Toolkit on FGM and child marriage

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Table of contents

Introduction and purpose of the toolkit

The elimination of gendered 'harmful traditional practices', a rubric which includes Female Genital Mutilation/Cutting (FGM/C) and child marriage, has moved up the development agenda in recent years – as evidence has mounted that costs extend beyond individual lives to national economies (Wodon et al., 2018). Attention is visible in international commitments, including the fifth Sustainable Development Goal, which calls for achieving gender equality and empowering all women and girls. Target 5.3 explicitly calls for the elimination of 'all harmful practices, such as child, early and forced marriage and female genital mutilation'. In the last decade, child marriage and FGM/C, which have been illegal since 2000 and 2005 respectively, have also become highly visible in Ethiopia's national level policy framework. In 2013, the government created a National Strategy and Action Plan on Harmful Traditional Practices against Women and Children (MoWCYA, 2013) and in 2019 it released a National Costed Roadmap to End Child Marriage and FGM/C by 2025 (MoWCY, 2019).

Ethiopia's national level progress towards eliminating FGM/C and child marriage has been notable – and highly uneven. The country's 'emerging regions', which include pastoralist Afar and Somali, are yet to see reductions in FGM/C (CSA and ORC Macro, 2001; CSA and ICF, 2017). Furthermore, with the caveat that these regions have seen very little focused research because seasonal migration and conflict complicate data collection, it appears that child marriage has become more common since 2000 (Elezaj et al., 2019). Unsurprisingly, given links between harmful traditional practices and broader gender norms, Afar and Somali are also the regions where girls and women have especially limited opportunities to learn and earn. Driven by commitments to 'leave no one behind', donors and international NGOs have recently stepped up efforts to catalyse and accelerate progress in Ethiopia's emerging regions. Efforts include new programming funded by the Government of Ireland and delivered by Save the Children (SC). That programme, '*Supporting women and girls in Ethiopia's lowlands to realise their rights, and live healthy and productive lives free from violence and abuse*', aims to empower girls and young women and reduce the impact of restrictive gender norms – especially around FGM/C and child marriage – that limit their lives.
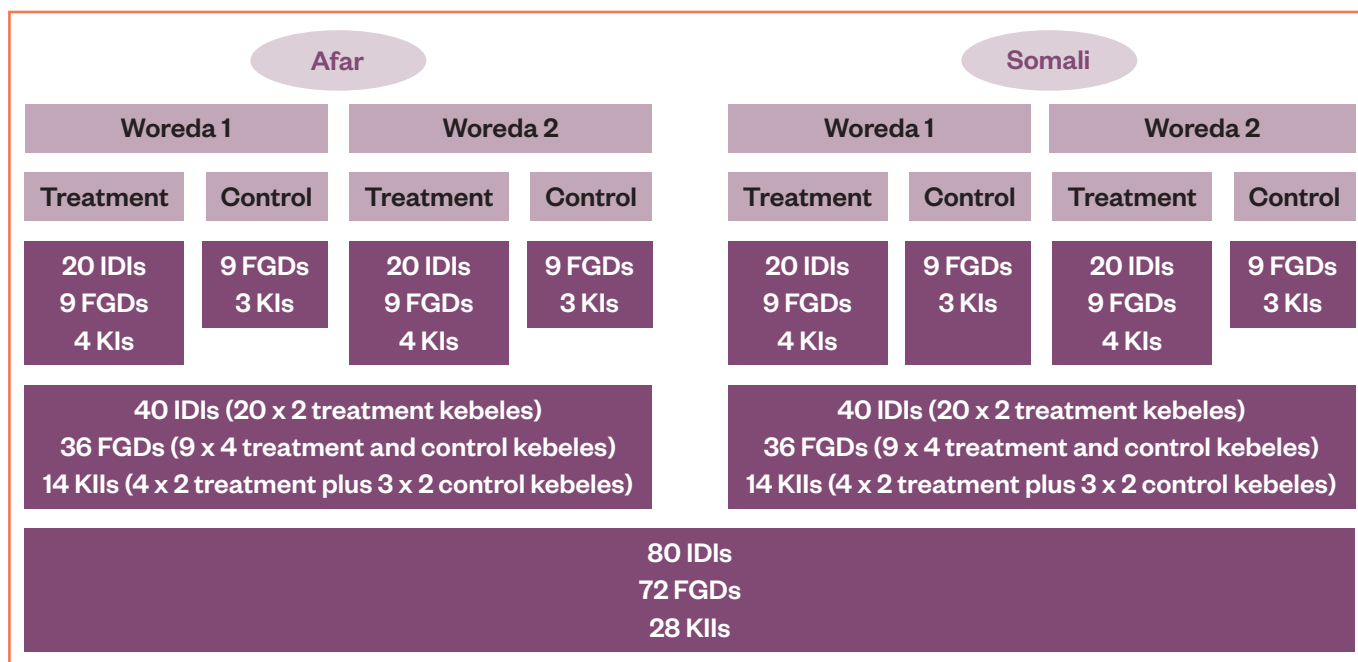
This tool kit was developed with two purposes in mind. First, it aims to address the evidence lacunae surrounding girls and young women living in Afar and Somali. It carefully explores – with adolescents, caregivers, community members, and local service providers – the risks and opportunities facing girls and women, how these vary from those facing boys and men, and how these have changed over time. Tools pay special attention to FGM/C and child marriage and how they are or are not shifting, in degree or kind, but also focus on access to education and work, sexual and reproductive health, and decision-making. Combined with our **surveys**, this is the most comprehensive research ever undertaken with adolescents in Afar and Somali.

The second purpose of this tool kit is to illuminate how SC's programming is being rolled out. Programme beneficiaries (girls, women and service providers) are questioned, alongside programme implementers, about the elements of programming in which they have participated (or delivered) and if and how those elements are creating nascent change in their own beliefs and practices, especially in regard to FGM/C and child marriage. In the immediate term, these tools aim to ascertain how programming might be improved. In the longer term, with additional rounds of data collection planned for 2024 and 2026 – and with attention paid to differences between treatment and control communities – these tools will also help set a baseline against which to measure future progress.

Qualitative research sample and instruments

Sample

In each region, the team will visit two woredas. In each woreda, select two kebeles – one treatment and one control. Both treatment and control kebeles should be middling distance from the woreda town.

