GENDER ANALYSIS REPORT

World Vision
Nobo Jatra Project
Khulna and Satkhira Districts, Bangladesh

Dhaka, May 2016
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<tr>
<td>BWDB</td>
<td>Bangladesh Water Development Board</td>
</tr>
<tr>
<td>CB</td>
<td>Capacity Building</td>
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<tr>
<td>CBO</td>
<td>Community Based Organization</td>
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<tr>
<td>CC-CG</td>
<td>Community Clinic Community Groups</td>
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<tr>
<td>CCT</td>
<td>Conditional Cash Transfers</td>
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<tr>
<td>CPC</td>
<td>Child Protection Committee</td>
</tr>
<tr>
<td>CVA</td>
<td>Citizen Voice and Action</td>
</tr>
<tr>
<td>DDM</td>
<td>Department of Disaster Management</td>
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<tr>
<td>DFAP</td>
<td>Development Food Assistance Program</td>
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<tr>
<td>DMC</td>
<td>Disaster Management Committees</td>
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<tr>
<td>DRR</td>
<td>Disaster Risk Reduction</td>
</tr>
<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
</tr>
<tr>
<td>FPA</td>
<td>Family Planning Assistant</td>
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<tr>
<td>FPO</td>
<td>Family Planning Officer</td>
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<tr>
<td>GA</td>
<td>Gender Analysis</td>
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<tr>
<td>GAP</td>
<td>Gender Action Plan</td>
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<tr>
<td>GM</td>
<td>Gender Mainstreaming</td>
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<tr>
<td>GWA</td>
<td>Gender and Water Alliance</td>
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<tr>
<td>GWA-B</td>
<td>Gender and Water Alliance Bangladesh</td>
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<tr>
<td>GWAPB</td>
<td>Gender and Water Programme Bangladesh</td>
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<tr>
<td>HEA</td>
<td>Household Economic Analysis</td>
</tr>
<tr>
<td>HH</td>
<td>Household</td>
</tr>
<tr>
<td>ICYF</td>
<td>Infant and Young Child Feeding</td>
</tr>
<tr>
<td>KII</td>
<td>Key Informant Interview</td>
</tr>
<tr>
<td>LGD/LGED</td>
<td>Local Government Division/ Local Government Engineering</td>
</tr>
<tr>
<td>MCHN</td>
<td>Maternal, Child Health and Nutrition</td>
</tr>
<tr>
<td>MiCS</td>
<td>Multiple Indicator Cluster Survey (MICS) supported by UNICEF</td>
</tr>
<tr>
<td>MoA</td>
<td>Ministry of Agriculture</td>
</tr>
<tr>
<td>MoE</td>
<td>Ministry of Education</td>
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<tr>
<td>MoF</td>
<td>Ministry of Finance</td>
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<tr>
<td>MoL</td>
<td>Ministry of Land</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Governmental Organization</td>
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<tr>
<td>NJ</td>
<td>Nobo Jatra</td>
</tr>
<tr>
<td>NRM</td>
<td>Natural Resources Management</td>
</tr>
<tr>
<td>RWH</td>
<td>Rain Water Harvesting</td>
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<tr>
<td>SBCC</td>
<td>Social and Behavior Change Communication</td>
</tr>
<tr>
<td>Tk</td>
<td>Taka or BDT</td>
</tr>
<tr>
<td>ToT</td>
<td>Training of Trainers</td>
</tr>
<tr>
<td>UH&amp;FWC</td>
<td>Union Health and Family Welfare Centre</td>
</tr>
<tr>
<td>UP</td>
<td>Union Parishad</td>
</tr>
<tr>
<td>USAID</td>
<td>United States Agency for International Development</td>
</tr>
<tr>
<td>UZ</td>
<td>Upazila</td>
</tr>
<tr>
<td>VAW</td>
<td>Violence against Women</td>
</tr>
<tr>
<td>VDC</td>
<td>Village Development Committee</td>
</tr>
<tr>
<td>VGD</td>
<td>Vulnerable Group Development</td>
</tr>
<tr>
<td>WASH</td>
<td>Water, Sanitation and Hygiene</td>
</tr>
<tr>
<td>WFP</td>
<td>World Food Programme</td>
</tr>
<tr>
<td>WI</td>
<td>Winrock International</td>
</tr>
<tr>
<td>WMG</td>
<td>Water Management Groups</td>
</tr>
<tr>
<td>WV1</td>
<td>World Vision</td>
</tr>
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<td>WVB</td>
<td>World Vision Bangladesh</td>
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Executive Summary

This Gender Analysis (GA) analyzes the socio-economic situation in the implementing areas of Nobo Jatra, to uncover how gender relations influence outcomes in food security, nutrition, and resilience. Nobo Jatra is a USAID-funded Title II Development Food Assistance Program (DFAP), located within two districts of Southwest Bangladesh, Khulna and Satkhira, and carried out by World Vision, Inc. (WV) and its partners, World Food Programme (WFP) and Winrock International (WI). Meaning ‘New Beginning’ in Bangla, Nobo Jatra aims to improve gender equitable food security, nutrition, and resilience of vulnerable people within the Khulna and Satkhira districts of Bangladesh using an integrated and evidence-based approach. Nobo Jatra’s theory of change presupposes that:

- increasing access to clean water and improved sanitation;
- improving maternal and child health and nutrition practices, including infant and young child feeding (ICYF);
- increasing use of climate smart agricultural techniques and natural resources management (NRM);
- improving income diversity, asset maintenance, and savings;
- developing more alternative livelihood opportunities for youth;
- increasing mobility and voice for women; and
- communities becoming engaged and influencing change at the national policy level

will reduce chronic poverty and improve resilience among households and individuals living in the project implementing areas.

The program will deliver a comprehensive support package across multiple complementary sectors. WV and partners will support improvements in households’ and communities’ capacities to absorb shocks, adapt to change, and transform local systems both through direct implementation of activities and in coordination with state and non-state actors.

Bangladesh has seen steady economic growth over the past two decades and rates of poverty have steadily declined. However, commonly referred to as the “Bangladesh paradox”, these gains have not contributed to improved gender equality.

Labor force participation is low, domestic violence is common, and women’s property ownership is rare. Cultural norms and water, sanitation and hygiene (WASH) conditions heavily influence household dietary practices and nutrition outcomes. Women’s access to and control over assets and decisions on health and finances, personal mobility, and speaking in public are severely limited. Intra-household food distribution favors men, with women, including pregnant and lactating women, eating less and last. Men also generally make food purchases, often without consultation and without clear understanding of nutrition. Across both districts, women’s decision-making and mobility are severely limited, undermining their ability to seek health care for themselves or their children. Husbands, mothers-in-law, and community and religious leaders exert significant

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1 Gender Assessment USAID/Bangladesh, 2010
2 Bangladesh USAID BEST Analysis, FinTrac, May 2014
3 WV Gender Assessment, December 2014
4 Understanding Nutrition: A participatory film from Satkhira District, Bangladesh, REACH Partnership, 2014
5 Ibid
7 WV Gender Assessment, December 2015
8 2011 BDHS, January 2013
influence over women’s and children’s health and nutrition, yet are often not targeted in health and nutrition activities. Early marriage also has detrimental impacts on child nutrition and other health and developmental outcomes. According to the 2011 Bangladesh Demographic and Health Survey (BDHS), in Khulna the median age at first marriage among women age 25-49 is 15.1 years.\(^9\)

Recognizing gender inequality as a critical factor impacting household poverty, food security, and resilience, Nobo Jatra includes activities aimed at changing social norms, such as the engagement of men and boys to reexamine rigid gender roles and their consequences to the community while also addressing harmful practices, such as early marriage.

This GA will go further by critically assessing the current gender dynamics, gendered vulnerabilities, and underlying structural norms that may affect the full achievement of project goals.

A team from the Gender and Water Alliance in Bangladesh (GWA) spent one week in each of the eight randomly selected villages in the program implementing areas. Approximately 80 community members and key informants were interviewed one-to-one with additional information collected from men and women consulted through Focus Group Discussions (FGDs). Two survey questionnaires were also undertaken to collect quantitative data from 240 more community residents.

Data was then organized under five thematic areas. Specifically, 1) gender roles, responsibilities, and time use; 2) household patterns of power and decision-making; 3) access to and control over assets and resources; 4) meaningful participation in public decision-making; and 5) gender-based violence. While there was some variation across villages, consistent trends emerged which have been highlighted below.

**Key Findings**

**Water Salinization.** Increasing salinity of water has caused women to travel far distances to obtain water that is less saline, from one to five hours per day. Fetching water is considered a female responsibility thus the burden of traveling long distances is added to an already full schedule of traditional domestic duties, limiting women’s ability to engage in income generating activities and placing women at risk of violence and abuse along the route. Further, the salinity of the soil has decreased the possibility for homestead gardens and the raising of livestock and poultry for many villagers, a practice that had traditionally served as income generation for females in this region.

**Sanitation.** While women are considered responsible for cleaning latrines it is the responsibility of men to repair and replace facilities when they are broken or to evacuate the contents when full. Temporary and permanent migration of men for employment has rendered latrines unusable and unhygienic as women have not been trained to manage these tasks which are perceived to be men’s work. Safety concerns held by women inhibit their use of community latrines, further decreasing latrine use.

**Child Marriage.** Marriage at a young age is common for both boys and girls in the implementing areas though girls are often married near the age of 15 while boys marry closer to the age of 20. Early marriage significantly influences the trajectories of young girls whose mobility and work opportunities become restricted after marriage. The practice of dowry (the provision of monetary and other tangible assets by the bride’s family to the groom’s family) was noted as a driver of the child marriage as was the community’s response to “eve-teasing” (a form of sexual harassment directed at adolescent girls). When girls marry early they are more easily dominated by their older

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\(^9\) Bangladesh Demographic and Health Survey, 2011.
husbands and by older male and female members of her husband’s family, decreasing an already limited sense of voice and agency within the home.

**Women’s Limited Mobility and Decision-Making Power.** Gender norms perpetuate perceptions about women’s roles, mobility, and status. In the household, men make most decisions, particularly those related to investments, land, agriculture, large expenditures, and marrying of the sons and daughters. In the making of smaller decisions women are sometimes included, if it relates directly to housekeeping, food choices, or small purchases. Decision-making on food consumption is also gendered. Often solid food is introduced earlier for boys than for girls. Traditional custom promotes that women eat last, meaning they receive the least amount and often the less nutritious foods. Fears of large babies and cesarean births perpetuate limited food intake by pregnant women which is detrimental to their nutritional status and that of their child.

**Disaster-Related Vulnerabilities.** Women are vulnerable to fatality due to gender differences in access to timely information on disasters, suitability of cyclone shelters, and poor participation in disaster management committees. Women are also responsible for the protection of stored food, fuel, valuables, candles, and kerosene as well as collecting water, tending to livestock, and caring for children, the elderly, and the sick. The rate of trafficking to India was noted as problematic for women and girls with higher risks occurring after disasters.

**Greater Gender Role Flexibility in Times of Disaster.** Study participants routinely noted that greater fluidity in gender norms has been seen as a result of Cyclone Aila in 2009. This varies by village but has materialized as greater freedom of movement and improved decision-making power for women in some areas. Women’s engagement in the labor market has increased to meet the needs of some families while men have taken on greater care responsibilities in some households, though men’s embrace of traditionally female duties is less common than female participation in traditionally male spheres. Further, as women began to engage in paid labor outside of the home, their work was considered instrumental to family survival and thus they were allowed to eat at the same time as the men.

**Land and Asset Ownership.** Only one woman across all study areas reported land registered in her name. When women do earn income from working in the gher (a large saltwater fish pond) or through kitchen gardening or livestock, they are required to turn the income over to their husbands. Despite the designation of household livestock raising as a women’s duty, these assets are considered the property of the husband. Men have control over financial decisions even though they often migrate for employment and are not physically present. Some cases of positive deviance exist with women put in charge of financial matters due to a husband’s migratory status. However, at the time of this study, these cases were considered rare.

**Access to employment and equity of wage earnings.** Only 20 percent of women in the survey reported having paid employment with an average daily wage of TK100 (currently $1.25 USD). Men’s wages are also low, but still twice as high as women’s. Community residents perceived there to be very few opportunities for paid work, especially for women. Women who work long hours outside of the home are subjected to social scrutiny and gossip. The high burden of domestic responsibilities also prevented women from seeking paid employment.

**Meaningful Participation in Public Decision-making.** Lack of time, poor access to information and poor governance also inhibits active participation of women in local WASH committees that would ultimately benefit the larger community. Lack of participation is also related to diminished voice and agency for women in most implementing areas. This study found that the overwhelming majority of women felt their voices and opinions were not considered in household decision-making. Such feelings at the intra-household level can discourage women from
participating more broadly within society for fear of either not being taken seriously or other forms of retribution.

**Gender-Based Violence.** Gender-based violence is a common phenomenon. Even in villages that have made notable progress to reduce child marriage and improve the educational retention and performance of females, physical abuse remains a problem. Sexual harassment is a typical occurrence suffered by school-going girls in the form of “eve-teasing”. Concerns over safety and harassment have influenced women’s decisions not to take up stay at cyclone shelters and have also influenced women’s decisions not to use community latrines, creating vulnerabilities for women in terms of disaster preparedness and hygiene management.

