In this case, less than 15% of the training participants surveyed were unable to name an institution or organization to which they (or a female acquaintance) could turn in such a situation. The remainder suggested various places that could offer help, most often the courts (56.7%), various administrative government agencies (23.4%) and the Uzbek Women’s Committee (8.2%).

Despite the fact that the proposed scenario clearly stated that the workers of the victim’s makhalla had refused to recognize her unregistered marriage and were demanding that she move back in with her parents, 11.1% of respondents still suggested turning to the makhalla committee and neighbors in the makhalla as an effective means of resolving the given problem.

As with the first scenario, the majority of training participants surveyed were able to name the types of documentation that would be useful when reporting such a case to the institution they had indicated. For example, 29.2% cited birth certificates of the couple's children; 18.1% suggested witness statements; and 17.0% mentioned a court petition.

The last scenario involved violation of a woman's economic rights. In this instance, 11.1% of the training participants surveyed were unable to name an institution or organization to which they (or a female acquaintance) could turn in such a situation. The remainder made various suggestions, most often the courts (33.9%), trade union (29.2%) and employment supervisor (25.7%).

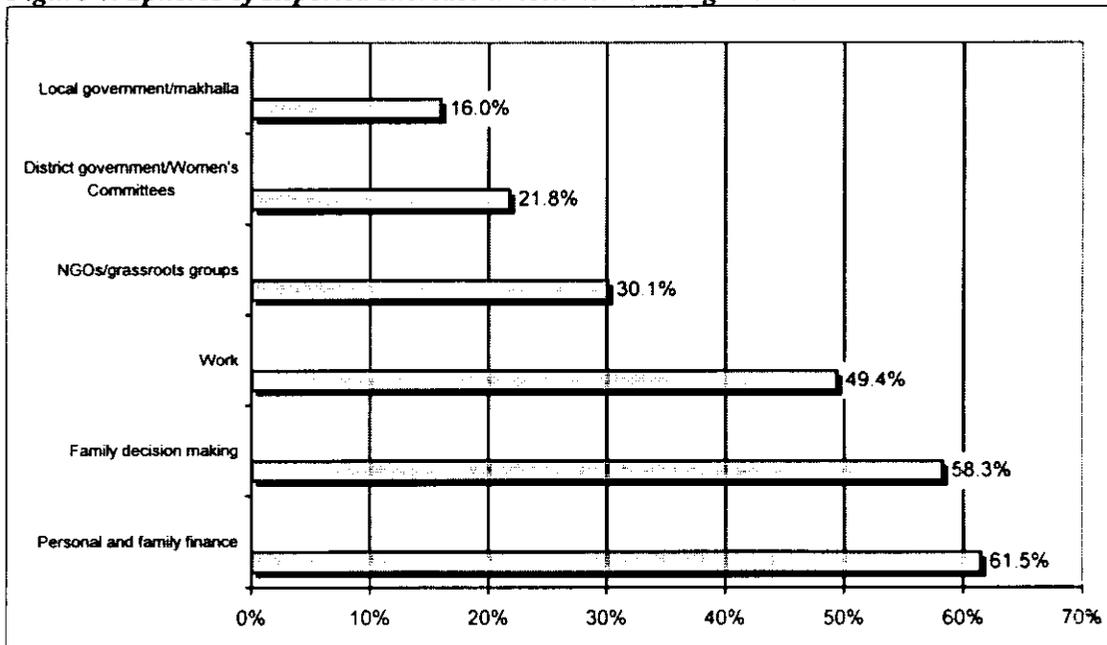
Less than half of the respondents were able to name the types of documentation that would be useful when reporting such a case to the institution they had indicated. The most common examples were a letter from an employer (14.0%), a court petition (9.4%) and appeals to various administrative government agencies (10.5%).