	Afar					Somali			
	Woreda 1		**Woreda 2**			**Woreda 1**		**Woreda 2**	
	Treatment	**Control**	**Treatment**	**Control**		**Treatment**	**Control**	**Treatment**	**Control**
	20 IDIs 9 FGDs 4 KIs	9 FGDs 3 KIs	20 IDIs 9 FGDs 4 KIs	9 FGDs 3 KIs		20 IDIs 9 FGDs 4 KIs	9 FGDs 3 KIs	20 IDIs 9 FGDs 4 KIs	9 FGDs 3 KIs

Afar:
40 IDIs (20 x 2 treatment kebeles)
36 FGDs (9 x 4 treatment and control kebeles)
14 KIIs (4 x 2 treatment plus 3 x 2 control kebeles)

Somali:
40 IDIs (20 x 2 treatment kebeles)
36 FGDs (9 x 4 treatment and control kebeles)
14 KIIs (4 x 2 treatment plus 3 x 2 control kebeles)

80 IDIs
72 FGDs
28 KIIs

Sample per treatment kebeles (two – both middling distance from the woreda town)

FGDs/community norms maps: aim is to understand norms, attitudes and practices related to girls' and women's educational and economic empowerment, as well as those related to harmful practices, i.e. FGM/C and child marriage. **These will be done with non-programme participants (except the community leaders' group).**

- Women (mixed ages, mixed education levels) – 1
- Girls (16-19 years) – 1 married
- Girls (16-19 years) – 1 unmarried
- Girls (12-15 years) – 1 unmarried
- Men (mixed ages, mixed education levels) – 1
- Boys (16-19 years) – 1 married
- Boys (16-19 years) – 1 unmarried
- Boys (12-15 years) – 1 unmarried
- Community Leaders (religious leaders, clan leaders, kebele administrators-plus other literate adults) – 1

IDIs: these will take place in treatment kebeles only and **focus on programme participants and their experiences in the SC programmes.** Please aim for diversity. Consider: girls of different grade levels/ages; households that are male headed versus those that are female headed; households headed by educated parents versus households headed by uneducated parents; households where only girls are participating in SC programming versus households where only women are participating in SC programming versus households where girls and women are participating.

- Women (10)
  › Radio group participants – 5
  › Economic strengthening (training, livestock provision) – 5
- Girls (10)
  › Scholastic materials – 5
  › Girls clubs – 5

KIIs: these interviews will take place at kebele level and focus on the general situation of HTPs and educational and economic empowerment for girls and women, **as well as SC's contribution to these.**

- Teachers
- HEWs
- Development agents
- Programme implementers at woreda level (child protection officer).

Sample per control kebeles (two – both middling distance from the woreda town)

KIIs: these interviews will take place at kebele level and focus on the general situation of HTPs and educational and economic empowerment for girls and women

- Teachers
- HEWs
- Development agents

FGDs/community norms maps: aim is to understand norms, attitudes and practices related to girls' and women's educational and economic empowerment, as well as those related to harmful practices, i.e. FGM/C and child marriage.

- Women (mixed ages, mixed education levels) – 1
- Girls (16-19 years) – 1 married
- Girls (16-19 years) – 1 unmarried
- Girls (12-15 years) – 1 unmarried
- Men (mixed ages, mixed education levels) – 1
- Boys (16-19 years) – 1 married
- Boys (16-19 years) – 1 unmarried
- Boys (12-15 years) – 1 unmarried
- Community Leaders (religious leaders, clan leaders, kebele administrators-plus other literate adults) – 1

Adults, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

Part 1: Key informants

1.1 Teachers (8 total – one in each community)

Purpose: These interviews will take place at kebele level and are aimed at understanding community level educational contexts. That is, what levels are school are available and which young people are the most/least likely to attend. They also explore teacher's knowledge about local practices.

Format:
- Each interview should take about two hours.
- You will need multiple flip chart pages to record answers.
- Please organise responses into tables where tables are included in the interview guide.
- Ensure the flipcharts are digitised and linked to other records produced by the same interview.
- You may need FGM/C picture cards – to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.

I'd like to understand the educational opportunities that young people in this community have. What is the highest level of schooling available in this kebele? If there is not a level here, how far do children have to travel to access education? When did various levels of schooling become available?

School level	In community? Or how far?	When available?
Lower primary		
Upper primary		
Lower secondary		
Upper secondary		

What proportion of children in this community attend school? I'd like to understand enrolment and attendance patterns by age, grade and gender.
- At what age do most children begin attending school? Is there a difference for girls and boys? Explore. (If they enrol late, why?)
- How many grades do most children tend to complete? Is there a difference for girls and boys? Explore.
- At what age children begin leaving school? Is there a difference for girls and boys? Explore. (What leads girls and boys to leave school?)
- Are there some groups of children who are more excluded from education? Explore. (e.g. disability, those from female headed households)
- Based on your observations as a teacher in this community – what proportion of girls versus boys ultimately complete each level of education in this community? (Even though university attendance is likely to be rare it is still good to ask in terms of ascertaining possible role models for adolescents and their families)

Level of education	Girls	Boys
Lower primary (4th grade)		
Upper primary (8th grade)		
Secondary		
TVET		
University		

Family members, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

Now I'd like to understand the challenges facing schools and students in your community.

- What is school infrastructure like here? Are school buildings in good repair?
- How well are classrooms provisioned here? Do you have enough desks, books, etc.?
- How adequate is teaching staff here?
  › Are classrooms overcrowded?
  › Is it difficult to keep teachers?
  › Are teachers well enough trained in the subjects they are teaching?
  › What proportion of teachers are native speakers? From the area?
  › What proportion of teachers are female? (Probe by grade/level depending on context)
- What is students' attendance like here? Do students attend regularly – or are they often absent? Why? Does this vary by age, grade, gender? Is truancy more common in some seasons than others? Explore.

- What are learning outcomes like here?
  › By what grade are most students fluent readers in their native tongue? In Amharic? In English?

  › Do students often repeat grades? Which grades are most likely to be repeated? Why? Does this vary for girls and boys? Why?
  › How well do students do on regional and national exams? Does this vary for girls and boys? Why?
- Do schools here make special attempts to improve girls' education?
  › Do they have girls' clubs? What do these clubs do? For what age/grade girls? Led by who? How many girls participate?
  › Are there girls' tutorial sessions? (If no, are there general tutorials?) For what grade/age? How many girls/students participate?
  › Are there girls' only toilets/MHM facilities? (If no, what about toilets and water more generally?)
  › Is there outreach to parents to emphasis the importance of girls' education? (If no, outreach to parents more generally?) Explore.
  › Are there efforts to introduce girls to role models/ link them with mentors? Explore.

Now I would like to understand students' transitions out school. I know you said above that children start leaving school at around age (use the information they provided above).

- How many grades to most girls tend to complete before they leave school? When does school drop-out climb?
- How many grades to most boys tend to complete before they leave school? When does school drop-out climb?

- What do girls tend to do when they leave school? (open ended)
  › Then explore – probe for housework, agricultural work, self-employment, wage work (local and migration within and outside of Ethiopia), and marriage.
- To help me understand the broader context here, and what girls can reasonably aspire to do, how common is it for adult women in this community to work for pay – either self-employment or wage work? What jobs do they do? Explore. Are there any women in this community who are especially economically successful – that girls could look to as role models? What do they do?