**Key Recommendations**

**Maximize opportunities for behavior change among men and boys.** In the program implementing areas, gendered roles and division of responsibilities are prescribed and rigid. Dialogue about these roles and their impacts on food security, nutrition, and resilience should be discussed. There are opportunities to highlight cases throughout program areas, offering examples of more flexible and efficient role division. Nobo Jatra can also build upon the role flexibility that was accepted after Cyclone Aila as a way to better meet basic needs. Dialogue around “eve-teasing” and concepts of “honor” are critical as they are considered drivers of child marriage. Nobo Jatra should prioritize dialogue on these concepts and practices within its messaging on child marriage and raise them as issues for Child Protection Committees. Lastly, as the project focuses on improving equitable gender relations, it will be essential to address issues of GBV, the ultimate expression of power imbalance, within the MenCare component and other dialogue groups.

**Tailor project activities within the context of men's migration.** Given that men often seasonally migrate for work within the project areas, project activities should reflect this phenomenon. Messaging around equitable control of income and assets can integrate a pragmatic approach within a gender equality framework. Similarly, messaging on WASH and nutrition should both account for male absence while highlighting the practicality of greater decision-making agency for women.

**Learn from effective programming to reduce child marriage.** Eliminating child marriage in the program areas has the potential to significantly and positively impact project outcomes in food security, nutrition, and resilience. As several villages within the implementing areas have found success in reducing or eliminating child marriage, it would be useful to determine what strategies was most effective to do so. Further, messaging on birth registration, particularly in villages with low registration rates for girls (such as Satkhira), will improve the government’s statistics on child marriage, a key element in the sustainable reduction of the practice.

**Adapt livelihoods activities to fit within the changing environmental landscape.** Throughout study areas, women expressed frustration over the salinity of the soil and its detrimental impact on household gardens, an income generating activity that was traditionally assigned to them. Training men and women in agricultural techniques and affording access to saline-resistant seed varieties, will increase opportunities for project beneficiaries to earn income, particularly women in villages where work outside of the home remains restricted. There is also a need to promote creative thinking around labor and time saving techniques to reduce women’s burden related to household chores, tasks that have increased in duration due to climate change.

**Use life skills and leadership training to address gender inequality, preparing females for equitable roles in household finance and labor force participation.** The life skills training for adolescent girls, proposed under this program, should integrate concepts of basic financial literacy
and asset development to prepare this cohort for equitable responsibility and decision-making over household finances. Similarly, leadership training can be a venue for topics of economic agency and wage equality, two predominant issues affecting women’s empowerment in the region. By gaining awareness on these issues, female leaders can mobilize grassroots efforts for change that will have a sustainable impact on gender equitable food security, nutrition, and resilience moving forward.

**Increase the participation of women in committees with decision-making roles.** The number of women participating in committees or in elected roles was found to be very limited in the project areas. The project is right to prioritize female participation which is likely to influence the structure of sanitation facilities and conceptualization of disaster planning, allowing for these interventions to be more attractive to females thereby increasing their utilization. These trainings should underscore the importance of including female voices, with opportunities to interview or shadow female leaders in neighboring villages. Where feasible, mentorship matching can provide support and guidance for women and female youth who are new to governance. Dialogues on child care, including responsibility sharing between household members, will be essential to facilitate as childcare can afford women equal opportunity to generate income and participate in civic affairs while children are supervised and protected from harm.

**Train Nobo Jatra staff on gender equality.** Locally-based community workers may overtly adhere to or hold implicit biases related to gender norms. As such, Nobo Jatra staff should be trained on concepts of gender equality and the pathways for change that such equality can have on MCH and nutrition; agricultural and economic development; and resilience.
1. Introduction

Program Background
World Vision, Inc. (WV) and its partners, World Food Programme (WFP) and Winrock International (WI), are implementing a USAID-funded Title II Development Food Assistance Program (DFAP), called Nobo Jatra, which means ‘New Beginning’ in Bangla. The program targets four upazilas in two districts within the southwestern coastal area of Bangladesh, specifically, Dacope and Koyra (Khulna), Shyamanagar and Kali ganj (Satkhira). The program’s goal is to improve gender equitable food security, nutrition and resilience of 850,000 vulnerable households across 40 unions in Bangladesh. To address the issues described above, interventions are organized around three important themes: maternal and child health and nutrition (P1), agriculture and economic development (P2), and resilience (P3), as well as the cross-cutting purpose of governance and social accountability, with youth development and gender integrated throughout all activities.

Table 1: Nobo Jatra Goal, Purpose and Sub-Purposes

<table>
<thead>
<tr>
<th>Goal: Improved gender equitable food security, nutrition and resilience of vulnerable people in Bangladesh</th>
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<tbody>
<tr>
<td><strong>P1</strong> Improved nutritional status of children under five years of age, pregnant and lactating women and adolescent girls</td>
</tr>
<tr>
<td><strong>SP 1.1</strong> Reduced incidence of diarrhea among children under five</td>
</tr>
<tr>
<td><strong>SP 1.2</strong> Reduced adolescent pregnancy</td>
</tr>
<tr>
<td><strong>SP 1.3</strong> Increased equitable nutritious food intake</td>
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<tr>
<td><strong>SP 1.4</strong> Increased practice of gender equitable norms</td>
</tr>
</tbody>
</table>

To achieve the project’s food security goals, the interventions are based on a series of hypothesized changes that include increased access to clean water and improved sanitation, improved maternal and child health and nutrition practices, including infant and young child feeding (IYCF), increased use of climate smart agricultural techniques and natural resources management (NRM), improved income diversity, asset maintenance & savings, more alternative livelihoods opportunities for youth, increased mobility and voice for women, and engagement at the national policy level. The steps along this path lead to reduced chronic poverty, greater household resilience and to an enabling environment for truly transformative change.

Rationale for the Gender Analysis
The Gender and Water Alliance was appointed to implement the Gender Analysis, a necessary function to understand how gender dynamics can positively or negatively influence project outcomes. By understanding the socially constructed roles of men and women in the project areas,
Nobo Jatra will be able to tailor its interventions accordingly to achieve its objectives of gender equitable food security, nutrition, and resilience. An exploratory field mission was conducted in two villages, and based on the learnings from this mission, questionnaires and checklists were adapted.

**Objectives of the Gender Analysis**
The objectives of the Gender Analysis were to:

- Better understand the gender dynamics related to nutrition, income generation, and the ability to mitigate and respond to man-made and natural shocks and stresses
- Identify, examine, and analyze gendered vulnerabilities and underlying structural norms that affect the Nobo Jatra program
- Explore the gendered power relations between men and women and differences in their access to resources, priorities, needs, activities, and constraints that they face in relation to each other

**2. Approach and Methodology**

**Guiding Framework**
The presentation of this report is informed by the understanding of the project theory of change which aims to improve outcomes in nutrition, income generation, and the mitigation of and recovery from natural and man-made shocks and stressors. In terms of structure, the report provides an analysis of gender issues using the following USAID Domains on Gender Analysis Framework:

- Gender Roles, Responsibilities, and Time Used
- Household Patterns of Power and Decision-making
- Access to and Control over Assets and Resources
- Meaningful Participation in Public Decision-making
- Gender Based Violence

This project-based Gender Analysis outlines issues in each of the five domains and than provides a set of recommendations, offering guidance on how the Nobo Jatra team can address these issues during implementation.

**Research Methods**
In brief, the field research team of seven gender specialists conducted key informant interviews (KIIs) and surveys over the course of six weeks (18 June – 29 July, 2016). The research was conducted in coordination with World Vision field offices in Khulna and in each of the Unions.

**Literature Review:** A literature review was undertaken to obtain background knowledge on the context of gender equality in Bangladesh. This provided background knowledge on which to base our field inquiry.

**Selection:** The villages were selected by a stratified sampling technique, first dividing the villages into remote (hard to reach and rarely visited by outsiders) and not remote (in proximity to a nearby town), and then randomly selecting equal numbers from each.

**In-depth Interviews:** In each village three women and three men were interviewed in depth, individually and in their own house. A total of 80 interviews were conducted using topical checklists rather than questionnaires (Annex 1), offering the respondents more freedom on what they wanted to discuss.
KII: At least two Key Informant Interviews (KII) were held in every village with key stakeholders, such as teachers, the chairperson, members of the UP, and officers in health facilities (Annex 2).

FGD: In each village, Focus Group Discussions (FGD) were organized, one for men only, and one for women only, and when indicated, a mixed gender group. A total of 12 FGDs were carried out. The FGD guide is attached (Annex 3).

Survey: A more structured survey was conducted with 120 women and 120 men, all married couples, using a questionnaire (Annex 4).

Vulnerable groups: Every effort was made to engage discussants from vulnerable groups. Equal numbers of women and men from traditionally disadvantaged or marginalized groups (such as the elderly, youth, or persons with disabilities).

Research tools: The most frequently used research tools were: the checklist for inquiries, checklist for Union Chairman, checklist for Focus Group Discussions, questionnaire for women of the household, and questionnaire for men of the household. The research tools have been included within this report as annexes.

Data Triangulation: Both quantitative and qualitative data was collected across multiple groups and complemented by secondary sources to ensure data triangulation. Social desirability bias remained a challenge in survey data which we believe was remedied through the collection of data from a variety of alternative sources/methods.

Unforeseen events and irregularities: Weather and transport were a challenge as were lack of electricity, internet, and nearby accommodations in many villages. The research team learned that interviewing Muslim families after 2pm during the fasting season of Ramadan was not advisable and thus amended their schedules to increase interviews during the morning hours.
Table 2.1: Distribution of respondents in study sample (m/f)

<table>
<thead>
<tr>
<th>District</th>
<th>Village</th>
<th>FGD</th>
<th>Case Interview</th>
<th>Ethnic Minority</th>
<th>Elderly</th>
<th>Youth</th>
<th>PWDs</th>
<th>KII's</th>
<th>Surveys</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
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<td>Lakhsmikhola</td>
<td>2</td>
<td>3/3</td>
<td>0/1</td>
<td>1/0</td>
<td>0/1</td>
<td>1/0</td>
<td>2</td>
<td>20/20</td>
<td>54</td>
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<tr>
<td></td>
<td>Nolian</td>
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<td>1/0</td>
<td>0/1</td>
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<td></td>
<td>Golkhali</td>
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<td>Gumantali</td>
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<td>1/0</td>
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<td>20/20</td>
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<tr>
<td></td>
<td>Porakatla</td>
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<td>1/1</td>
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<tr>
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<td>18/18</td>
<td>4/4</td>
<td>4/4</td>
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<td>4/4</td>
<td>12</td>
<td>240</td>
<td>332</td>
</tr>
</tbody>
</table>

3. Findings

3.1. Overview of Gender Equality in Bangladesh

Bangladesh has seen steady economic growth over the past two decades and rates of poverty have steadily declined. However, commonly referred to as the “Bangladesh paradox”, these gains have not contributed to improved gender equality. Labor force participation is low, domestic violence is common, and women’s property ownership is rare.\footnote{Gender Assessment USAID/Bangladesh, 2010}

Cultural norms, as well as water, sanitation and hygiene (WASH) conditions heavily influence household dietary practices and nutrition outcomes.\footnote{Bangladesh USAID BEST Analysis, FinTrac, May 2014} Women’s access to and control over assets and decisions on health and finances, personal mobility and speaking in public are severely limited.\footnote{WV Gender Assessment, December 2014} According to the Women’s Empowerment in Agriculture Index (WEAI), only six percent of women in rural areas are empowered, compared to 53 percent of men, and only 13 percent of women reported having agency in household decision-making .\footnote{WEAI & Bangladesh Demographic and Health Survey 2011} These constraints on human assets, such as poor health, women’s limited agency, impact families’ ability to cope with shocks and stresses.

At the same time, women’s contributions to food production are limited by gender norms that result in poor access to and control over productive resources; women have lower access than their male counterparts to the knowledge, information, and services necessary to increase production and livelihood diversity.\footnote{World Vision Gender Assessment, December 2014} Furthermore, wage disparity exists between men and women, even when work performed is the same.\footnote{Bangladesh Demographic and Health Survey 2011, January 2013} Women’s participation in the wage economy is also limited; only 15 percent of women engage in remunerated employment, and of these only 34 percent control how the income they earn is used.\footnote{National Institute of Population Research and Training (NIPORT), Mitra and Associates, and ICF International. 2013. Bangladesh Demographic and Health Survey 2011.} As such, women’s lack of access to and control over resources
severely inhibits food access for mothers and children.\textsuperscript{17}

Intra-household food distribution favors men, with women, including pregnant and lactating women, eating less and last.\textsuperscript{18} Men also generally make food purchases, often without consultation\textsuperscript{19} and without clear understanding of nutrition.\textsuperscript{20} Across both districts, women’s decision-making and mobility are severely limited,\textsuperscript{21} undermining their ability to seek health care for themselves or their children.\textsuperscript{22} Husbands, mothers-in-law, and community and religious leaders exert significant influence over women’s and children’s health and nutrition, yet are often not targeted in health and nutrition activities. Early marriage also has detrimental impacts on child nutrition. According to the 2011 BDHS, in Khulna the median age at first marriage among women age 25-49 is 15.1 years\textsuperscript{23}.