Questions 11 and 12: Increasing Activism Among Women

Over 90% of those surveyed reported that they are more actively involved in making key decisions since their participation in the WILL training seminar (see Figure 4). This was particularly true of respondents from the Bukhara (94.3%), Kashkadarya (94.4%) and Namangan (94.4%) oblasts and those who live in district cities (97.4%). Of the decision making spheres in which they noted an increase, the following were most prominent:

- Personal and family finance, including time management and allocation of household work – 61.5% of those who reported an increase
- Activity level and recognition as a leader within the family – 58.3%

Figure 4: Spheres of Reported Increase in Activism Among Women



- ❑ Activity level and recognition as a leader at work – 49.4%
- ❑ Participation in civic initiatives e.g. NGO work – 30.1%
- ❑ Activity level and recognition as a leader by city government (via women’s committee, hokimiyat, business or NGO) – 21.8%
- ❑ Activity level and recognition as a leader by local government (via informal or formal work in makhallas) – 16.0%

Analysis of the responses revealed some interesting differences along demographic lines:

- ❑ A particularly high percentage of respondents who reported increased participation in civic initiatives were from the Fergana (43.3%) and Kashkadarya (38.2%) oblasts
- ❑ While women from oblast capitals (36.5%) and villages (30.4%) were more likely to report increased participation in civic initiatives than those from district cities (18.8%), those from district cities were the most likely to report increased activity at the city government level (29.7%)
- ❑ Increased activity at the local government level was more often noted by women from villages (19.6%) than in oblast capitals (14.3%) or district cities (13.5%)
- ❑ Women older than 40 reported more noticeable increases in their decision making activity in the different categories than younger women (see Table 1)

<i>Age</i>	<i>Family finance</i>	<i>Leadership in family</i>	<i>Leadership at work</i>	<i>Local gov’t level</i>	<i>City gov’t level</i>
14-19 years	46.9%	37.5%	34.4%	3.1%	6.3%
20-39 years	63.8%	63.8%	46.6%	15.5%	20.7%
40-60 years	73.2%	70.7%	73.2%	29.3%	36.6%

Table 1: Spheres of Reported Increase in Activism, by Age of Respondent

Question 13: Stimulus to Activism

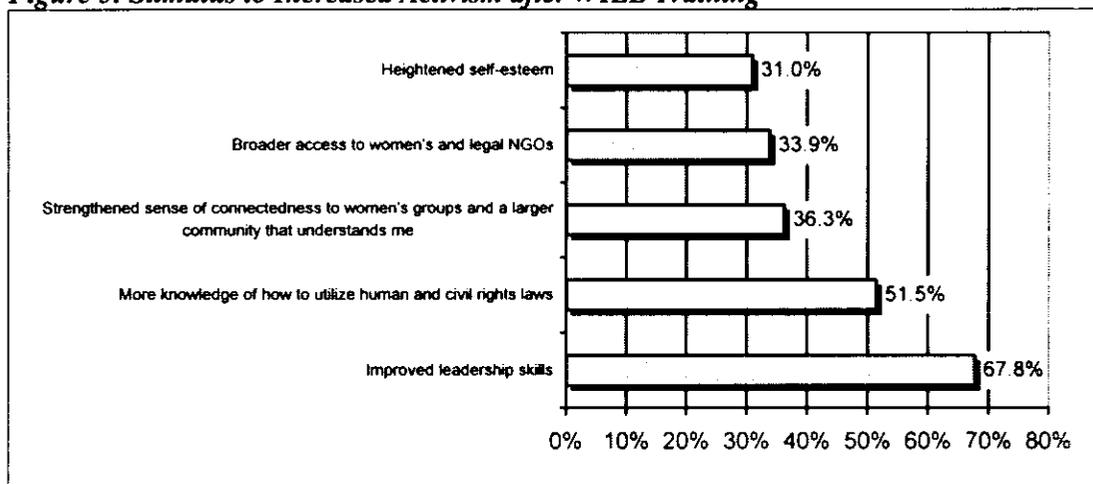
Respondents were asked to what they attributed changes in their activity level and ability to effect changes in gender roles (see Figure 5). Of the 8 choices offered, most replied:

- ❑ Improved leadership capabilities as a result of honing their communication, conflict resolution and gender analysis skills – 67.8%
- ❑ Greater knowledge and improved understanding of how to utilize human and civil rights laws – 51.5%
- ❑ A sense of connectedness to women’s NGOs and a larger community that understands who I am – 36.3%
- ❑ Greater access to a network of women’s and legal NGOs – 33.9%
- ❑ Improved self-esteem – 31.0%

Questions 14 and 15: Sense of Self-Efficacy

An absolute majority of respondents (93.0%) replied affirmatively to the question “Are you able to foster equal rights and opportunities for women and men through your actions?” The largest share of those who expressed doubt in their ability to do so were from Karakalpakstan (14.3%). And of the different age groups, 100% of women and girls under 20 chose “yes” (see Table 2).

Figure 5: Stimulus to Increased Activism after WILL Training



When then asked how they do this, the majority of those surveyed replied “As an individual within my family” (86.2%) thus choosing the primary level of social interaction. The next level they indicated was the makhalla – 36.9% of respondents choose this response. Overall this pattern of differentiated levels at which they felt they could exert some influence was true for respondents of all demographic groups.

Question 16: Application of Knowledge and Skills from Training

The analysis of survey data revealed a high level of applicability of the legal knowledge obtained by respondents at the WILL training seminars. When asked if they had used the information and skills from the training to either defend their own rights or those of

Table 2: Are You Able to Foster Equal Rights for Women and Men?

	Yes	No	Total
All Respondents, total	193	12	205
<i>All Respondents, %</i>	94,1%	5,9%	100,0%
All Training Participants, total	159	12	171
<i>All Training Participants, %</i>	93,0%	7,0%	100,0%
<i>Karakalpakstan</i>	85,7%	14,3%	100,0%
<i>Fergana</i>	91,7%	8,3%	100,0%
<i>Namangan</i>	94,4%	5,6%	100,0%
<i>Kashkadarya</i>	97,2%	2,8%	100,0%
<i>Bukhara</i>	94,3%	5,7%	100,0%
<i>Oblast capital (pop. >100,000)</i>	93,0%	7,0%	100,0%
<i>City (5,000 – 100,000)</i>	92,1%	7,9%	100,0%
<i>Village</i>	93,5%	6,5%	100,0%
Women, total	136	8	144
<i>Women, %</i>	94,4%	5,6%	100,0%
<i>Under age 20</i>	100,0%		100,0%
<i>Age 20 - 39</i>	90,3%	9,7%	100,0%
<i>Age 40 and above</i>	95,9%	4,1%	100,0%
Men, total	23	4	27
<i>Men, %</i>	85,2%	14,8%	100,0%
<i>Under age 20</i>	80,0%	20,0%	100,0%
<i>Age 20 - 39</i>	88,9%	11,1%	100,0%
<i>Age 40 and above</i>	87,5%	12,5%	100,0%

another woman or girl, almost all responded affirmatively (97.7%). The most interesting variation in responses occurred by place of residence. All respondents from rural areas reported utilizing the knowledge and skills from the training (100%), while the rate was somewhat less among those in oblast capitals (97.2%) and district cities (94.7%).

When the responses were correlated with sex and age, the data showed that the older a woman was the *more* likely she was to report having used the knowledge and skills imparted at the training, whereas the opposite was true for male respondents. Among men, the older the respondent the *less* likely he was to report using the new information.

Question 17: Sources of Information on Women's Rights

Based on the data received during the survey, it seems that the main sources of information on women's rights and gender issues for respondents are (in order of importance): newspapers; TV; and Winrock International's WILL project.

More specifically, respondents most often reported receiving such information through written media (58.0%). This was most characteristic of women over age 20. By region, it was more true for those from Karakalpakstan (78.6%) and district cities (68.4%). The next most often cited source of information (54.1%) for respondents was TV. In general the nuances among respondents on this source resemble those for newspapers. The third most common source of information on women's rights and gender issues was Winrock International (38.5%). The number of women reporting receiving information from Winrock was significantly higher than the number of men who did so (41.0% vs. 14.8%, respectively). And residents of Karakalpakstan were most likely to cite Winrock as a source (57.1%), whereas very few from the Bukhara oblast did so (2.9%).