- What do boys tend to do when they leave school? (open ended)
  › Then explore – probe for agricultural work, wage work (local and migration within and outside of Ethiopia), and marriage

Now I have some questions not about education, but about some particular issues facing girls in your community.
- First, I'd like to discuss FGM/C.
  › How common is it for girls in this community to have undergone FGM/C?
  › What type of FGM/C is practiced here? (Do not accept "sunna" as an answer – please probe for what flesh is removed and if/how girls are closed/sewn closed.) FGM/C picture cards are included in the Annex, in case the participant is unable to give a clear explanation.
  › In this community, who does FGM? Is it done during a particular season? Are there ceremonies involved?
  › Have there been recent shifts in incidence and type? What's behind those shifts? (probe for kebele level efforts, woreda level efforts, NGOs, clan leader efforts, religious leader efforts, school efforts (including girls' clubs), HEW efforts, higher

levels of education among girls, media exposure, role models, community champions, etc.)
  - What messages/messengers have been especially effective?
  - What messages/messengers have not been effective?
- Do schools here teach girls about the risks of FGM/C and the law regarding FGM/C? Explore.
- Do HEWs here teach girls about the risks of FGM/C and the law regarding FGM/C? Explore.
- What more needs to be done? By whom?
- What do you personally consider to be the risks and benefits of FGM?

- Next, I'd like to discuss child marriage.
  › When do most girls in this community marry? What about boys?
  › How common is it for girls to marry before 15? 18?
  › At what age are girls considered 'too old' for marriage? What about boys?
  › How are most child marriages in this community transacted?
    - Who decides the timing?
    - Who decides the partner?
    - How common is polygamous marriage here?
    - What happens if there is disagreement between adolescent girls, their caretakers, future grooms and clan elders?

  › Has there been recent progress towards reducing child marriage? What's behind those shifts? (probe for kebele level efforts, woreda level efforts, NGOs, clan leader efforts, religious leader efforts, school efforts (including girls' clubs), HEW efforts, higher levels of education among girls, media exposure, role models, community champions, etc)
    - What messages have been especially effective?
    - What messages have not been effective?
  › Do schools (or girls' clubs) teach girls (and boys) about the risks of child marriage and the law? Explore.
  › Is there a way for girls to report child marriage at school – and is their scope for teachers/schools to help intervene and stop child marriage? Explore.
  › What more needs to be done? By whom?
  › What do you personally consider to be the risks and benefits of child marriage?

In treatment communities only (Focus on teachers who are involved in the SC programme)

Finally, I'd like to understand your involvement with Save the Children's recent programming. I'd like to know how you have been personally involved, how the community has been involved, and what impacts you are seeing on yourself and others.

- Let's start with yourself...
  - › What training/exposure has SC provided to you? (probe for intensity of exposure and content)
  - › What have you learned from the programming? Carefully probe for impacts on broader gender norms and beliefs/practices about FGM/C and child marriage.
  - › What aspects of programming have been especially good? What aspects could be improved?
  - › Has there been programming like this in the past in this community?
    - · If yes, what was the programming? Who ran it? What did it teach?
    - · If yes, how does this programming differ from past programming?
- Now let's move on to other groups in the community....
  - › What programming is SC using to reach this group of people in this community? As a teacher, what have you heard or what can you tell about that programming?
  - › What impacts are you seeing as a result of programming? Carefully probe for impacts on broader gender norms and beliefs/practices about FGM/C and child marriage.
  - › What aspects of programming have been especially good? What aspects could be improved?

Group	Programming exposure	Impacts	Strengths, weaknesses and suggestions
Self			
Adolescent girls			
Adolescent boys			
Women			
Men			
Other service providers			
The broader community			

Somali refugee student captain for volleyball teams, Somali region, Ethiopia © Mulugeta Ayene/UNICEF 2019

1.2 HEW (8 total – one in each community; 4 per region)

Purpose: These interviews will take place at kebele level and are aimed at understanding community level health contexts as they relate to girls and women – FGM/C, puberty education, child marriage, and maternity care.

Format:
- Each interview should take about two hours.
- You will need multiple flip chart pages to record answers.
- Please organise responses into tables where tables are included in the interview guide.
- Ensure the flipcharts are digitised and linked to other records produced by the same interview.
- You may need FGM/C picture cards – to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.

I'd like to understand the health risks facing adolescent girls and women in this community – and what services are available to help them face those risks.
- Let's start with FGM/C.
  - › How common is it for girls in this community to have undergone FGM/C?
  - › What type of FGM/C is practiced here? (Do not accept "sunna" as an answer – please probe to ascertain what flesh is cut off and if/how girls are sewn closed) FGM/C picture cards are included in the Annex in case they are needed, to clarify the type.
  - › At what age are girls typically cut?
  - › By whom are girls cut? Are there particular seasons for FGM/C? Are there ceremonies involved?
  - › Have there been recent shifts in incidence and type? In the age at which girls are cut or who cuts them? What's behind those shifts? (probe for kebele level efforts, woreda level efforts, NGOs, clan leader efforts, religious leader efforts, school efforts (including girls' clubs), HEW efforts, higher levels of education among girls, media exposure, role models, community champions, etc.)
    - ▪ What messages have been especially effective?
    - ▪ What messages have not been effective?
  - › Do you and other HEWs work to raise awareness about the risks of FGM/C?
    - ▪ With whom?
    - ▪ Using what messages?
    - ▪ How is your work received?
  - › What more needs to be done and by whom?
  - › What do you personally consider to be the risks and benefits of FGM?

- Now let's discuss puberty.
  - › How do most girls in this community learn about the changes their bodies will undergo? Do they learn from their mothers? From you and other HEWs? At school? From their friends?
  - › Based on your experience, are most girls well prepared for menarche? What do they know? What do they not know?
  - › In this community, how do most girls and women manage their periods?
  - › In this community, is menstruation stigmatised? What can girls and women do and not do?
  - › Do girls here tend to attend school while they are on their periods? Do schools have MHM facilities for this?
  - › In this community, is menarche associated with marriage – how soon after girls get their periods are they expected to marry? Explore.

- Now let's discuss child marriage.
  - › When do most girls in this community marry? What about boys?
  - › How common is it for girls to marry before 15? 18?
  - › At what age are girls considered 'too old' for marriage? What about boys?
  - › How are most child marriages in this community transacted?
    - ▪ Who decides the timing?
    - ▪ Who decides the partner?
    - ▪ How common is polygamous marriage here?
    - ▪ What happens if there is disagreement between adolescent girls, their caretakers, future grooms and clan elders?

A girl carrying the jerry can holding water to her home which is four kilometers away from the borehole, Somali region, Ethiopia © Mulugeta Ayene/UNICEF 2017

› Has there been recent progress towards reducing child marriage? What's behind those shifts? (Probe for kebele level efforts, woreda level efforts, NGOs, girls' increased education, media exposure, role models, community champions, etc.)

- What messages have been especially effective?
- What messages have not been effective?

› Do you and other HEWs work to raise awareness about child marriage?

- With whom?
- Using what messages?
- How is your work received?

› What more needs to be done? By whom?

› What do you personally consider to be the risks and benefits of child marriage?