3.2. Gender Dynamics in Program Areas and Recommendations for Program Outcomes

3.2.1. Gender Roles, Responsibilities and Time Use

In the program areas visited for this gender analysis, the roles, responsibilities, and use of time by household members was divided along gender lines. Women were deemed responsible for matters pertaining to the household including cooking, cleaning, and child care. Women were also responsible for fuel and water collection, toilet cleaning, and the raising of gardens and livestock on household plots. Men were traditionally engaged in paid labor outside of the home and participating in household duties was perceived to bring social humiliation to men.

In the GWA-ULAB study on gender and aquaculture\textsuperscript{24}, a time use study of women and men in the region where Nobo Jatra will be implemented was carried out. An average day for both men and women is indicated below with those activities highlighted in green representing leisure and those in orange representing work. The time use study illuminates the unequal burden of work responsibilities placed upon females within Nobo Jatra implementing areas.

**Table 3.1. Time use**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.00 – 6.00 a.m.</td>
<td>Still sleeping</td>
</tr>
<tr>
<td>6.00 – 8.00 a.m.</td>
<td>Wake up, sweep, clean house and yard, feed poultry and livestock</td>
</tr>
<tr>
<td>8.00 – 10.00 a.m.</td>
<td>Prepare breakfast and food for lunch and feed children</td>
</tr>
<tr>
<td>10.00 – 2.00 p.m.</td>
<td>Prepare children for school, eat breakfast, go to pond with husband</td>
</tr>
<tr>
<td>2.00 – 4.00 p.m.</td>
<td>Work in the pond, return from pond, wash and clean utensils, feed poultry and livestock again</td>
</tr>
<tr>
<td>4.00 – 5.00 p.m.</td>
<td>Eat lunch, repair nets and traps</td>
</tr>
<tr>
<td>5.00 – 7.00 p.m.</td>
<td>Prepare tea, snacks, evening meal and go to the pond to feed fish</td>
</tr>
<tr>
<td>7.00 – 9.00 p.m.</td>
<td>Cook dinner, manage children’s education</td>
</tr>
<tr>
<td>9.00 – 11.00 p.m.</td>
<td>Serve dinner, eat dinner, clean appliances, arrange everything for next morning</td>
</tr>
<tr>
<td>11.00 – 5.00 a.m.</td>
<td>Do preparatory work before sleeping. Store leftover food, lock doors and windows, look after kids and pets</td>
</tr>
</tbody>
</table>

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\textsuperscript{17} USAID Bangladesh Food Security Country Framework, 2015-2019

\textsuperscript{18} Understanding Nutrition: A participatory film from Satkhira District, Bangladesh, REACH Partnership, 2014

\textsuperscript{19} Ibid


\textsuperscript{21} WV Gender Assessment, December 2015

\textsuperscript{22} Bangladesh Demographic and Health Survey, 2011.

\textsuperscript{23} Ibid.

\textsuperscript{24} GWA & ULAB, 2015. Gender in Aquaculture: A Study in Division of Power and Work.
Fetching water

In villages visited, both women and men mention salinity of water and land as the biggest problem for their health, their survival and their livelihoods. It was reported that hand pumps now give salty and, in some cases, arsenic polluted water. Currently, in the Nobo Jatra project area, women have to spend one to five hours each day traveling by foot to collect water that is less saline. While rainwater is a source of freshwater that is locally collected by women, it is limited by the size of their plots and the materials they have available to them and typically does not yield more than a few days’ supply of water.

Women in the poorest households are worst affected by lack of access to clean water sources that are close to their homes. Field studies in the area confirm that women get very little help from men in water collection, which involves multiple visits a day and can take up to an hour per trip - increasing in times of water scarcity. Even in the rainy season, when the surface water is less saline, women spend up to five hours per day walking an average of 1.3 km for each journey. As this needs to be done at least 4 times per day to fetch two pitchers of water, women are often walking up to 5.2 km per day. Despite these arduous journeys to collect water, nearly 40 percent of respondents were still unsatisfied with the quality of it, stating it to be dirty, overly saline, or contaminated with iron.

Figure 3.1. Distance travelled for one trip to water source (in km), as reported by respondents

Poor women have resorted to buying water from water vendors due to lack of time and are uncertain about the quality of this water. It is very rarely, and only in emergencies, that men help women with water responsibilities. If they do, they utilize a van and boat to collect the water, rather than walk.

Table 3.2. Water collection responsibilities

<table>
<thead>
<tr>
<th>Who collects water</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women self-collect</td>
<td>109</td>
<td>91</td>
</tr>
<tr>
<td>Father-in-law</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Father-in-law and husband</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Husband collects from pond</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Husband collects from tap</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>100</td>
</tr>
</tbody>
</table>

The salinization of water has also affected women’s livelihoods due to the decreasing possibilities for homestead gardens with vegetables and fruit trees, livestock and poultry keeping and small economic activities. All used to yield nutritious food for the family as well as income for women, who are often restricted to leave their yards for paid jobs. Respondents in the Golkhali village in Khulna district, have affirmed that the salinity of the soil has made it impossible to raise livestock and poultry, work that women in the area had previously carried out.

Sanitation responsibilities
A higher proportion of households in Khulna and Satkhira have sanitary latrines in their homestead compared to 2001, however, in rural areas of both districts 40 percent are still using unsanitary latrines (hanging pits) while 4 percent have no toilet facilities. Field assessment in the target area reveals that men and women consider cleaning of toilets to be dirty work that women must do and which men cannot do. In the village of Nolian in Khulna district, respondents who did have toilets noted that women were solely responsible for cleaning them. Men may play a role when the latrine pit needs emptying, but they prefer to hire a sweeper for this task. In other words, while women are responsible for cleaning toilets, their repair and evacuation is seen as the task of men. Temporary and permanent migration of men for employment thus becoming a sanitation issue for the community as toilets often becoming unusable.

Impact of Cyclone Aila – Lessened rigidity of gender roles
In the village of Nolian in Khulna district, after cyclone Aila, women have become somewhat more empowered economically and socially. Their freedom of movement has increased and they take a more active part in decision-making in the family. Their husbands take their suggestions into account, more than before. After Aila, most men lost a huge amount of land and went through a severe financial crisis. The families needed the work of all who can contribute, so women started earning money through raising livestock, fishing, day labor, collecting crab, and other activities outside of the home. Men still control the family income and expenditure, but women are now said to be more respected for their contributions.

Typically, men’s involvement in household work is looked down upon socially and therefore is limited. However, after Aila as women spent more time contributing to the household income, men have been noted to increasingly take on the care of children and elderly members of the household. Some men were noted to cook, though this was rare.

Gendered roles and outcomes in education
Survey results show higher rates of pre-literate and semi-literate populations among males. Female children appear to be more likely to attend primary school than their male counterparts but are also more likely to end their education at primary school rather than continuing on to high school. Indeed, not enrolling or dropping out of primary education is relatively common in the study areas with 29 percent of the population aged 7 years and above in both upazilas still remaining outside
of formal schooling. Drop out rates in secondary school are similar with approximately 38 percent of both men and women surveyed having dropped out during secondary school. However, the data also shows that women were far more likely to drop out prior to completing their Secondary School Certificate (SSC) in 10th grade. This finding aligns with the broader BHS survey results that show the average age of marriage for adolescent females in the region to be 15 years which typically falls during the 10th grade year. While males also dropped out of secondary school at high rates, it was more often in the 11th or 12th grade, affording them two additional years of education. Moving on to tertiary education is somewhat rare in the study areas.

It was reported that girls cease attending school in order to marry at a young age and/or because they have faced harassment in the form of “eve teasing” on the way to school and/or the high school is too far away. Boys often drop out because they need to find work and earn an income, often migrating to do so, and therefore do not have a chance to continue on with their studies. The below table shows the breakdown between men and women.

Table 3.3: Gendered outcomes in education

<table>
<thead>
<tr>
<th>Highest Level of Education Attained</th>
<th>Frequency Women</th>
<th>Percent Women</th>
<th>Frequency Men</th>
<th>Percent Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>No schooling (Pre-literate)</td>
<td>28</td>
<td>23</td>
<td>35</td>
<td>28</td>
</tr>
<tr>
<td>No schooling (Semi-literate)</td>
<td>0</td>
<td>0</td>
<td>23</td>
<td>19</td>
</tr>
<tr>
<td>Primary</td>
<td>33</td>
<td>28</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>High school</td>
<td>46</td>
<td>38</td>
<td>24</td>
<td>20</td>
</tr>
<tr>
<td>Secondary School Certif. (10th)</td>
<td>7</td>
<td>6</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>Higher Sec. School Certif. (12th)</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Bachelors/ Honors</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Masters</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>120</strong></td>
<td><strong>100</strong></td>
<td><strong>120</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

There are isolated examples of positive deviance where women are engaged in education after marriage. This gender analysis profiled a 22-year-old woman in Nolian village who was studying for her degree in Chalna college. Despite the far distance to travel to the school, which she does by foot or on the back of a motorcycle, she manages to attend at least two days per week while maintaining her responsibilities for household management. Her mother-in-law is very supportive of her education while her neighbors do not agree with her choices.

“My mother in law always encourages me to complete my education and keeps praying so that one day I can earn 10,000 taka per month for the family. I also want to do a job one day and that will reduce the poverty of my family. My mother in law takes care of my children when I go to college.”

–female student, Nolian village

This young woman believes that men could help out by assisting with the task of carrying water but states that this is difficult because participating in such a task would bring social embarrassment

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26 “Eve-teasing” is a euphemism used throughout South Asia for public sexual harassment (aka street harassment) where the name “Eve” alludes to the first woman in the Biblical creation story. Harassment can range in severity from sexually suggestive remarks to catcalls to groping.
Recommendations for Nobo Jatra - Gender Roles, Responsibilities and Time Use

Purpose 1: Improved nutritional status of children under five years of age, pregnant and lactating women and adolescent girls

There is a need to engage women in WASH issues at the household and community levels to most effectively address **SP 1.1: Reduced incidences of diarrhea among children under five**. As community level changes to WASH practices are facilitated by water management committees (WMCs), increased participation by women on these committees will ensure that salient issues are addressed and foster more sustainable solutions. An increased number of women on WMCs will also likely increase dialogue on the location and structure of a latrine that promote privacy and safety for women, thereby making it more attractive and enhancing routine use. Additionally, while men are tasked with maintenance of latrines, frequent migration for work leaves this task unattended. Training women in the maintenance of latrines will ensure that this task is not abandoned and that communities have working toilets.

Given the discrepancies between male and female education outcomes, there is a need to integrate messaging on school completion within targeted campaigns to reduce early marriage, a key element under **SP 1.2: Reduced adolescent pregnancy**. Where feasible, role modeling and mentorship programs can be integrated within the proposed leadership trainings to provide adolescent girls and their families with tangible examples of how school completion decreases the age at first marriage and leads to improved outcomes in health and nutrition.

Nobo Jatra is rightly addressing the issue of water quality and access to ease the burden of this responsibility for women and improve availability of clean water in the community. To the extent that men’s groups and positive deviance role modeling can promote men’s assistance with water tasks, this would also alleviate the burden faced by women, allowing them more time to engage in paid employment or civic activities. Dialogues occurring under **SP 1.4: Increased practice of gender equitable norms** may wish to discuss the impact of Cyclone Aila on the community and the positive benefits that have come from the less rigid division of responsibilities. Case examples can offer discussion groups reference points for how greater flexibility in gender roles was pragmatically adopted and how it has improved nutrition status for household members.

Purpose 2: Increased equitable access to income and nutritious food for both males and females

Findings from this gender analysis have underscored both women’s labor burden as well as the additional stress associated with water collection. Nobo Jatra has an opportunity to promote creative solutions to these challenges. The entrepreneurial literacy component provided under **SP 2.1 Increased diversification of livelihoods** rightly proposes WASH business endeavors as a viable opportunity for enterprising women, particularly around the issue of water collection and hygiene management. The project should also promote creative thinking around labor and time saving for men.
techniques to reduce women’s burden related to household chores. The local NGO contracted to cover the technical content of the course should be trained in gender issues broadly and as they relate to the key issues of Nobo Jatra. Similarly, for the graduation program for the extremely poor, the Nobo Jatra team will need to consider the time use chart and ensure program components are offered during a time of day when women can feasibly participate.

Under **SP 2.2 Increased production of safe, diverse, nutritious and high value foods**, the program team must consider saline-tolerant seed varieties for household plots and larger forms of agricultural production. As climate smart demonstration plots get underway, with a goal of recruiting 50 female Lead Farmers, it should be recognized that large scale agricultural endeavors are not traditionally seen as women’s work. However, as household plots have traditionally been under the female sphere, broader agricultural work can be messaged as an extension of these household plots and a necessity to adapt to the effects of climate change. The project is right to address issues of child care during training activities. It would also be beneficial to discuss the importance of child care arrangements, including co-ops or responsibility sharing between household members, within dialogue groups under SP 1.4, as a mechanism for affording women equal opportunity to generate income while children are supervised and protected from harm.