In addition to the top three sources described above, respondents named many other sources of such information:

- Uzbek Women's Committee – 33.9%
- Local NGOs – 32.2%
- Radio – 26.8%
- Informal meetings – 23.4%
- Counterpart International – 8.2%
- Open Society Institute/Uzbekistan – 5.3%

Question 18: Participation in non-WILL Training Seminars

Many of the participants of WILL training seminars surveyed indicated that they had also participated in training programs of other organizations. Most frequently mentioned was Counterpart International (11.1%), particularly among residents of the Bukhara oblast (17.1%) and Karakalpakstan (14.3%) and more often by women over age 40. Few rural residents indicated they had been at a Counterpart seminar (9.7%). Another 10.5% of respondents had attended an OSI training; like Counterpart participants, this was more true of residents of the Bukhara oblast (22.9%) and Karakalpakstan (14.3%) and of urban (21.1%) rather than rural residents (3.2%).



WINROCK INTERNATIONAL

Questionnaire:

- 1) In your opinion, in daily life situations [school, home/family life, work, social events] do women and girls have equal rights and access to opportunities as men and boys?
- Yes
 - No
 - Unsure
- 2) Are women's and girl's rights different in public vs. private spheres?
- Yes
 - No

Optional short explanation: _____

- 3) What, if any, are the barriers that block women and girls from participating equally and equitably in **all sectors** (Business, Government, Non-government, Politics, Family, etc.) of Uzbek life? (You may choose more than one answer)
- Education/training
 - Lack of leadership skills
 - Lack of economic means
 - Personal status/position within the family
 - Interpreted and applied religious beliefs
 - Written religious beliefs
 - Requirements in conjunction with child-bearing and raising
 - Low self-esteem and self-respect
 - Lack of laws establishing and protecting equality between men and women
 - Inefficient system and disregard of rule of law regarding legal rights implementation process
 - Socially accepted gender roles (stereotypes) between men and women
 - Lack of legal literacy and knowledge of gender issues by women/girls only
 - Lack of legal literacy and knowledge of gender issues by men/boys only
 - Lack of legal literacy and knowledge by all of society
 - None
- 4) In your opinion, over the past ten years, has there been an increase in burdens on women?

- Yes
- No

5) If you answered, “yes” to question 4, please answer the following question, otherwise continue with question 6:

For female participants: Tell us please the three areas in your personal lives where you have felt an increase in burdens and responsibility?

- 1) _____
- 2) _____
- 3) _____

For male participants: Tell us, from your observations of a close family member (wife, mother, daughter), what you think are the three areas in her life where she has felt an increase in burdens and responsibility?

- 1) _____
- 2) _____
- 3) _____

6) Do you know of any national or international mechanisms that establish equal rights between women and men and/or protect the rights of women and girls in Uzbekistan?

- Yes
- No

7) Can you name any national or international mechanisms that protect women’s human and civil rights? Please list: _____

8) What is your religious affiliation?

9) Within your religion, are there principles that are supportive of women’s rights and gender equality? YES NO BOTH

Please describe, providing examples: _____

10) Based on the following situations, rights are abused in the following manner. Where, to which office or structure do you turn in taking official steps to protect

your rights (rights of a friend) and resolve the issue? And what documentation do you need, if any?

- a. A family member beats and verbally abuses you (your female friend). To what official structure or structures would you turn? And what type of documentation would you need, if any? _____

- b. You (your friend) were married, under Islam traditional ceremonies, but never officially registered your wedding. You have (she has) been kicked out of your husband’s house, with your (her) two children. You are (She is) seeking alimony and a place/room to live in with your (her) and your (her) husband’s children in your (her) husband’s house. Your (Her) husband has locked you (her) out, and workers of the Mahalla Committee refuse to recognize your wedding and require you (her) to move back to your (her) parent’s house but you (she) can’t move back. To what official structure or structures would you turn (or advise her to turn)? And what type of documentation would you (she) need, if any? _____

- c. The administration at your place of work is unable to pay you (a female friend) for a period of 4 months. To what official structure or structures would you turn (or advise her to turn)? And what type of documentation would you need, if any? _____

Questions 10-12 are a series, after answering these, continue with questions 13-25

11) After participating in the training program, have you become more active and involved in making decisions that affect your, your family’s and/or communities income, health, education, and mental/psychological well being?