• Now let's discuss family planning.

› At a broader level, how does this community view contraception? Is it seen positively or is it haram? Explore.

› What types of contraception are most common in this community? Explore – asking specially about condoms if they do not come up.

› I'd like to now ask about specific groups of girls and women and whether and why they use contraception.

- In this community, how common is it for unmarried girls to use contraception to avoid becoming pregnant? Explore – probing for whether and how men input into use. What are the barriers for this group?

- In this community, how common is it for newly married wives to use contraception to delay their first pregnancies? Explore – probing for whether and how men input into use. What are the barriers for this group?

- In this community, how common is it for mothers to use contraception to space their pregnancies? Explore – probing for whether and how men input into use. What are the barriers for this group?

- In this community, how common is it for mothers to use contraception to limit their pregnancies. Explore – probing for whether and how men input into use. What are the barriers for this group?

• Finally, I'd like to discuss maternity care in this community.

› What pregnancy/birth complications are common for mothers and babies in this community?

- What about for adolescent girls/young mothers in particular?
- How does FGM/C impact this?

› Where do most mothers give birth? Who attends? Who in the community is most/least likely to benefit from skilled a skilled birth attendant or facility delivery? Explore.

In treatment communities only

Finally, I'd like to understand your involvement with Save the Children's recent programming. I'd like to know how you have been personally involved, how the community has been involved, and what impacts you are seeing on yourself and others.

- Let's start with yourself...
  - › What training/exposure has SC provided to you? (probe for intensity of exposure and content)
  - › What have you learned from the programming? *Carefully probe for impacts on broader gender norms and beliefs/practices about FGM/C and child marriage.*
  - › What aspects of programming have been especially good? What aspects could be improved?
  - › Has there been programming like this in the past in this community?
    - · If yes, what was the programming? Who ran it? What did it teach?
    - · If yes, how does this programming differ from past programming?
- Now let's move on to other groups in the community....
  - › What programming is SC using to reach this group of people in this community? As a teacher, what have you heard or what can you tell about that programming?
  - › What impacts are you seeing as a result of programming? *Carefully probe for impacts on broader gender norms and beliefs/practices about FGM/C and child marriage.*
  - › What aspects of programming have been especially good? What aspects could be improved?

Group	Programming exposure	Impacts	Strengths, weaknesses and suggestions
Self			
Adolescent girls			
Adolescent boys			
Women			
Men			
Other service providers			
The broader community			

1.3 Development Agents (8 total – one in each community)

Purpose: These interviews will take place at kebele level and are aimed at understanding the economic context of the community.

Format:
- Each interview should take about 1 ½-2 hours.
- You will need multiple flip chart pages to record answers.
- Please organise responses into tables where tables are included in the interview guide.
- Ensure the flipcharts are digitised and linked to other records produced by the same interview.

I'd like to understand the livelihoods of people in this community and what options there are for women to earn an income.

- How do most families in this community make their living? (e.g. what is the primary livelihood here)
  - › How do men contribute to this? (What are men's specific roles?)

- › How do women contribute to this? (What are women's specific roles?)
- › What about adolescent girls and boys? What do they contribute to these livelihoods?
- › Is this main livelihood undergoing change? How important is seasonal migration to household livelihoods and typically who moves? It is getting

easier/harder for households to rely on this livelihood? Explore. (e.g. new roads, new towns, investments in agriculture, better markets, internet/ phone access, climate change, migration within Ethiopia, migration to Djibouti, migration to the Middle East)

- What other options for income generation are there in this community? How else do people earn money? I'd like to understand gender differences as well as age differences.
  › Which men and women and boys and girls are most likely to do these type of income generation activities? Explore.
  › How lucrative are these income generation activities? Explore – do they provide pocket money only, are they sufficient for survival, can they support a family, might they lead to opportunities for accumulation?
  › Are the types of income generating activities open to girls and women (and boys and men) changing in this community? In what way? What's driving change? Preventing it? (Probe carefully – new

roads, new towns, investments in agriculture, better markets, internet/phone access, climate change, new migration opportunities, access to remittances, opportunities for savings and credit, government projects, safety nets, NGOs, etc.)
  › What access to people in this community have to financial institutions – e.g. digital financial services, banks, MFIs, jamac (iddir)/ hagbad (equub)? Is the access different for men, women, youth? How and why?
- Are there opportunities in this community for households to save and borrow to help improve incomes over time? How do these opportunities vary by gender and age?

- In most households, who makes financial decisions? I will give you five categories – please tell me which one fits the best:
  › Entirely men, mostly men, decisions are very shared, mostly women, entirely women.
  › What is the decision-making process?

	Adult men	Adult women	Adolescent boys	Adolescent girls
Types of work/ available livelihoods				
Change over time				
Drivers of change				
Financial inclusion				

A group of boys in a classroom, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

In treatment communities only

Finally, I'd like to understand your involvement with Save the Children's recent programming. I'd like to know how you have been personally involved, how the community has been involved, and what impacts you are seeing on yourself and others.

- Let's start with yourself...
    - › What training/exposure has SC provided to you? (probe for intensity of exposure and content)
    - › What have you learned from the programming? *Carefully probe for impacts on broader gender norms and beliefs/practices about FGM/C and child marriage.*
    - › What aspects of programming have been especially good? What aspects could be improved?
    - › Has there been programming like this in the past in this community?
        - · If yes, what was the programming? Who ran it? What did it teach?
        - · If yes, how does this programming differ from past programming?

- Now let's move on to other groups in the community....
    - › What programming is SC using to reach this group of people in this community? As a teacher, what have you heard or what can you tell about that programming?
    - › What impacts are you seeing as a result of programming? *Carefully probe for impacts on broader gender norms and beliefs/practices about FGM/C and child marriage.*
    - › What aspects of programming have been especially good? What aspects could be improved?

Group	Programming exposure	Impacts	Strengths, weaknesses and suggestions
Self			
Adolescent girls			
Adolescent boys			
Women			
Men			
Other service providers			
The broader community			

1.4 Programme Implementers (4 total – one in each treatment community)

Purpose: These interviews are aimed at exploring programme roll out. We would like to know what programming is being offered in each community, to whom, and what impacts implementers are seeing.

Format:
- Each interview should take about 1½–2 hours.
- You will need multiple flip chart pages to record answers.
- Please organise responses into tables where tables are included in the interview guide.
- Ensure the flipcharts are digitised and linked to other records produced by the same interview.

Please organise responses into tables where tables are included in the interview guide. I'd like to understand how SC programming is unfolding in this community and what impact you believe that it is having.

I know that programming is complex – and that there are aspects for adolescent girls, for adolescent boys, for adult women, for adult men, for service providers and government officials, and for broader communities. Group by group, I would like for you to walk me through what SC is delivering here. I'd like to understand specifics about what programming looks like – in terms of content, how many people are being served, how often, etc.