**Purpose 3: Strengthened gender equitable ability of people, households, communities and systems to mitigate, adapt to and recover from man-made and natural shocks and stresses**

**SP 3.1 Strengthened community disaster preparedness and response** and **SP 3.2 Increased equitable participation and decision-making related to disaster mitigation assets** both seek to engage male and female youth living within the implementing areas. Given the early age at which girls typically marry and the knowledge that their responsibilities heavily increase upon marriage, Nobo Jatra should consider the busy schedules of female youth when attempting to recruit them for disaster management and planning activities. It will be important to not only recruit those female youth who are retained in secondary school and can serve as role models of leadership and engagement within the community but also to seek representation from vulnerable households, in order to obtain their input on how best to mitigate, adapt to, and recover from shocks and stress. Participation may need to be incentivized to recruit more vulnerable female youth.

**3.2.2 Patterns of Power and Household Decision-Making**

The interviews, surveys, and focus group discussions carried out for this gender analysis demonstrated that men hold power and authority in the household and are responsible for decision-making. Some men delegate smaller household decisions to their wives though this is at their discretion. Religion influences this practice with Hindu women perceived by residents to have greater mobility and freedom of movement in some villages and Muslim women perceived to enjoy greater protections in regard to inheritance, the rights of widows, and the right to divorce. Nevertheless, in all cases, women have limited power and agency with their homes and this often begins with arranged marriage prior to the age of 18.

**Child Marriage**

Marriage at a young age is common for both boys and girls in program implementing areas though girls are married at a younger age than boys, with the average of marriage for females at age 15 in Khulna district. Evidence shows that women who marry early also became pregnant earlier in life, facing acute and chronic sexual and reproductive health problems as a result. Child marriage remains common in the target areas. In times of poverty, families seek to marry their daughters to relieve economic burdens. It is viewed as economically advantageous for a girl to “eat from another kitchen”.
While economic concerns are influential, social pressures were viewed as predominant. Parents will marry their daughters young to avoid the social shame that comes to the family when girls are “eved-teased” on their way to school. In the Golkhali village, other socio cultural reasons mentioned by women respondents included stalking, love affairs, and saving family dignity. They believe that the sooner the daughter becomes the responsibility of a husband, and of in-laws, the lesser the chance of losing honor™ for herself and her family. Even young girls believe that it is better to “forget their dreams and just get married”, the sooner the better. The idea of getting involved in a “love affair” (a pre-marital romantic relationship), which results in the loss of honor for herself and her family, is considered too frightening for these girls. Indeed, some community members blame girls for child marriage.

“It is young girls who are responsible for their early marriage. They tend to get into a love affair at a very young age. When parents get to know about this, they marry those girls off in order to save themselves from social humiliation. Also, some parents marry their daughters off even if they are not involved in a love affair by fear that they might start roaming around with boys one day.” –female resident, Golkhali village

Throughout the study villages, there was conflicting views as to whether the practice of dowry (property or money given to a husband by his bride at their marriage) was perpetuating child marriage due to the economic assets received by the groom’s family. In some villages, respondents told researchers that families were feeling less positive about the practice and that it was becoming less common. In other villages, such as Nolian village in Khulna district, respondents stated unequivocally that girls cannot be married off without a dowry. To accumulate money for dowry, many households depend on microcredit disbursed by NGOs and women take these loans as they are often targeted towards them.

Youth is prized in brides and villagers often consider a girl of 18 “too old” for marriage. This fear perpetuates a cycle of parents marrying their daughters off at a younger age. Local religious lectures (waz mahfil) encourage child marriage by propagating the idea that girls should be married of as soon as they menstruate.

“As our Imam said according to Hadis, girls should be married as soon as they gain maturity, we try to follow our religious instructions for our own good.” –male resident, Nolian village

Once married, girls lose the opportunity to continue their school and mobility and work opportunities outside of the home become restricted. In-laws then become instrumental in decisions affecting young brides and typically do not permit young women and girls to go outside the home for productive work.

“The in-laws expect a lot of these young girls, who have no experience in managing the household. They would have this if they married at the age of 20.” – female resident, Gomantali village

We found that the new government rules prohibiting child marriage and stricter controls through the UP resulted in residents not being truthful about their child’s age. In some cases, parents were complicit in child marriages as they produced fake birth certificates showing the age of their child.
daughters as 18 at the time of marriage.

We also found that child marriage, while common across program areas, is decreasing where NGOs are active in raising awareness. The dowry system, while persistent, is beginning to see some resistance from some families. Further, education initiatives appear to be correlated with reducing child marriage. In the Amadi village of Khulna district, increasing primary and secondary school enrolment and attendance of girls has contributed to a gradual reduction in child marriages. Similarly, in Thalna village of Satkhira district, the highest economically performing village in the study sample, girls are outpacing their male counterparts in school performance and attendance and the Upazila has been declared “child marriage free”. Local groups in the area that have worked to reduce child marriage, dowry practices, and violence against women have been instrumental in the reduced rates of early pregnancy and maternal mortality.

**Mobility**

Women typically face restrained mobility with their responsibilities focused within the household. The notable exception is traveling to fetch water. Across implementing areas, over half of women under the age of 30 reported requiring permission to visit public spaces. For women ages 30 or older, this percentage drops to 44 percent but is still notable. The majority of women who report restricted mobility express the perception that this arrangement is logical and acceptable.

However, our findings showed a bit of variation in the social status and mobility of women which appears to be correlated with the financial security of the village. In Laxmikhola village in Khulna district, women enjoy more freedom of movement compared to their counterparts in other villages. It was observed by the research team that women can move anywhere in the village without hesitation. One of the male respondents said,

> “A girl can even reach home in the evening. No one will cause any harm to her. This village is safe for women even after dusk.” -male resident, Laxmikhola village

Despite this observed relative freedom, social bias towards women’s engagement outside of the home still exists. In the same village, a widow who spent long hours working in a shrimp gher reported that her neighbors spoke badly of her for working outside of the home for long hours because she is a woman.

> “People only talk badly but they don’t provide me with food. So I do not care about what they have to say.” –female resident, Laxmikhola village

In this village, we noted that women seem confident and can express their opinion even in an open forum. During our male FGD, a few women who were passing through our gathering took a break and sat for a while. They also added some points in the discussion. Because the men agreed with those points, we included them in the FGD report. Their hesitation-free participation and acceptance by the men was out of the ordinary. This easing of restrictions on mobility and ability to express opinions was said to be primarily experienced by the Hindu women of the village, more so than their Muslim peers.
**Status and decision-making power**

In the program implementing districts, women have low status and increased vulnerabilities related to men. Gender norms perpetuate perceptions about women’s roles, mobility, and status within the household. Girls marry early and are more easily dominated by their older husbands and by older male and female members in their household. When asked how they feel about this arrangement, women often express that they are doing their duty and that knowing their place below their husband is the proper way of living. A woman, in their view, is respected for her good behavior which is obeying her husband and mother-in-law.

In the household, men make most decisions, particularly those related to investments, land, agriculture, large expenditures, and marrying of the sons and daughters. In the making of smaller decisions women are sometimes included, if it relates directly to housekeeping, food choices, or small purchases. From the survey, it is estimated that only about 10 percent of women feel their voices are considered during household decision-making.

An exception is in Laxmikhola village, where Hindu women have increased social mobility and go to the market themselves and where 35 percent of women reported both making decisions about food purchases and buying food themselves. Everywhere else, men are typically responsible for final decisions and expenditures related to food and health. This can result in girls and women lacking important information on nutrition and being led into biased behavior regarding pregnancy and feeding of children. For instance, field studies in the area report that pregnant women in the area aim to eat small amounts of food during pregnancy to keep the size of the baby small and thus ease childbirth. A lack of sufficient information on reproductive and maternal health exacerbates this problem. Further, village residents have reported that cesarean deliveries are too expensive and thus this an important driver for understanding why women prefer to eat small amounts during pregnancy.

Decision-making on food consumption is also gendered. Often solid food is introduced earlier for boys than for girls. Traditional custom promotes that women eat last, meaning they receive the least amount and often the less nutritious foods. At times, women may find the pots completely empty after the husband and children have eaten, particularly during the rainy season. Over sustained periods of time, such practices lead to malnutrition and under-nutrition in women.

**Disasters, social status, and vulnerability**

Research findings demonstrated that both Khulna and Satkhira are prone to cyclone, salinity, sea upsurge, flood, and other natural and manmade disasters. The unprotected dyke along the coast which was damaged during cyclone SIDR 2007 and Aila in 2009 makes these districts particularly vulnerable in the event of extreme weather. Participants mentioned that during disasters, women are responsible for the protection and “drykeeping”: stored food, fuel, fodder, the stove, money, valuable papers, candles, and kerosene. Furthermore, they maintain responsibility for collecting water, tending to livestock, and the care of children, the elderly, and the sick.

In extreme weather crises, women are vulnerable to fatality due to gender differences in access to timely information on disasters, suitability of cyclone shelters, and poor participation in disaster management committees. Discussions with women and men in Khulna revealed that the early marriage of girls and the migration of men increase in the aftermath of disasters. Further, respondents felt that malnutrition among women and children also increased during and after such
Gender Analysis in Khulna and Satkhira Districts for the Nobo Jatra Project of World Vision Bangladesh, September 2016

circumstances.

While risk factors are exacerbated after a disaster, we also found that protective mechanisms have been developed due to a more flexible assignment of gender roles and responsibilities. The aftermath of Cyclone Aila is one such example. In some villages, the devastation caused by the cyclone disrupted gendered customs on food intake. As women began to be paid to work outside of the home, they were perceived as helping the family to survive and thus could eat at the same time as the men. To note, this was a trend in certain villages but still not common across all implementing districts.

Similarly, as disasters have forced women to engage in paid work to help support the family, in some villages that labor force participation has enhanced their voice in household decision-making.

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“Men these days have to depend on us in terms of financial crisis since most of the women earn some money within the household. Earlier, they used to be rich and could run the family on their own. So, they did not pay any heed to our words or any of our suggestions regarding the household. But, now they need our support and that is the reason they started counting our suggestions in household matters.”
—female resident, Nolian village

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Recommendations for Nobo Jatra - Patterns of Power and Household Decision-Making

**Purpose 1: Improved nutritional status of children under five years of age, pregnant and lactating women and adolescent girls**

The gender analysis illustrated the positive effects of NGO programming on reducing early marriage. While village residents often tried to circumvent government directives, most acknowledged the positive effects of NGO programming on reducing early marriage. Therefore, under SP 1.2: Reduced adolescent pregnancy tailored messages and awareness campaigns on early marriage will be useful for reducing rates of adolescent pregnancy. The roles of imams and other religious leaders will be instrumental given their influence on the community. Further, as villages such as Amadi in Khulna and Thalna in Satkhira have experienced reduced rates of early marriage along with increased rates of school enrollment and participation by adolescent females, it would be useful for Nobo Jatra to examine what messaging was effective in these communities to pilot in other target villages.

As the Nobo Jatra project aims to improve equitable nutritious food intake under SP 1.3: Increased equitable nutritious food intake, it should bear in mind the influence of traditional norms and customs that influence the practice of women eating last. Given the influence of husbands and mothers-in-law on food consumption practices, the project is right to target these household members with nutrition messaging as a complement to messages sent to mothers. Also, considering the issue found in this GA regarding women’s restriction of food intake to prevent cesarean delivery, it is recommended that Nobo Jatra include this practice within their behavior change communication strategies on nutrition. Finally, Cyclone Aila’s effect on communities, particularly women’s enhanced engagement in paid labor outside of the home, has modified eating practices for some households. This modification of norms may be a useful entry point for dialogue on this issue.

During the MenCare dialogues occurring under SP 1.4: Increased practice of gender equitable norms, it will be critical to take on the predominant concepts of “honor” and “eve-teasing” and the negative effect these norms have on women. Facilitators should bring up these concepts as drivers of early
marriage and work with communities to determine how best to address these long-held beliefs. In terms of women’s social mobility and agency, groups formed under SP 1.4 may benefit from exchanges to Laxmikhola village. While still facing many challenges related to gender inequality, the relative freedom of women in terms of movement and increased decision-making may be helpful to witness for participants from neighboring villages who are hesitant to adopt such practices.

**Purpose 2: Increased equitable access to income and nutritious food for both males and females**

Geographic mobility for women was shown to largely limited across program implementation areas. Under **SP 2.1 Increased diversification of livelihoods**, there is an opportunity to integrate gender messaging within trainings on entrepreneurship and alternative income generated activities; largely that geographic mobility increases access to markets and therefore improves opportunities to earn income. When such mobility is afforded to both male and female participants within the household, this doubles opportunities for income generation. Further, as only 10 percent of female study respondents felt that their voice was heard within their household, there is a need for messaging within economic empowerment components of Nobo Jatra that reinforce the importance of women’s agency as integral to effective economic development.