- Yes
- No

12) If you answered, “yes” to number 10, please indicate in what areas your participation in decision-making has increased. (You may choose more than one answer)

- Personal and family finance, including time management and allocation of work/chores around the house

- Activity level, validation and high regard as a leader and decision-maker at home
- Activity level, validation and high regard in your capacities at work
- Activity level and professional respect and high regard in local government, i.e, Mahalla community (either formal within Mahalla or informal within community --GAP)
- Activity level and professional respect and high regard in town/city administration, i.e. Women's Committee, Hokimiyat, business sector and NGO sector
- Participation in civic initiatives, i.e. work with NGO or initiative groups
- Other _____

13) To what can you attribute changes in your increased activity level and ability to affect changes in social (gender-biased) roles between men and women and upon growth in society? (You may choose more than one)

- Improved leadership capabilities, demonstrated by greater communication, conflict resolution and gender analysis skills
- Awareness of how gender-based discrimination reveals itself in society (public and private)
- Greater knowledge of and improved understanding of how to utilize human and civil rights laws
- Improved self-esteem
- Greater access to network of women's and legal NGOs
- Ability to identify traditions from human rights, and stereotypes from abilities.
- A sense of connectedness with women's organizations and a larger community that understands who I am.
- Nothing

14) Are you able foster equal rights and opportunities for women and men through your actions?

- Yes
- No

15) If you answered, "yes" to number 13, please describe how you can foster equal rights and opportunities? (You may choose more than one answer)

- As an individual within my family
- As a member of my Mahalla
- As a member of an NGO, working at the community grassroots level

- As a member of an NGO, working at the national, political decision-making level
 - As a member of an NGO, working at the international level
 - As a teacher in the schools
 - In my profession as a _____
- 16) Have you used the information and skills gained in a training to either defend your own rights or assist another woman or girl learn of and defend her rights, resulting in an improvement of your/her situation (at home, school, work, public, private)?
- Yes
 - No
- 17) Where do you get your information on women's rights and gender issues?
- Newspapers
 - Radio
 - Television
 - Internet
 - Informal meetings (Kruzhki or Gap)
 - Women's Council
 - Local NGO
 - Global Training
 - Counterpart
 - Abt Associates
 - ABA
 - CARANA
 - USIS
 - Internews
 - Eurasia Foundation
 - US Peace Corps
 - Soros Foundation
 - Fredrich Ebert Foundation
 - UNDP
 - World Bank
 - Asian Development Bank
 - Novib
 - UNICEF
 - Other international organizations
 - Nowhere
- 18) Have you participated in other training or educational activities hosted by:
- Global Training for Development (Global/AED)
 - Counterpart
 - ABT Associates
 - American Bar Association
 - CARANA
 - United States Information Service (PAS of the US Embassy)

- Internews
- Eurasia Foundation
- US Peace Corps
- Open Society Institute
- Friedrich-Ebert Foundation
- United Nations Development Programme
- World Bank
- Asia Development Bank
- NOVIB
- Save the Children
- UNICEF (UN Children's Fund)
- Other _____

- 19) Your Age: _____
- 20) Your occupation: _____
- 21) Your ethnicity: _____
- 22) Where you live: (Please circle) City, Town, Village in _____ district
of _____ Oblast.
- 23) How many people live in your house with you? _____
- 24) How many children do you have? _____ And what are their ages? _____
- 25) Are you married, divorced (legally), separated or widowed?
- 26) Your sex: Female _____ Male _____

All the data you have provided will be used solely for information purposes and anonymity will be maintained.