A mother making yogurt, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

Group	Programming specifics
Girls	
Boys	
Women	
Men	
Service providers and officials	
Broader communities	

Now that I understand what you are trying to do – I'd like to understand what impacts and changes you are seeing on those different groups. (If the KI does not specifically talk about FGM/C and child marriage, probe carefully for those).

Group	Programming impacts
Girls	
Boys	
Women	
Men	
Service providers and officials	
Broader communities	

Finally, I know that the programme is still relatively young – it's just getting started in some communities and COVID has complicated schedules – but from your perspective, what aspects of programming have worked especially well? What have worked especially poorly? What suggestions do you have for improvement?

Group	Worked esp. well	Worked esp. poorly	Suggestions for improvement
Girls			
Boys			
Women			
Men			
Service providers and officials			
Broader communities			

Part 2: Individual interviews

2.1 Girls (40 girls – 10 in each of 4 treatment communities)

Purpose: These interviews are aimed at exploring – with programme participants – the community level context for girls and women and then their experiences with SC programming. Because programming is just starting in many communities, it is understood that some girls may have little to say about SC programming at this point.

Participants:

In each community, choose:
- 5 girls who are receiving scholastic materials
- 5 girls who are taking part in girls' clubs

Please aim for diversity – choose girls of varying ages/grades – and those living in male-headed versus female headed households as possible.

Format:
- Each interview should take about two hours.
- This exercise is undertaken in three parts – getting to know girls, getting to know their communities, understanding SC programme participation (this last part has separate interview guides depending on which SC programming girls are taking part in).
- You will need a large flip chart with many pages.
- You will need picture cards of family members (for girls to choose pictures representing members of their own families).
- Please organise responses into tables where tables are included in the interview guide.
- Ensure the flipcharts are digitised and linked to other records produced by the same interview.
- You may need FGM/C picture cards – to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.
- Half of the respondents will answer questions on FGM/C and CM and half on sexual violence and on economic empowerment.
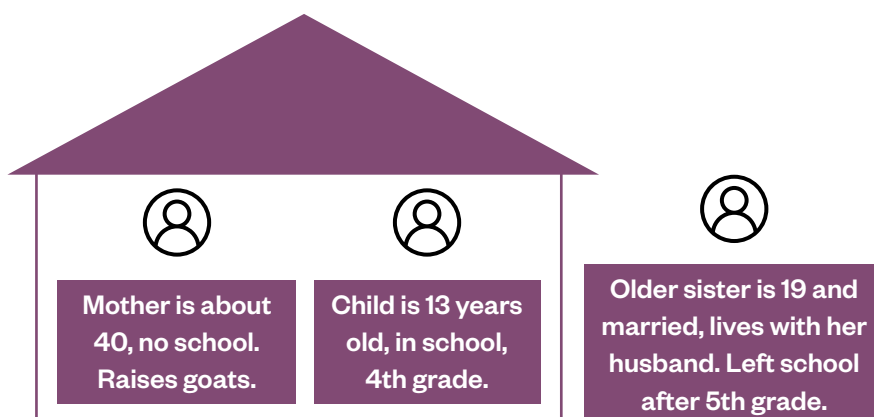
Part A: Getting to know you

First, I'd like to learn about you and your family. We are going to start by drawing a picture of a house (*in Afar you/ they could draw an Afar ari [traditional Afar hut] and in Somali – akal somali*) and putting you and your family inside the house. Then we will write down things about you and your family – person by person.

Draw house on a large piece of paper

We will put people in the house using the cards in this basket. Here I have pictures of mothers and fathers and grandparents and children and adolescents of all ages.

Please start with choose the one you would like to be you.

Mother is about 40, no school. Raises goats.

Child is 13 years old, in school, 4th grade.

Older sister is 19 and married, lives with her husband. Left school after 5th grade.

Now let's record some information about you.

- How old are you?
- Are you in school?
  - › If yes, what grade?
  - › If no, what grade did you drop out?
- Who do you live with? (If adolescent is not married – do this for natal family. If adolescent is married – do this for marital family.) Please choose a card for each person you live with and put it in the house.

  - › For each person, the respondent adds:
    - ▪ (Approximately) how old are they?
    - ▪ Do they have any education? Are they in school?
    - ▪ For family members who are working – what is their main job?
- Do you have any siblings that you don't live with? How old are they, where do they live, how long did they attend school? If they are married, how old were they when they married?

If adolscent is not living with natal family only (likely because they are living with marital family) – go back and do another house with parents and siblings – so that we understand the context the young person grew up in.

If adolescent is engaged or married only:
- How old were you when you got engaged/married?
- How old was your husband at the time?
- How was the timing of your engagement/marriage decided?
- How was your partner decided? (e.g. maternal or paternal cousins, selected by parents? Selected by adolescents themselves?) Are they related to you?
- Is this a polygamous marriage?

If adolescent lives with spouse:
- How old were you when you began living with your partner?
- Do you have any children? How old?

A girl filling her jerry can with water she collected from a borehole, Somali region, Ethiopia © Mulugeta Ayene/UNICEF 2017

Part B: Key issues for adolescent girls and women in your community

Next, I would like to understand the key issues facing girls and women in your community
(Use a flip chart to capture answers, we suggest one piece of paper per domain.)

Education and training
First, let's talk about education and training available to young people in this community. I'd like to read you three short stories – about different families and the way they educate their children. Then we will talk about how these stories are similar or different from how families in this community educate their children.

Ali and Fatima have 5 children—two girls and three boys. All are old enough to go to school, but they send only two of the boys. The third boy stays at home and herds the family's animals. The two girls stay at home and help their mother with chores—like fetching water and cooking. Ali and Fatima hope that the two boys who are going to school will be able to get jobs with the kebele when they are older—and help improve the family's cash income. They see no point in sending their daughters to school, because their daughters must marry and have children as soon as they are old enough.

Mohammed and Kedija have 6 children, three girls and three boys. The two older girls are enrolled in school. They help their mother after school, fetching water, cleaning, and minding their two young siblings. The two older boys are not enrolled in school. They spend their days herding. Although the teacher comes regularly to ask them to enrol their sons, Mohammed and Kedija do not see much point in this. They want their sons to get married and stay within the community. Mohammed and Kedija do not mind if their daughters go to school, because they will be anchored to the community when they marry.

Amina and Abdulkadir have four children. All are enrolled in school. The oldest child, a boy, is attending secondary school. The next oldest child, a daughter, is the top student in 8th grade and will be joining her brother at secondary school next year. The younger two love school just as much as their brother and sister. Amina and Abdulkadir are determined that all of their children will at least complete primary school—and they would very much like for them to complete secondary school. They want their sons and their daughters to grow up to have options. They can lead traditional lives if they choose—but they will be educated enough to find other work if they chose that instead.

- Which story is most similar to this community? Overall, does it feel to you that parents here prefer to educate their sons, their daughters, or both equally. (Probe for – are parents treated badly for allowing girls to get 'too much' education.)