**Purpose 3: Strengthened gender equitable ability of people, households, communities and systems to mitigate, adapt to and recover from man-made and natural shocks and stresses**

This GA has illuminated women’s roles and responsibilities, namely the safekeeping of household goods as well as the protection of children, the infirm, and the elderly members of the household. Under **SP 3.1 Strengthened disaster preparedness and response of communities**, youth volunteers and broader communities trained on DRR activities should consider the division of responsibilities during a disaster and how a more equal distribution of roles might increase the ability to adapt to disasters as they are occurring. Similarly, under both **SP 3.1** and **SP 3.2 Strengthened disaster preparedness and response to government institutions and private organizations**, Nobo Jatra should reflect upon the heightened vulnerabilities after disasters, specifically, the early marriage of adolescent females, malnutrition, and male migration for employment, determining their drivers and ways to mitigate their occurrence.

Lastly, women’s participation on disaster management committees was shown to be very limited. The project is right to encourage female participation in these committees so that the developed plans can be responsive to women’s needs and responsibilities.
3.2.3 Access to and Control Over Assets and Resources

According to findings from the WEAI Feed the Future pilot research taking place in project implementing areas, the domains that contribute most to women’s disempowerment are lack of control over resources, weak leadership and influence in the community, and lack of control over income.

**Land and asset ownership**

Land ownership for both men and women was limited in the study area though women were far less likely to own land. In the survey, it was found that while 24 percent of men reported they were land owners only one woman across all study areas reported having land registered in her own name and two jointly owned land with their husbands. Even in villages such as Laxmikhola in Khulna district, where women have increased social mobility and ability to speak in public forums, women still have no ownership or control over land or gher and remain bound to traditional household activities.

**Access to employment and equity of wage earnings**

Only 20 percent of women in the survey reported having paid employment and their average wage was indicated to be Tk 100/day (currently $1.25 USD). Men’s wages are also low, but still twice as high as women’s. After water salinization, lack of employment was considered a fundamental problem in operating areas. Residents perceived there to be very few opportunities for paid work, especially for women. Most commonly women work in gher, standing in salinized water that was seen as laden with chemicals.

Field assessments in the area have found that women rarely own any major assets such as land, ponds, and machines. The gendered division of responsibility does promote women’s authority over the care of poultry and livestock and women are able to earn small amounts of money on these endeavors. However, women do not own these assets and when environmental degradation or natural disaster affects these home-based enterprises, women’s access to income is often completely diminished.

> “By the attack of any disaster, cattle and poultry as well as the vegetable garden gets ruined and ultimately women’s earning sources dry up.”
> —female resident, Laxmikhola village

**Control over income**

When women’s land is suitable for kitchen gardening and livestock, these are seen as women’s responsibilities. Although women earn income on these endeavors, they are not allowed to use all of this income as they wish, it must be provided to their husbands. In some cases, women may secretly keep a small amount for use on herself or the family.

> “It feels better if we have some money in our own hand. Always asking for money to husbands does not seem good. So, we keep some money in our hand and do not let our husbands know about it.”—female resident, Golkhali village

Micro-credit is also an activity that while targeted towards women in the region, men have control over how it is used and are responsible for providing the fund to repay for the loan. When men migrate for work and fail to send enough money home to repay the loan, women, in whose name the loan is procured, become indebted and feel social humiliation as a result. In the Golkhali village of Koyra Upazila in Khulna, neither men nor women reported having a bank account and most
respondents stated their reluctance to borrow money from credit programs, fearing the inability to repay loans and the consequent repercussions.

Across study villages, control over household income was typically the responsibility of men. Even in villages where men and women both work outside of the household, such as the Porakatla village in Satkhira district, women maintain little control over their income and usually give their earnings to their husband for the family expenditures.

There are some instances of positive deviance in regard to control over household income, though this was rare. One woman in Nolian village stated that she had ultimate control over where to spend the household money.

“I can decide where to spend money. In fact, I manage the financial allocation of the household after my husband gives his income to me. The money I earn is also being spent in household purpose. The time when my husband shifts to Chalna in search of work, I manage the entire household.” –female resident, Nolian village

While this resident stated that her and her husband discuss such decisions before money is spent, she found the arrangement to be particularly useful when her husband migrated for work.

*Labor Force Participation*

Women’s participation in the labor force in Khulna and Satkhira is much lower compared to the national average of the country. Women’s economic participation is reported as 4 percent in the program’s operating districts compared to the national average of 34 percent and compared to about 70 percent economic participation in the districts. A wide gender wage gap exists where women are paid up to two thirds less wages than men for similar work in agriculture and aquaculture.

The involvement of women in aquaculture is high, particularly in Khulna where they are involved in pocket-gher farming as well as in the shrimp value chain, however, their conditions of work and pay are very poor due to limited mobility, lack of organization, and limited bargaining power. In villages where gher farming in salinized water is common, villagers have reported negative health consequences. In Thalna village in Satkhira district, it was reported that a large number of women were suffering from uterine problems for which there was no treatment in or near the village. The women believe it is due to drinking saline water and working in the gher.

It is also found that while women’s mobility varied per area, their access to bigger (and further) markets was very restricted which also decreased their economic participation.

Table 3.4 demonstrates the sources of income for women interviewed in the study areas. The results show that women’s predominant means of obtaining income is through the raising of livestock, an activity that typically occurs on a household plot. Only 20 percent of women respondents have paid employment (from day labor jobs) as their major source of income, despite an increasing acceptability of outside employment for women following the Cyclone Aila. In Amadi village of Khulna district, this is demonstrated through women’s involvement in services,

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road construction work, and work in the gher as day laborer. Women service holders are mainly school teachers and NGO employees. Some women do earth-work for contractors. Even in villages where men and women equally work as day laborers, such as the Porakatla village in Satkhira district, women still maintain the full share of household responsibilities.

Table 3.4 Income Sources for Men and Women*

<table>
<thead>
<tr>
<th>Sector</th>
<th>Female Frequency</th>
<th>Female Percentage</th>
<th>Male Frequency</th>
<th>Male Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poultry</td>
<td>66</td>
<td>55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cattle</td>
<td>38</td>
<td>32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NGO work</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Day labor</td>
<td>24</td>
<td>20</td>
<td>45</td>
<td>38</td>
</tr>
<tr>
<td>Teacher</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Kantha stitching</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>House maid</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crab collection</td>
<td>5</td>
<td>4</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Sell vegetables</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tailoring</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carpenter</td>
<td></td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td></td>
<td>17</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Fish business</td>
<td>3</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gher owner</td>
<td>18</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hawker, Home gardening, Mason</td>
<td>3 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moajeen (Caller for Prayer)</td>
<td>1 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rickshaw Van Puller</td>
<td>6</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shop keeper and shop worker</td>
<td>6 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sick (unable to work)</td>
<td>3</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*participants could indicate more than one answer

Wage gap

A wage gap exists between men and women throughout the study area. Only in the case of work from the government or for an NGO are the wages for men and women equal, as was the case after the Aila disaster. Most women find it unjust to earn only half, but those who have complained or protested say that they were not given work again. It was reported that big gher owners prefer to hire women as they are able to pay them less money than men. In the gher, many women do work as day laborers for Tk 100 per shift, while men get Tk 175 for the same work (two shifts per day). Owners felt that if they were to pay them equal wages, the male laborers would be angry and stop coming to work.

Many examples of gender based wage discrimination were collected during the inquiries and the severity of it varied from employer to employer. It shows the poverty and wage insecurity of both women and men, who have no choice but to do hard and often dirty work in gher and in earth digging for paltry earnings.

Effects of climate change

The implementing areas come under the category of High Hazard Intensity and are facing catastrophic consequences of extreme weather events, environment and natural resource degradation, decreased soil fertility due to saline intrusion, improper water management and poor access to fresh water and drinking water. As a result, agricultural productivity is suffering with these
areas now considered a food deficit region and food production declining significantly over recent decades. This has negatively impacting income and employment opportunities for the poor and marginalized. This has resulted in household instability and large-scale migration. The latest BBS census report of 2011\(^{30}\) revealed that against an overall national population growth rate of 1.34 percent, Satkhira and Khulna and Barisal have exhibited a growth of 0.6 and – 0.25, respectively. Especially in the case of Khulna this is a clear indicator of large-scale out migration due to loss of homes and livelihoods. The majority of the migrants are men, with women left behind to maintain livelihoods with fragile economic resources, and limited social safety net arrangements.

**Recommendations for Nobo Jatra - Access to and Control Over Assets and Resources**

**Purpose 1: Improved nutritional status of children under five years of age, pregnant and lactating women and adolescent girls**

Under **SP 1.4: Increased practice of gender equitable norms**, MenCare dialogue groups should take on the issue of access to and control over resources. Case examples, such as the resident in Nolian village who arranged to control household finances while her husband was migrating, offer a pragmatic reference point to initiate discussion. Under this same sub-purpose, the life skills training for adolescent girls should integrate concepts of basic financial literacy and asset development to prepare this cohort for equitable responsibility and decision-making over household finances. Similarly, the leadership training for women and youth under **SP 1.4**, can be a venue for topics of economic agency and wage equality, two predominant issues affecting women’s empowerment in the region. By gaining awareness on these issues, female leaders can mobilize grassroots efforts for change that will ultimately have a positive impact on related outcomes of nutrition, economic development, and disaster risk reduction.

**Purpose 2: Increased equitable access to income and nutritious food for both males and females**

This analysis has indicated that men typically control household finances, including those received by women through NGO-managed micro-enterprise development schemes. As such Nobo Jatra should consider messaging when implementing cash transfer programs through both **SP 1.4** and **SP 2.1 Increased diversification of livelihoods**. Under **SP 2.1**, the project will also aim to facilitate training on alternative livelihoods, a number of which were identified during an assessment, including mobile fish fry trading, sapling nursery, eco-tourism, van pulling, and electronics and mechanics-related jobs. Considering the wage gap that exists within project implementing areas, it would benefit Nobo Jatra to consult with employers from these industries to see where wage equity exists and prioritize these placements for program clients.

Given that men regularly migrate for work, there is a logistical incentive to increase women’s control over household income and expenditures. The case example from Nolian village can initiate dialogue among participants during activities such as savings groups, entrepreneurial literacy training, and productive asset development that are slated to occur under **SP 2.1**.

Under **SP 2.2. Increase production of safe, diverse, nutritious and high-value foods**, Nobo Jatra will be implementing a variety of mechanisms for taking agricultural endeavors to scale and facilitating access to market. As indicated in the proposal, the project has rightly identified the need to build upon Winrock’s Women’s Empowerment in Agriculture (WEIA) project to explore models that increase women’s marketing and control over income.

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\(^{30}\) Bangladesh Bureau of Statistics, Socio-Economic and Demographic Report 2011.
Purpose 3: Strengthened gender equitable ability of people, households, communities and systems to mitigate, adapt to and recover from man-made and natural shocks and stresses

Under 3.1 *Strengthened disaster preparedness and response of communities* Nobo Jatra will train and mobilize communities for disaster risk reduction (DRR). As social inclusion and empowerment are critical for tackling disaster-related vulnerabilities, there is a window of opportunity within the DRR trainings to promote women’s equitable access and ownership over resources, specifically tangible asset ownership, opportunities for sustainable employment, and fair wages. By framing these issues as part of effective DRR strategies, Nobo Jatra offers pragmatic rationale for the uptake of gender equitable norms in a way that complements and reinforces the gender equitable messages provided through other program components.

3.2.4. Meaningful Participation in Public Decision-Making

This gender analysis found women’s participation in public decision-making very limited. Participation on committees was rare due to lack of time, inequitable access to information, and poor governance inhibiting women’s participation, something that will ultimately benefit the larger community.

In some villages, female participation is increasing. In the Golkhali village of Koyra Upazila in Khulna, a newly elected Union Parishad chairman has tried to use some of the upazila budget for activities supported by women members’ – the first time this has happened in the history of this upazila. It is also the first time that women members were chosen to be included in the upazila Environment and Disaster committee rather than only being members of the Health and Family Planning or Women and Child Welfare Committees. In Gomantali village, a new female ward member is serving within her community though she noted that the job can be difficult with the constant struggle to have to prove your worth. Regardless, she felt that serving as a ward member can create an improved status for women in the community.

“It is two times harder for women leaders to ensure a strong position in the community. I have to prove everywhere that I am as capable of solving community matters as my male counterparts. If you have talent, you can definitely create a better status in society.” – Female ward member, Gomantali village

Lack of participation is also related to diminished voice and agency for women in most implementing areas. As noted in previous sections, the overwhelming majority of women felt that their voices and opinions were not considered in household decision-making. Such feelings at the intra-household level can discourage women from participating more broadly within society for fear of either not being taken seriously or other forms of retribution.

“Silent women do not get hit by their husbands.” – female resident, Nolian village

This lack of agency in household decision-making carries over to voting practices. Our study found that women who vote do so the way their husbands or fathers-in-law instruct them to do so. In other words, women do participate in local elections but primarily as a conduit of their husband or father-in-laws preferences.

<table>
<thead>
<tr>
<th>Table 3.5 Women’s Voting Behavior</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nolian</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>Do not Vote</td>
</tr>
</tbody>
</table>
Follows husband’s or FiL’s instruction | 8 | 6 | 7 | 6 | 3 | 6 | 36 | 63  
Not influenced | 1 | 2 | 2 | 2 | 4 | 1 | 12 | 21  
Total | 12 | 9 | 9 | 11 | 8 | 8 | 57 | 100

Recommendations for Nobo Jatra - Meaningful Participation in Public Decision-Making

**Purpose 1: Improved nutritional status of children under five years of age, pregnant and lactating women and adolescent girls**

Under *SP 1.1: Reduced incidences of diarrhoea among children under five*, Nobo Jatra is rightly targeting female participation on WASH committees to ensure that female voices are heard when communities are making decisions on issues related to water and sanitation. The project should monitor how participation is perceived by female members and the larger community. As women have positive experiences in WASH committee service, this can facilitate a desire for service on other committees within the community.

During the MenCare dialogues under *SP 1.4: Increased practice of gender equitable norms*, facilitators should bring up the issue of female representation at the committee and ward level and the benefits such representation can have to promote more inclusive and more effective governance.

**Purpose 2: Increased equitable access to income and nutritious food for both males and females**

*SP 2.2 Increased production of safe, diverse, nutritious and high value foods*, Nobo Jatra plans to form single sex Producer Groups where women hold leadership positions, enabling them an opportunity for public speaking and to gain comfort with taking on leadership roles. The project can use this experience with women as a stepping stone for engagement on WASH committees under *SP 1.1* and disaster management committees under *SP 3.1* and vice versa. Creating intentional intersections to improve women’s voice and agency across sub-purposes will create sustainable mechanisms for improving equitable food security, nutrition, and resilience once the project has ended.

**Purpose 3: Strengthened gender equitable ability of people, households, communities and systems to mitigate, adapt to and recover from man-made and natural shocks and stresses**

Under *SP 3.1 Strengthened disaster preparedness and response of communities*, Nobo Jatra aims to recruit and train both women and female youth for committee management and engagement on DRR. These trainings should underscore the importance of including the female voice with opportunities to interview or shadow female leaders in neighboring villages. Where feasible, mentorship matching can provide support and guidance for women and female youth who are new to governance.

### 3.2.5 Gender-Based Violence (GBV)

Safety concerns differ by village, however, several common themes emerged. First, was the issue of safety. In some villages women felt unsafe when they traveled long distances to collect water. The increased salinization of water has resulted in the need to frequently travel far distances, both day and night, to collect suitable water. This places women at risk of violence and abuse along the route. Other women reported feeling unsafe when having to use hanging toilets.

*Sexual harassment ("Eve-teasing")*

Across several villages, we found that young girls face “eve-teasing”, which is perceived by
communities to be a major reason for child marriage. From discussions with key informants and also from in-depth interviews, the relationship between safety, child marriage, and school drop-out rates of girls became clear. In nearly half of the cases of female school leavers, we found that girls had faced daily incidents of verbal “eve-teasing” on their way to school. When parents heard about it, they decided to marry their daughters for their protection and to avoid social shame. Often, a marriage is arranged with the particular boy who was perpetuating the eve-teasing. In two case profiles, we were told that the grooms had chosen the girls they liked as they walked to school and then repeatedly started to follow and tease them. They would then send marriage proposals to the bride’s families who accepted the proposals.

**Physical abuse**

Wife beating was stated as a common phenomenon throughout the study areas. Both men and women noted their belief that husbands could beat their wives for making mistakes or to teach them a lesson. Even in villages that have made notable strides to reduce child marriage and improve the educational retention and performance of females, physical abuse remains a problem. For instance, in Thalna village of Satkhira district, women accepted violence from male family members because they did not think they had an alternative. There is no mechanism for divorce within the Hindu religion and women are largely economically dependent upon men in the program operating areas. There are laws designed to support women and reduce violence, but they tend to be ignored.

> “Men have more rights than women. This is the system of the world as well as of our village culture. For that reason, men possess the right to hit women.”
> —male resident, Nolian village

> “If we resist, the men will say: leave my house. Then where will we go? As our food and clothes are taken care of by our husbands, we have to accept their beating as well.” —female resident, Laxmikhola village

> “Sometimes family members become angry over women, if they give birth only to girl children.” —female resident, Laxmikhola village

They think that it is a personal matter which should not be brought to the police. One woman told us:

> “Women who work in the gher have to work really hard. Because of standing in the salty water, they face sexual health problems. Men cannot fulfill their sexual desire from women and that’s what causes disputes between them, which often turns into serious violence against women.” —female resident, Gomantali village

If women wish to report the abuse, they can do so to older members of the household who may or may not intervene. They may also report to a member of UP which also may or may not prove successful to ending the abuse.

Even households with more progressive stances on women’s access to income and household decision-making may still be accepting of physical violence against women. A female resident in Nolian village suggested that physically beating a wife was justified because,

> “Women need to act according to their husbands’ mood. If he is frustrated because of low income and poverty, women must not complain. That is what creates family disputes.” —female resident, Nolian village
Physical abuse also extends to children. Regarding violence against children, participants shared that in their village beating children is very common and that men and women use physical punishment without discriminating against boys or girls. This may happen when the children don’t want to go to school, when they don’t complete their lessons, when they don’t want to eat, when they play too long, and when they don’t listen to their parents.

“Without beating children do not remain good.” – female resident, Laxmikhola village

Human trafficking
Both districts share international borders with India, which make the women and children of this area more susceptible to trafficking, especially during and after disasters. In fact, Dacope, Koyra, and Shyamnagar have all reported increased incidence of trafficking of women and girls after the Aila disaster of 2009, as these areas are on common trafficking routes entering India through Kolkata.31 More information is needed to understand if the trafficking is for sex or labor as well as the drivers behind the practice. Labor trafficking is a risk inherent in livelihoods activities therefore Nobo Jatra will need to be cognizant of these vulnerabilities and institute proper awareness and protection measures within their livelihoods schemes.

Structural Concerns – Hygiene management and disaster preparedness
Community members consulted for this study stated that cyclone shelters typically do not have separate arrangements for men and women, one of the primary reasons residents do not wish to go there during a disaster. Despite the fact that no residents had ever heard of specific incidences of harassment or gender-based violence occurring within a cyclone shelter, it was the perception that such events could take place given their understanding that the shelters did no offer segregated accommodations.

“Though there is a Cyclone Shelter near the village, women do not feel inclined to use it as there is no adequate water, sanitation facilities, and no security for women.” – female resident, Gomantali village

Similarly, safety concerns for women often lead to them to prefer a private toilet in their homestead. However, due to their limited agency in household decision-making and budgeting, they felt that their concerns were not taken into account. In such cases, women’s only options were community latrines which they felt were unsafe and in many cases refused to use.

Recommendations for Nobo Jatra - Gender-Based Violence (GBV)

Purpose 1: Improved nutritional status of children under five years of age, pregnant and lactating women and adolescent girls

Feelings of insecurity can prevent women from using toilet facilities, creating challenges to proper hygiene and sanitation and inhibiting efforts to reduce diarrheal diseases within the community. Thus, under SP 1.1: Reduced incidences of diarrhea among children under five, it will be necessary to take on issues of female safety and determine what facility structures can best provide a sense of security and would be most likely to be frequented by women living in the community.

Eve-teasing is perceived by community members to be a fundamental driver of child marriage. In order to address child marriage through SP 1.2 Reduced adolescent pregnancy, it will be critical to address

the issue of eve-teasing. From engaging the child protection committees under SP 1.2 to facilitating
discussion through the MenCare groups under SP 1.4, eve-teasing is a crucial issue to address to reduce child marriage and subsequent adolescent pregnancy.

Under **SP 1.4 Increased practice of gender equitable norms**, there is a need to discuss GBV as a prime example of power dynamics within a household. Given that GBV was widespread throughout implementing villages, including those that otherwise had more progressive outlooks on social mobility women’s participation in public spaces, there is a need to prioritize this conversation within MenCare groups. At the same time, with women expressing their acceptance of the practice, there is also a need to facilitate dialogue on this issue among women, potentially through the leadership training provided to women and female youth under this sub-purpose. Lastly, discussions on violence within the home can also be taken up by Child Protection Committees. When children witness physical abuse within their homes they are more likely to commit or accept those practices as an adult. By addressing violence within the home, Nobo Jatra has the ability to create sustainable progress towards improved equality in all domains, equality that will effect outcomes in food security, nutrition, and resilience.

**Purpose 2: Increased equitable access to income and nutritious food for both males and females**

Under **SP 2.1 Increased diversification of livelihoods** and **2.2 Increased production of safe, diverse, nutritious and high value foods** Nobo Jatra has proposed a range of livelihoods interventions to generate income for program beneficiaries. This gender analysis documented human trafficking vulnerabilities in the program implementing areas, suggesting a need to incorporate basic awareness raising on human trafficking within livelihoods activities. Further, program staff responsible for livelihoods activities should be cognizant of human trafficking risks and incorporate protection principles within the design and implementation of these activities.

**Purpose 3: Strengthened gender equitable ability of people, households, communities and systems to mitigate, adapt to and recover from man-made and natural shocks and stresses**

Under **SP 3.1 Strengthened community disaster preparedness and response**, there is a need to address the community perception that cyclone shelters are unsafe for women. Where facility structures need to modified to address community needs, these concerns should be taken up with the local ward, union, and upazila DMCs. Youth groups who are mobilized under this sub-purpose, should be made aware of this concern and integrate messaging to address it within their outreach strategies. Further, modification of cyclone shelters may also be a project that community members can propose under the CDMAP acceleration fund.
ANNEX 1 - In-Depth Interview Guide

1. Food Security of households
   a) Food availability:
      i) Staple foods (that people eat, all year, seasonal)
      ii) Cropping system (cash crops, food crops; who is responsible for what and how much time do they spend in it - women, men, boys, girls)
      iii) Land size and tenure (do women own land/ponds)
      iv) Problems for agricultural production related to salinity (when did saline shrimp cultivation start, and how was the salinity situation before?)
      v) Traditional fishing vs. farmed fish culture – M/F contributions (tasks, time spent) please specify here
      vi) M/F access to information, services, knowledge for increasing production and livelihood diversity (differences, why?)
   b) Food access:
      i) Own production capacity of HH (farming, fishing, livestock and poultry, home gardens)
      ii) How they cope with food deficits (loans from private money lenders, saving groups; need for women, men, children to engage in daily wage employment, seasonal or permanent migration, iii) Women's engagement in income earning activities (what type of work?)
      iv) Wage disparity between women, children, men (for farm labor, construction)
      v) Who makes choices for household food, who buys, is there consultation with spouses, who spends?
      vi) What technology (improved seeds and crop varieties, mechanization) do men and women farmers use for production? What are their preferences?
   c) Food utilization:
      i) Cultural norms that affect nutrition (for e.g. male children get preference over females in certain foods, women eat last, leftover food?)
      ii) Knowledge on nutritious diet and safe and healthy food preparation
      iii) WASH conditions that affect food hygiene and preparation (lack of safe, sufficient water, lack of knowledge, access to information, lack of time for safe water collection from distant source)
      iv) Influence of other influential persons (mother-in-law, religious leaders) on food intake of women and girls, especially during pregnancy

2. Vulnerability/Resilience during disasters
   i) Access of women/men to early warning systems and post-emergency measures (radio, newspaper, public meetings, mobile phones, smart phones)
   ii) Presence of cyclone shelters and adequacy of this for women and children (privacy, dignity in WASH facilities, separate sleeping arrangements, physical or mental harassment by men), risk of being trafficked
   iii) Women’s access to disaster relief (cash, food, paid work) and their control over how to spend it
   iv) Women's involvement in food/cash for work schemes that are part of DRR strategies (LCS, road and embankment construction)
   v) Coping strategies of household members and how this impacts men’s and women’s work, responsibilities, and vulnerability (for e.g. migration)
   vi) Local capacity at ward, union, UZ level for DRR (strategies, committees, funds, access to information, power)
   vii) Risk of women, adolescents, children to be trafficked during and after disasters
   viii) Migration – has this increased as a result of disasters? (who migrates, where, for how long?)

3. Men Engagement and Men care group
   a) Gender responsibilities in the household
      i) Men engagement in child-care,
      ii) Water collection (how much time is spent in this? Do men fetch water using van/bicycle?)
      iii) Fuel collection/preparation?
      iv) Helping wife when she is pregnant or ill
      v) Joint decision-making about food expenditures, children’s education, business investments
   b) Gendered decision-making in SRHR
      i) Men’s control and decision-making in family planning (method used, no. of children, spacing of children, support to women during ante- and post-natal periods)
ii) Men’s involvement with sanitation (consultation with women during design and installation of latrine, help with cleaning the toilets?)

c) Child marriage, dowry, violence against women and children
i) Men’s decision-making and control over age of marriage of girl child
ii) Men’s decision-making and control over practice of giving and/or taking dowry
iii) How do men think about violence against women and children in their house, in other’s houses?