- Have there been changes over the last decade in terms of access to education? For whom? Explore – probing for gender, age, location, disability, marriage versus not, etc.

- Is there a girls' club at your school? Are you in it? Explore. Who runs it? How often does it meet? What age girls do it include? What do you do in the club? Etc. If not in it, why not?

- Does your school have tutorial support to help girls and/or boys to better understand their lessons? Do you participate? Explore. If not participating, why not?

Bodily integrity
Now I would like to explore some of the risks that girls face to their bodies. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.
- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})

- How common is it in this community for girls to undergo FGM/C?

- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls

are sewn shut – not just "sunna" versus not) FGM/C picture cards are included in the Annex in case they are needed to clarify the type of FGM/C practiced locally.

- How old are most girls when they are cut?
- Can girls engage in sadah/dhaanto dances without having been cut? Can they marry? Will they be excluded e.g. from religious venues or ceremonies without being cut? Explore.
- What advantages does this community see to FGM/C? That is, why is it practiced? Do you think adults and adolescents see different advantages? Do you think adolescent girls versus boys see different advantages?
- What disadvantages does this community see to FGM/C? Do you think adults and adolescents see different disadvantages? Do you think adolescent girls versus boys see different disadvantages?

- How are girls and families who refuse FGM/C treated by the community?

- Have you been taught anything about FGM/C and why it is harmful? Explore. (By whom? When? In what context? What were the lessons? Did the lessons change beliefs/practices?)
- Have your caregivers been taught anything about FGM/C and why it is harmful? Explore. (By whom? When? In what context? What were the lessons? Did the lessons change beliefs/practices?)

Now let's discuss child marriage. I'll read you some short stories about child marriage – and then we will discuss them.

Fatima is a 16-year-old girl who just married a 23-year-old man. She is very happy she is married. Although she did not choose her husband, she thinks he is very handsome – and will make beautiful babies. She knows her friends are jealous. She is also happy to being doing chores for her own household, instead of just supporting her mother.	Kedija is a 15-year-old and engaged to be married next month to a 21-year-old man. She is not happy about this at all – she would have preferred to marry after completing secondary school. However, her parents told her that she must marry and because she is a dutiful daughter, she is doing what they want – rather than what she wants.	Amina is a 16-year-old and in 9th grade. Last year, her parents told her that she was to marry a 22-year-old man. Although he was handsome and had many cattle, she refused. Her parents tried very hard to force to her agree to the marriage. Her father even beat him. Amina told her parents that she would run away/(kill herself) if she was made to leave school and marry. Her parents gave up and cancelled the marriage.

- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What advantages does the community see to girls' early marriage? Boys' early marriages? Do you think adults and adolescents see different advantages? Do you think adolescent girls versus boys see different advantages?
- What disadvantages to early marriage are recognised by the community? Do you think adults and adolescents see different disadvantages? Do you think adolescent girls versus boys see different disadvantages?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community?

- Who chooses when girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses who girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- What happens to girls who try to refuse a child marriage or a marriage partner?

- Have you been taught anything about child marriage and why it is harmful? Explore. (By whom? When? In what context? What were the lessons? Did the lessons change beliefs/practices?)
- Have your caregivers been taught anything about child marriage and why it is harmful? Explore. (By whom? When? In what context? What were the lessons? Did the lessons change beliefs/practices?)

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.

- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?
- What usually happens to victims of sexual violence?
  › What blame is put on girls and women who are victims?
  › Can girls/ women or their families bring perpetrators to justice? Why/ why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community?

- Have you been taught anything about sexual violence? What? How to keep yourself safe? How to report? By whom? When?
- Have your caregivers been taught anything about sexual violence? Explore.

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.

- How do boys and men make money? How does this change as they get older?
- How do girls and women make money? How does this change as they get older?
- Are there jobs that boys and men can't do-because they are seen as only for girls and women? Explore.
- Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore.
- Have the jobs that men and boys and women and girls do to make money changed over the last decade? Why or why not? What's led to changes?

- Have you ever participated in a programme to help you learn to make or save money? Explore. Who ran the programme? How did it work? How old were you?
- Has your mother/female caregiver? Explore. Who ran the programme? How did it work?

Part C: SC programming

Now I'd like to understand your involvement with SC programming.

What SC programming are you participating in? (Open ended – but should be scholastic materials, tutorial support, or girls'/gender clubs)

If they say they are NOT participating, please ask what programming they have been told they WILL be participating in in the future. Explore with them WHY they have been told they have been selected and WHY this form of programming is being offered.

If educational support

I'd like to hear a bit about the educational support you receive through SC.

- When did you start receiving support?
- How often do you receive support?
- What support do you receive?
- How has having the support helped you?
- Have there been any down sides to receiving the support? (Especially has this made non-recipients jealous?)
- When you received the material support did you or your parents receive any advice from the people who distributed it? If yes, what did they recommend? If not, would it have been useful for you or your parents to receive any information or advice on girls' schooling and rights? What advice would you have wanted?
- Is there anything you wish was being handled differently about this support? Explore.

- Are any other members of your family taking part in SC activities? Who? What activities do they take part in? What do they seem to be learning?

If gender/girls' clubs

Let's talk about the gender club you are in.

- When did you start participating?
- How often do you participate?
- How long do sessions normally last?

- Tell me about the other people in the gender club you participate in.
  › How many people are in the club?
  › Are they girls/boys/a mixture?
  › What ages?
  › Did you know these people before you started participating?
  › What do you all have in common with each other?
  › How were you all chosen to participate?
  › Do you know people who would have LIKED to participate but are not? Why are they not?

- Who leads your sessions?
  › Did you know this person before you started the programme? How and how well?
  › Does XX appear to have been well trained? If she/he able to answer questions?
  › Is language a barrier between you (and other participants) and the session leader?

- Walk me through what a session typically looks like.
  › First, everyone arrives.
  › Then.....
  › Then....

(You have been attending/participating for approximately XX sessions – calculate based on what they said above)

- What topics have you discussed/learned about?
- Which topics have you especially enjoyed discussing? Why? What have you really enjoyed about those topics?
- What have you learned in session that is new or surprising to you?
- Are there topics that have made you uncomfortable to discuss? Why?
- Are there topics you would like to discuss but have not?

    If they do not bring up on their own
  › Have you learned about gender equality and girls' rights? Explore.
  › Have you learned about the importance of girls' education? Explore.
  › Have you learned about child marriage? Explore.
  › Have you learned about FGM/C? Explore.
  › Have you learned about the importance of girls and women having their own paid work? Explore.

  › Have you learned about the importance of girls and women being allowed to participate in households and community decision-making? Explore.
  › Have you learned about sexual and gender-based violence? (Probe for victims not being to blame, the importance of seeking justice, etc.) Explore.
  › Have you learned about boys' and men's responsibilities for supporting gender equality? Explore.