4. Empowerment and its four elements (economic, social, political, and physical)
   a) Economic Empowerment
   i) Right to choose one’s education (priority of education of male children over female?)
   ii) Same income for same work,
   iii) Women’s control over own/HH income vs men (to spend, to save, to invest)
   iv) Right to work that one enjoys (time spent in drudgery work)
   v) Right to water (ease of access, reliability, safety, sufficient amounts)
   vi) Access to relevant resources of production (land, ponds, livestock, equipment, credit, farm inputs, improved technology)
   vii) Do women, men have their own bank accounts, mobile phones, smart phones, farmer card, food ration card?
   viii) Mobility of women (to sell in markets, to move freely outside the homestead)

   b) Social Empowerment:
   i) Self-image of women/men (of different age, class, ethnic group). How do you see yourself? How do others see you?
   ii) Social status (are they member of a CBO, savings group, TUG, WMG? Are they working as health volunteer? Is he/she an entrepreneur?)
   iii) Is your voice heard? And does your opinion matter? (for e.g. as group member? Or to discuss decisions about schooling, marriage, or work of yourself/others?)
   iv) Education and School drop-out rate of girls and boys (is there a difference in how long girls/boys stay in schooling? Why do boys/girls drop out of school? Do they study after marriage?)

   c) Political Empowerment
   i) The right to organize one self,
   ii) the right to vote and to be voted, to take active part in CBO and other groups
   iii) Participation in ward-level, union-level, and UZ level politics and institutions
   iv) Ability to effectively participate in decision-making to influence development efforts (be member in institutions set up as part of project)

   d) Physical Empowerment
   i) Underage/child marriage (What is the average age of first marriage for men and women? Is there a difference, if so, why? To what extent are girls, boys, able to choose or influence the timing and circumstances of their marriages?)
   ii) Practice of giving and taking dowry (how are women and men able to exert influence on this?)
   iii) Polygamy and remarriage (men have more than one wife at one time? Do men and women who have lost their spouses remarry? Is this more common for men or women? Why?)
   iv) Decision-making on family planning (age of first birth, number of children and birth spacing)
   v) Access to safe and adequate sanitation (OD? Hanging toilet? private sanitary latrine, bathing chamber?)
   vi) Access to proper healthcare (satisfaction of women and men with these services)
   vii) Access to proper menstrual management (information, what they use – ready made pads, or home-made cloth pads?)
   viii) Ability to resist domestic violence (ask indirectly on this at the start, for e.g. ‘Does domestic violence happen in your neighborhood? And what do you do when this happens – is it settled by a group (who?) or left to be managed personally by the husband-wife?’)
   ix) Situation of physical harassment of women in public areas or at work
   x) Specific problems faced by widows, WHH, old women, disabled, adolescents (safety, security, harassment, mobility)
ANNEX 2 - Key Informant Interview Guide

Checklist for Union Chairmen and Key Informants

Questions for Upazila (UZ) and/or Union Parishad (UP) Chairman/ Key Informant

1. What are the different committees at UZ/UP level? List them please.
2. Are UZ/UP members empowered in how they are able to spend the budget allocated to them? How are priorities in budgeting (for WASH, DRR, VGF) decided by them?
3. How many women members are there in UZ/UP? And in the different committees? Do they hold any official positions? Do they contribute to decision-making in their committees, and priorities of women they represent?
4. What kind of data is collected at UZ/UP level (by the different committees)? Do they know for e.g. how many extreme poor, WHH have been given subsidies, asset-transfer, cash-grants? Is this information available for all to see (like on a public notice board outside the UP/UZ office)?
5. What is their disaster preparedness strategy? WASH strategy? How was this affected by experiences from last disaster?
6. What is their experience with reporting of incidence of child marriages, domestic violence? Do women and men come forward for this? And how do they respond in these cases?
7. Do the committees work together on certain issues? Or mostly separately?
8. Do the UZ/UP or the committees collaborate with other agencies (NGOs, CBOs). If so, which? And how?
ANNEX 3 - Focus Group Discussion Guide

Checklist for Focus Group Discussions

1. **Child Marriage and how this affects empowerment of women**
   - To continue education, engage in training,
   - mobility to work outside home,
   - decide how to spend own income,
   - to resist violence
   - knowledge on nutrition and health (MCHN)

2. **Coping ability and vulnerability to external shocks (disaster, economic crises)**
   - Experience of recent disasters (differences in men and women, sub-divided by age, ethnic group, disabled)
   - How they cope with disasters, and economic shocks (loss of work)
   - Particular threats, and constraints faced by women, men
   - Institutional response to women and men (how is this experienced differently by different categories of women, men)
   - Different experiences of disaster relief

3. **Decision-making in the household**
   - On WASH (sharing of work in water collection)
   - In sanitation (MHM, toilet cleaning, Solid waste mgt)
   - Child-care and education of children
   - Food choices, access to nutritious food
   - Spending own income
   - Participation in groups (WMG, TUG, village WASH committees)

4. **Domestic violence and perceptions of women and men on it** (separate sex groups, indirect questioning – see example in checklist)
   - Why do men use violence?
   - Why do women accept it?
   - Do women resist it? how?
   - Is there violence against children (women, men beat their children?) why?
ANNEX 4 - Survey Questionnaires

For Female Respondents

Personal Information
Name: Age:
Education level: Address:
Phone (mobile):
Are you married? What was your age at marriage? What was your age at the birth of your first child?
Are there any disabled family members in your household? No. of children and their ages:
Assets of household:
Source of income:

Survey Theme 1: Agriculture and Food Security
1. What do you eat every day?
2. How many meals do you eat per day?
3. Are there some months a year that you less meals or more meals? If so, when and how many months?
4. What crops do you produce?
5. What specific task do you have in food production?
6. How much time do you spend on above activities
7. What is the size of the plot of land/ gher that you farm?
8. Is the land/gher your own? In whose name is the ownership paper?
9. What problems do you face in agricultural production?
10. What Access to information and services for farming do you have?
11. Do you have a Farmer Card?
12. Are you member of a Farmer Group?
13. What is your Household Production capacity?
14. Is there a time you face food shortage? When and how long?
15. How do you cope with food shortage or deficit?
16. Are you, your husband, and children engaged in extra work, off farm employment etc?
17. How much do you earn per day? Do the men in the same work earn more? How much?
18. Do you have control over your own income?
19. Can you decide what the family eats, and do you buy it?
20. Do you use any new varieties of seeds and technology in farming?
21. Do you know how to prepare nutritious and safe food for your family?
22. Do you eat together with your husband and children?
23. Do you eat the same food as your husband and children?
24. Do you give your sons the same food as your daughters?
25. Where do you get drinking water from? And how far is this from your home as well as how much time spent?
26. Are you member of a WASH committee/TUG? If yes, please specify which committees, and your position in it.
27. Are you satisfied with the water quality?

Survey Theme 2: Vulnerability/ resilience during Disaster
28. Do you have access to early warning system in disasters? If so how are you informed?
29. Do you have a mobile phone or smart phone? Can I see it? 29 (a). Is your house able to exist at in the cyclone?
29 (b). Is your house going under the water of storm surge?
30. Do you go to Cyclone centers during disasters?
31. Are the WASH and sleeping facilities in the cyclone centers adequate for women and young girls?
32. Do you have a ration card under VGF programme?
33. What kind of disaster relief have you got?
34. Have you been involved in food/ cash for work schemes that are part of DRR strategies (LCS, road and embankment reconstruction)?
35. Do you get paid the same as men for this work?
36. How were you affected by the last disaster?
37. Are you engaged in local Disaster management committee? If yes please mentioned your position.

Survey Theme 3: Intra household Gender relations and Empowerment
38. Does your husband/ brother/ father help you with household work? If so what type of work?
39. Do you and your husband decide jointly on: Contraception (what type)/ No. of children/ Education of children/ Household budgeting and purchases/ Investment in farming or business?
40. Do you have knowledge on MHM?
41. Are you satisfied with the quality of the local health care provided?
42. Do you need to seek permission to visit public areas?
43. Do you agree that a husband is justified in hitting or beating his wife for specific reason?
44. Do you have ability to resist domestic violence? How do you do it?
45. Are you a member of CBOs or local committees in your village? If yes, please specify which committees, and your position in it.
47. Do you vote in local elections? If yes, please say was you influenced by someone in your choice?
48. Have you stood as candidate in local elections? If yes, please specify which elections, and if you were successful?

For Male Respondents

NB: Almost all the questions in the questionnaire for men were as same as questionnaire for women but there were a few questions in the questionnaire for men were different from women. These are mentioned below:
16. Are you, your wife, and children engaged in extra work, off farm employment etc.? 
17. How much do you earn per day? Do the women in the same work earn more? How much?
20. Do you eat together with your wife and children?
21. Do you eat the same food as your wife and children?
23. Do you help your wife to get drinking water for the household? How far is this from your home? How do you fetch it and how much time is spent?
33. Do you get paid the same as women for this work?
36. Do you help your wife with household work? If so what type of work?
37. Do you and your wife decide jointly on: Contraception (what type)/ No. of children/ Education of children/ Household budgeting and purchases/ Investment in farming or business?
38. Do you individually decide on spending your benefits and income?
40. Do you have knowledge about women’s needs in MHM?
42. Does your wife/daughter/mother need to ask your permission to visit public areas?
44. Do you think that a woman should have the right to resist domestic violence? How can she do it?
ANNEX 5 - Draft Report of Gender Analysis Workshop

Organized by: Gender and Water Alliance and World Vision Bangladesh
7 September 2016, 9.30 – 16.00 hrs
WVB Head Office, Abedin Tower (2nd floor), 35 Kamal Ataturk Avenue, Banani, Dhaka

Background
A workshop on gender analysis of Nobo Jatra project has been organized by the Gender and Water Alliance (GWA) and World Vision Bangladesh (WVB) to present the findings of the field work for the Gender Analysis for Nobo Jatra in Khulna and Satkhira by the GWA team. The field work took place from 19 June till the end of July in eight villages. The purpose of this gender analysis was to identify, understand, and describe gender differences and the possible Recommendations and effect of gender roles and power dynamics in implementing a new project named Nobo Jatra in Bangladesh. The goal of the project-level gender analysis was to provide a deeper understanding of current gender issues at the community and household levels in activity target areas, as well as the gender context in which the activity is operating within. The purpose was to advance the knowledge and understanding of the context specific, project-level gender issues that would affect implementation, project participation, and outcomes and inform the final design of the project to effectively address context-specific gender issues and concerns within its limits and scope. However, with some quantitative data and qualitative information the draft report has been handed out in the workshop. Altogether 18 participants from USAID, World Vision Bangladesh and the Gender and Water Alliance and attended the workshop.

Objective
The objectives of the workshop were:
- To describe about the field work and methodology of data collection
- To present a short description of study villages
- To analyze USAID indicators, especially gender-indicators on the basis of research findings
- To illustrate the situation of study women’s empowerment in relation to the four elements of empowerment so that the project authority can be addressed in the project implementation.
- To present some major findings on food security, agriculture, nutrition, resilience, empowerment and MenCare to enhance the strong and sustainable project implementation.

Session 1: Opening and Introduction
Objective: To know about participant’s name, organization, work position and discipline
Method: Participatory, interactive
Facilitator: Nadir
The workshop was opened formally with a warm welcome by Mr. Rakesh, Chief of Party, Nobo Jatra project. He introduced the Nobo Jatra project briefly mentioning the purposes, target groups, area, rationale, and the agencies involved in the project. After that Md. Nadiruzzaman facilitate the introduction of workshop participants where all participants introduced themselves one after another to the larger group of participants.

Session 2: Description of field work and methodology
Objective: To discuss about experiences of field work and process of data collection
Method: Power point presentation and discussion
Facilitator: Shaila Shahid
In this session Gender and Water Alliance, Bangladesh (GWA-B) team leader Shaila Shahid delivered a broad description of the field work in Khulna and Satkhira and the methodology of the study. She told about the procedure of field work including the time frame, sequence of villages, and a few experiences and challenges of the field work. She explained about the process of selecting study villages and respondents, reviewing literature and developing questionnaires and checklists. Both qualitative and quantitative data is collected by inquiries and survey, covering many subjects, including the NJ themes. She describes the methodology that was applied in detail, with specific attention for making

Session 3: Summary of major findings per village

Objective: To analyze the situation of studied villages briefly

Method: Power point presentation and discussion

Facilitator: Joke Muylwijk

Joke handed out a sheet with key information of the villages and then presented a short description of them. The sheet included the location (either remote or near to the city), the proportion of Hindu and Muslim people, overall economic condition of the people, common means of livelihood, sources of drinking water, situation of sanitation system, occurrence of child marriage and of violence against women, maternal mortality rate, number of primary schools, number of health care centres, number of cyclone shelters, communication system, presence of electricity, and some other issues of those villages. This session was also interactive and during the session participants asked different questions about the villages and the GWA team answered them. One of the participants suggested Joke to prepare a village matrix of study villages elaborately and she agreed with that.