- Have clubs changed what you believe? Go over the topics they have discussed (above) – one by one. Probe, as needed, for:
  › In regard to girls' education? Explore.
  › In regard to child marriage? Explore.
  › In regard to FGM/C? Explore.
  › In regard to women's right to earn and control their own income. Explore.
  › In regard to women's right to help make decisions in the household? Explore.
  › In regards to women's right to help make decisions in the community? Explore.
  › In regard to sexual violence?
  › In regard to boys' and men's responsibilities?

- Have clubs changed your behaviours?
  › Have you started spending your time differently? Explore – probing especially for increased time at school and doing homework, time spent on homework, time spent with peers.
  › Has your mobility changed? Explore.
  › Are you more comfortable inputting into the decisions that will shape your life, such as how long you will stay in school and when you will marry? Explore.
  › Are you inputting into more or different household decisions? Explore.
  › Are you inputting into more or different community decisions? Explore.

- Do you do fun activities in sessions? What sorts of things do you do? What have you especially enjoyed? What have you not enjoyed? Explore.
- Have you learned any new skills by participating? What? (Probe for hard skills like better literacy or knowledge about money and also soft skills such as self-confidence and public speaking.)

- How does your mother/father feel about you participating in the programme? What about your siblings?
- Do you talk to your family about what you've learned? Who? (Parents, siblings, etc.) Why or why not?
- Do you feel you've been able to teach your parents/siblings something that they didn't know before? What?

- Are any other members of your family taking part in SC activities? Who? What activities do they take part in? What do they seem to be learning?
- Do you talk to them about what they are doing/learning in the programme? Why or why not?

- How do your friends feel about you participating in the programme?
- Do you talk to your friends/peers about what you've learned? Who? Why or why not?
- Do you feel you've been able to teach your peers something that they didn't know before? What?

For adolescents who are married
- How does your husband feel about you participating in the programme?
- Do you talk to your husband about what you've learned? Why or why not?
- Do you feel you've been able to teach your husband something that they didn't know before? What?

- What are the most significant changes you've seen in yourself since you started participating? (Open ended – but then probe for changes in beliefs, hard and soft skills and aspirations.)
- Would you recommend this programme to your siblings/peers? Why or why not?
- Is there anything about the programme you would like to change? Explore.
- Is there anything about the programme you would DEFINITELY NOT change? Explore.

2.2 Women (40: 10 in each of 4 treatment communities)

Purpose: These interviews are aimed at exploring – with programme participants – the community level context for girls and women and then their experiences with SC programming. Because programming is just starting in many communities, it is understood that some women may have little to say about SC programming at this point.

Participants:
In each community, choose:
- 5 women who are taking part in radio listening groups
- 5 women who are receiving economic strengthening support (training, livestock)

Please aim for diversity, capturing women living in male headed households and women heading their own households as possible.

Also please choose women of varying ages – and whose daughters are varying ages/grades.

Format:
- Each interview should take about two hours.
- This exercise is undertaken in three parts – getting to know women, getting to know their communities, understanding SC programme participation (this last part has separate interview guides depending on which SC programming women are taking part in).
- You will need a large flip chart with many pages.
- You will need picture cards of family members (for women to choose pictures representing members of their own families).
- Please organise responses into tables where tables are included in the interview guide.
- Ensure the flipcharts are digitised and linked to other records produced by the same interview.
- You may need FGM/C picture cards – to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.
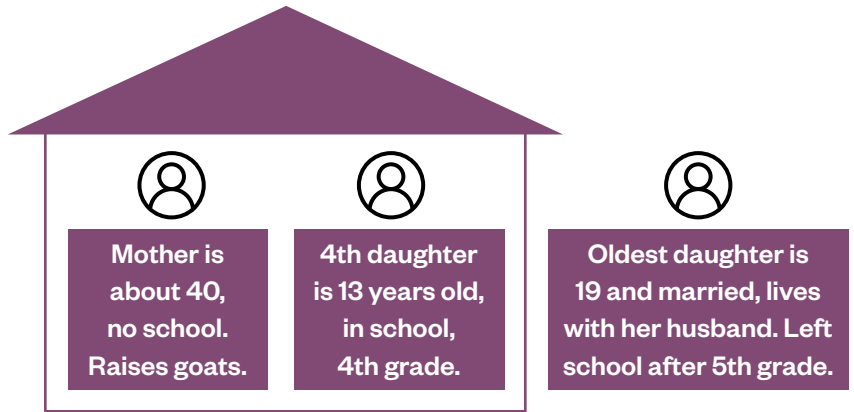
Part A: Getting to know you

First, I'd like to learn about you and your family. We are going to start by drawing a picture of a house (*in Afar you/ they could draw an Afarari[traditional Afar hut] and in Somali the equivalent*) and putting you and your family inside the house. Then we will write down things about you and your family person by person.

Draw house on a large piece of paper

We will put people in the house using the cards in this basket. Here I have pictures of mothers and fathers and grandparents and children and adolescents of all ages.

Please start with choose the one you would like to be you.

Now let's record some information about you.

Mother is about 40, no school. Raises goats.

4th daughter is 13 years old, in school, 4th grade.

Oldest daughter is 19 and married, lives with her husband. Left school after 5th grade.

- (Approximately) how old are you?
- Do you have any formal education?
- I know you are very busy running the household, but are you also involved in any income generating activities? What?

- Who do you live with? Please choose a card for each person you live with and put it in the house.
  - › Please list each HH member, their (approximate) age, their sex, their educational status and their job (if they have one). If there is a married older child

living in the household, please note the age that person was at the time of marriage.
- Do you have older children that no longer live with you? Please list each including their (approximate) age, their sex, their educational status and their job (if they have one). If they are married – also list the age at which they were married.
- For each daughter – has she undergone FGM/C? At what age and what type?
- Is your marriage polygamous? If yes, please add the number and ages of co-wives outside of the house.

Part B: Key issues for girls and women in your community

I would like to understand the key issues facing girls and women in your community.
(Use a flip chart to capture answers, we suggest one piece of paper per domain.)

Education and training

First, I'd like to understand whether and how girls in this community are able to access education and training.
- Who is most likely to ever enrol in school? Girls or boys? Why?
- At what age do girls versus boys tend to start school? Why do they start then?
- Who tends to have better attendance? Girls or boys? Why?
- Who tends to repeat grades more often? Why?

- At what age do girls and boys tend to leave school? Why? What triggers them to drop-out?
- How many grades have most girls versus boys completed by the time they leave school?
- Do they complete lower primary? Upper primary?
- How common is it for girls versus boys to transition to secondary school? Complete secondary school?
- Pursue post-secondary school?
- Explore gender differences in patterning.

- Overall, is education valued more for girls or boys? Or, both the same?
- Have there been changes over the last decade in terms of access to education? For whom? Explore – probing for gender, age, location, disability, marriage versus not, etc.

Next, I'd like to understand who in this community and district are working to improve girls' education.
- In this community, who is working to encourage parents to send their daughters to school? Think about all the service providers and NGOs working in your area.
- How are they working? Are they using messages? (What messages?) Are they providing incentives? (What incentives?) Are messages and incentives aimed at girls specifically – or girls and boys? Are there particular groups of girls (or boys) benefitting from efforts? Not benefitting?
- When did these actors start working here?