Session 4: USAID indicators, and specific gender-indicators for Nobo Jatra project

Objective: To analyze the findings in relation to USAID indicators especially gender-indicators with a view to demonstrate how these can be used for monitoring throughout the project

Method: Power point presentation and discussion

Facilitator: Joke Muylwijk and GWA team

In this session Joke highlighted the findings regarding all six gender indicators of NJ and some related issues. The Nobo Jatra project indicators were:

1. Percent of married women aged 15-49 who need to seek permission to visit certain locales, <30 and >30 years old
2. Percent of married women aged 15-49 whose husbands help with household tasks
3. Percent of men who think that women should be consulted on household budgeting and purchases
4. Percent of men who think that women should be able to access markets, health care services, and other public locations without restrictions or prior consultation
5. Percent of respondents who think that men and women should share household tasks, such as cleaning, cooking and taking care of children, by sex
6. Percentage of women age 15-49 who agree that a husband is justified in hitting or beating his wife for specific reasons.

It was discussed that it is hard to know what men think about such subjects, it is better to measure what they say. Even that is not so meaningful, because they are inclined to say what is socially acceptable, and what they think the interviewer likes to hear.

Apart from NJ indicators Joke discussed about some of findings regarding the sub-purposes. These sub-purposes were:

1. Mean age at marriage among women aged 15-49.
2. Mean Age at first pregnancy for married women aged 15-49.
3. Percentage of women of reproductive age who are currently using or whose sexual partner is currently using at least one contraceptive method.
4. Practice of gender equitable norms in the household (food distribution, work load, supporting environment).

Session 5: Findings: four elements of empowerment

Objective: To analyze the findings in relation to four elements of empowerment

Method: Power point presentation and discussion

Facilitator: Joke Muylwijk

In this session Joke discussed about four interacting elements of empowerment and made a connection with the field findings. These elements were 1) political empowerment 2) economic empowerment 3) social empowerment and 4) physical empowerment.

Empowerment is not just as a process but people can use the concept as objective, so to change their situation. We only can help people but cannot force them to be empowered. Regarding empowerment of the people of the study area she asked two open questions. These were, are we helping those people

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33 See the matrix in section 4.2. of this Gender Analysis report Part 1.
Gender Analysis in Khulna and Satkhira Districts for the Nobo Jatra Project of World Vision Bangladesh, September 2016

41 to be empowered? Is there any opportunity to them to change their situation? Although we desire to be empowered this is not very easy. So we need to create an enabling environment for empowerment. Empowerment has four elements: social empowerment: women’s self-image in the villages, social status, mobility, dowry, education, security, and some other issues. Then, political empowerment: women’s opportunities, rights, access to public spheres, participation in democratic institutions, decision-making power, women’s voice in different groups, and so on. Follows Economic empowerment, which has to do with women’s land ownership, gher ownership, access to productive resources, access to water, access to education and employment as well as health care, women’s recognition as farmers, sharing of household work by husbands, and some other issues. Then physical empowerment was discussed: control over one’s body and mind, right to decide about number of children, who to marry, decision-making power about the use of contraceptives, facilities of water and sanitation, safe environment for women, violence against women, food and nutrition and the like. At the end, Joke said that these four elements are interrelated with one another and if Nobo Jatra project really address these issues, people will be extremely happy. Of all aspects of empowerment examples were given of findings in the villages. Like other sessions, this session was also interactive. A number of people asked about different findings and the GWA team answered them.

Session 6: Findings of quantitative data: a selection of the tables
Objective: To present the quantitative findings of the field work
Method: Power point presentation and discussion
Facilitator: Hasan Mahmud Titu
In this session Hasan Mahmud Titu presented some selected quantitative data obtained through the questionnaire survey. The respondents of this survey were men and women (married couple). The data table was analyzed through Statistical Package for the Social Sciences (SPSS). There he highlighted some data intimately related with gender issues and important for the gender analysis, such as on men and women’s age and education level, engagement in agricultural activity, spending time on agricultural activity, land ownership, strategy of coping with food shortage, source of loan, interest rate of loan, loan refund time, types of work, use of new technology in agriculture, source of drinking water, way to fetch water, distance of water source from home, time spent for water collection, access to early warning system, number to go to cyclone shelter during cyclone, reasons behind not going to the shelter, distance of cyclone shelter from home, justification in hitting or beating of wife for specific reason, and opinion about women’s right and way to resist domestic violence. In this session also participants asked for further clarification and Hasan Mahmud Titu explained them. A number of very useful questions came to the fore, which will help with data triangulation.

Session 7: Findings of qualitative data: inquiries, case studies, a selection of Vulnerable Groups
Objective: To present the qualitative findings of the field work on some specific fields
Method: Power point presentation and discussion
Facilitator: Shaila Shahid
Shaila Shahid started this session by introducing the presenters with their presentation topics. Then three GWA team member including S. M. Faridul Haque, Swandipta Sadique, and Khadiza Akter presented qualitative data of three categories of people. These were young people, disabled people and elderly people respectively. They presented the cases mentioning different perspectives of these people such as their socio-economic condition, Water Sanitation and Hygiene (WASH) facilities, agriculture and food security, health and nutrition, disaster resilience, empowerment, roles, specific problems, social value, and some other issues. After every presentation the floor was open for discussion where every participant was allowed to ask any question or give any comment and feedback.

Session 8: The draft report: a brief presentation and some initial comments by the World Vision team
Objective: To discuss about the draft report and to have some comment about the report
Method: Discussion
Facilitator: Joke Muylwijk
At the beginning of the session Joke discussed about the issues have been discussed in the draft report. There are two ways of approaching the analysis, either by the NJ themes, or by the Empowerment elements. Both are required, so it was agreed that in the report both approaches would be included. Then she discussed about the case studies and informed World Vision team that all the case studies have been uploaded in a separate google drive, which they then access through the link. After that she wanted to know their requirement that what they want to be written by the GWA team in the final report which is
Gender Analysis in Khulna and Satkhira Districts for the Nobo Jatra Project of World Vision Bangladesh, September 2016

not included in the draft report and not pretty clear to them. Then Nadir suggested that it would be very good if GWA team write about that marginalized group (respondents as a whole) both from methodological and theoretical perspective. Then Joke asked them that can she share some of those case studies to GWA website or not. She asked them because she thought that those are World Vision’s property and before sharing she should ask their permission. Then Rakesh replied that he has no problem with this but he could not give the permission because he does not know about the contract. Then Joke shared that as GWA’s motto is to give the water users a voice, it would be very useful for all the people. And by water we do not mean only the drinking water but the ocean also. Then Rakesh told that issue would be decided through discussion later. The World Vision team also said that they will sit together and give some comments in another day and in another short meeting.

Session 9: Follow-up and round of suggestions
Objective: To get some feedbacks and suggestions from the World Vision team
Method: Discussion
Facilitator: Nadiruzzaman

This was the last session of the workshop. As the draft report was previously sent to them, in this session Joke and Shaila Shahid welcomed all to give some feedbacks and suggestions for the report. This session was very much interactive and many participants from World Vision team gave their opinion. They asked for recommendations to be very specific and based on the project indicators especially for indicator MenCare from the GWA team and said that it would help them to redesign their program. Then Joke said that recommendations included in the draft report is only for the studied villages but not for all the villages under project. Then they also asked to do literature review again to contextualize the findings in relation to the indicators. Then one of the World Vision team members gave a list of the six project indicators to Joke and Joke made an observation that GWA team had made totally different suggestion for those six indicators. Then one of them agreed with Joke and said that there are some misunderstanding in these indicators. He also said that there are 130 indicators of USAID but these six indicators are not directly from USAID; these were the customized indicators for Nobo Jatra project that they called their indicators and proposed as the baseline. Joke agreed with him that they need a baseline and suggested to collect information on these indicators through gender disaggregation. Then they confirmed that most of the indicator are gender indicator and every year they will measure these indicators. Then they asked for some recommendation from the GWA team about what kind of training they should have for their field workers of the project and Joke agreed to write about it. They also requested to share some experiences of the GWA team so that it will be helpful for them. Additionally, they wanted some recommendations for work with Child Protection Committee and Adolescent Girls as well as child marriage. Joke also agreed with this.

After this session, Joke and Nadir officially closed the workshop with thanks to all the participants and wished everyone a safe travel back home.

Annex I: Programme Schedule

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<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Facilitator</th>
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<tbody>
<tr>
<td>9.00–9.20</td>
<td>Introduction of participants</td>
<td>Nadir</td>
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<tr>
<td>9.20–10.00</td>
<td>Description of field work and methodology</td>
<td>Shaila</td>
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<tr>
<td>10.00–10.40</td>
<td>Summary of major findings per village (6)</td>
<td>Joke</td>
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<tr>
<td>10.40–11.00</td>
<td>Tea-break</td>
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<tr>
<td>11.00–12.00</td>
<td>USAID indicators, and Specific gender-indicators for WV Nobo Jatra, findings and if and how to use these for monitoring throughout the project</td>
<td>GWA team</td>
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<tr>
<td>12.00–12.30</td>
<td>Findings: four elements of empowerment</td>
<td>Joke</td>
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<tr>
<td>12.30–1.15</td>
<td>Quantitative data: a selection of the tables</td>
<td>Titu</td>
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<tr>
<td>1.15–2.00</td>
<td>Lunch</td>
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<tr>
<td>2.00–3.00</td>
<td>Findings: Qualitative data: inquiries, case studies, a selection</td>
<td>Shaila</td>
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<tr>
<td>3.00–3.30</td>
<td>Draft report: a brief presentation and initial comments by the WV team</td>
<td>Joke</td>
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<tr>
<td>3.30–4.00</td>
<td>Follow-up and a round of suggestions</td>
<td>Nadir</td>
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### Annex II: List of Participants

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Name, designation, Organization, and e-mail</th>
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<tbody>
<tr>
<td>1</td>
<td>Rakesh Katal, Chief of Party, Nobo Jatra project World Vision</td>
</tr>
<tr>
<td>2</td>
<td>Md. Nadiruzzaman, Director- L.R &amp;KM World Vision Bangladesh <a href="mailto:nadir@wvi.org">nadir@wvi.org</a></td>
</tr>
<tr>
<td>3</td>
<td>Syeda Samara Matada, Writer/Editor, World Vision Bangladesh <a href="mailto:Syeda_samara_matada@wvi.org">Syeda_samara_matada@wvi.org</a></td>
</tr>
<tr>
<td>4</td>
<td>Romana Akter, Acting gender manager, Nobo Jatra project <a href="mailto:Romana_akter@wvi.org">Romana_akter@wvi.org</a></td>
</tr>
<tr>
<td>5</td>
<td>Samara Binte Masud, Civil Society Advisor USAID <a href="mailto:smasud@usaid.gov">smasud@usaid.gov</a></td>
</tr>
<tr>
<td>6</td>
<td>Mahmuda Rahman Khan, Gender Advisor, USAID <a href="mailto:mrkhan@usaid.gov">mrkhan@usaid.gov</a></td>
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<td>7</td>
<td>Dr. N N Nur, Programme Officer, WFP</td>
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<tr>
<td>8</td>
<td>Mahmudul Nware, PMS USAID <a href="mailto:mnurnobi@usaid.gov">mnurnobi@usaid.gov</a></td>
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<td>9</td>
<td>Asma Parvin, World Vision Bangladesh</td>
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<td>10</td>
<td>Abdul Jabbar, MIS and GIS coordinator, Nobo Jatra project 01711617999</td>
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<td>11</td>
<td>Saeqah Kabir, KML coordinator World Vision Bangladesh</td>
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<td>12</td>
<td>Joke Muylwijk, Executive Director GWA <a href="mailto:jokemuelwijk@chello.nl">jokemuelwijk@chello.nl</a></td>
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<tr>
<td>13</td>
<td>Shaila Shahid, Team Leader GWA-B <a href="mailto:shaila.shahid@gwapb.org">shaila.shahid@gwapb.org</a></td>
</tr>
<tr>
<td>14</td>
<td>Runia Mowla, Programme Specialist- Water, Agriculture and Gender, GWA-B <a href="mailto:runia.mowla@gwapb.org">runia.mowla@gwapb.org</a></td>
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<td>15</td>
<td>S M Faridul Haque, Gender and Communication Manager GWA-B <a href="mailto:faridul.haque@gwapb.org">faridul.haque@gwapb.org</a></td>
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<tr>
<td>16</td>
<td>Hasan Mahmud Titu, Data Expert GWA-B <a href="mailto:titunaj@gmail.com">titunaj@gmail.com</a></td>
</tr>
<tr>
<td>17</td>
<td>Swandipta Sadiq, Junior researcher GWA-B <a href="mailto:sadiswandipta@gmail.com">sadiswandipta@gmail.com</a></td>
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<tr>
<td>18</td>
<td>Khadiza Akter, Junior researcher GWA-B; <a href="mailto:rahmankhadiza123@gmail.com">rahmankhadiza123@gmail.com</a></td>
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