- In this community, who is working to help girls succeed in school? Think about all the service providers and NGOs working in your area.

- How are they working? Are there tutorials? Girls' clubs? Programmes to encourage parents to relieve girls from chores so they can study?
- When did services and programs start working on girls' education here?

Bodily integrity

Now I would like to explore some of the risks that girls face to their bodies. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.
- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})
- Is FGM/C practiced in this community? How common is it? (try to distinguish between unusual, usual, universal) If not universal, which girls are at greatest risk?
- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls are sewn shut – not just "*sunna*" versus not). FGM/C picture

cards are included in the Annex, in case you need them for clarification.
- When are girls cut? (At what age)
- Who typically does the cutting?
- Can girls engage in *sadah/dhaanto* dances without having been cut? Can they marry? Explore.
- What advantages does this community see to FGM/C? That is, why is it practiced?
- What disadvantages does this community see to FGM/C?
- How are girls and families who refuse FGM/C treated by the community? (Probe especially for how girls' mothers are treated.)
- Have there been changes over the last decade in how FGM/C is practices (type, age, etc.), if so why/why not? (probe for government policies, laws, programme interventions, access to education)

- Who here is working on reducing FGM/C? Think about all the service providers and NGOs working in your area.
- When did these actors start working here?
- How are they working?
  › Who are they targeting? (Cutters, mothers, fathers, girls, religious leaders, etc.)
  › What messages are they using? (Health risks, against religion, etc.)
  › What messengers are they using? (Cutters, religious leaders, health workers, etc.)

Now let's discuss child marriage.
- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What proportion of girls marry by 15? By 18? What about for boys?
- Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)
- What advantages does the community see to girls' early marriage? Boys'?
- What disadvantages to early marriage are recognised by the community?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community? (Probe especially for how girls' mothers are treated.)

- Who chooses *when* girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses who girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- How common is absuma marriage here? (In Afar) What about polygamous marriages?
- Depending on answers above:
  › Are there cultural dances here that lead to adolescent relationships? Explore.
  › Is there bride-price or dowry in this community? Explore.
  › How common is it for adolescents to informally cohabit here?
  › How common is it for adolescents to elope? Engage in voluntary abduction?
  › How common is forcible abduction?
  › Does the type of marriage/the way in which marriage is arranged impact the respect afforded to couples and their families after marriage?
- Where do girls live after they marry?

- How common is it here for husbands to use violence to control their wives? (Try to distinguish between unusual, usual, universal)
  › What types of violence are most common here? (e.g. yelling, hitting, control, etc.)
  › What does this community see as valid reasons for husbands to use violence against their wives? What are invalid reasons here?
  › Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

- Who here is working on reducing child marriage? Think about all the service providers and NGOs working in your area.
- How are they working?
  › Who are they targeting? (Fathers, mothers, elders, girls, boys and young men, etc.)
  › What messages are they using? (Law, health risks, social risks, risk of poverty, etc.)
  › What messengers are they using? (Clan leaders, religious leaders, HEWs, influential women, etc.)
  › Are there incentives? For whom? To whom? What are the incentives?
- When did these actors start working here?

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.

- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?
- What usually happens to victims of sexual violence?
  › What blame is put on girls and women who are victims?
  › Can girls/ women or their families bring perpetrators to justice? Why/why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community?
- Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

- Who here is working on protecting girls and women from SGBV? Think about all the service providers and NGOs working in your area. How are they working/what are they doing? (Probe especially for justice officers, BOWCA, IMC, Girls' Clubs)
- How are they working?
  › Are they working with girls and women to keep themselves safe, report violence and access services? Explore by actor.
  › Are they working with boys and men to reduce violence? Explore by actor.
- When did these actors start working here?

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.

- How do boys and men make money? How does this change as they get older?
- How do girls and women make money? How does this change as they get older?

- Are there jobs that boys and men can't do-because they are seen as only for girls and women? Explore.
- Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore.
- Have the jobs that men and boys and women and girls do to make money changed over the last decade? Why or why not? What's led to changes?

- How common is it in this community for people to save money? (e.g rare, unusual, common, very common)
  - › How do people tend to save money here? (e.g. equubs versus credit unions/banks, etc.)
  - › Does this vary for women versus men? Explore.
  - › Do adolescents have access? Does it vary for girls versus boys? Explore.
  - › Have savings patterns shifted in recent years? Why or why not?

- How common it is for people in this community to have access to any kind of credit? (e.g. rare, unusual, common, very common)
  - › How do people access credit? Informally (through whom?) Formally (through MFI or SACCO)?
  - › Does this vary for women versus men? Explore.
  - › Do adolescents have access? Does it vary for girls versus boys? Explore.
  - › Has access to credit changed in recent years? Why or why not?

- Are there services and programmes in this area aimed at helping girls and women earn and grow their own incomes? Think about all the service providers and NGOs working in your area.
  - › Do they help girls and women learn work-related skills? What skills? (e.g. animal/poultry husbandry, food preparation, business management, sewing, literacy, financial literacy, housekeeping skills, life skills, etc.) Do they provide girls and women with assets? What assets? (e.g. livestock, bees, seeds to grow crops, etc.)
  - › Do they provide girls and women with opportunities to save their own money? Explore.
  - › Do they provide girls and women with access to credit? Explore.
  - › When did services and programmes become available in this community?

Part C: SC programming

Now I'd like to understand your involvement with SC programming.
- What aspects of programming have you participated in? (Should be radio listening groups or economic empowerment programming or GBV one-sop centres – but best to let them describe in their own words)
- If they say they are NOT participating, please ask what programming they have been told they WILL be participating in in the future. Explore with them WHY they have been told they have been selected and WHY this form of programming is being offered.

If radio listening groups
Let's talk about the radio listening group you are in.
- When did you start participating?
- How often do you particate?
- How long do sessions normally last?
- Is the language of the radio programming a problem for you and other participants?

- Tell me about the other people in the group.
  - › How many people are in the group?
  - › Are they all women? Or also men?
  - › What ages? Are they all women, or also girls?
  - › Did you know these people before you started participating?
  - › What do you all have in common with each other?
  - › How were you all chosen to participate?
  - › Do you know people who would have LIKED to participate but are not? Why are they not?

- Who leads your sessions?
  - › Did you know this person before you started the programme? How and how well?
  - › Does XX appear to have been well trained? If she/he able to answer questions?
  - › Is language a barrier between you (and other participants) and the session leader?

- Walk me through what a session typically looks like.
  - › First, everyone arrives.
  - › Then.....
  - › Then....

(You have been attending/participating for approximately XX sessions – calculate based on what they said above)

- What topics have you learned about?
  › Which topics have you especially enjoyed learning about? Why? What have you really enjoyed about those topics?
  › What have you learned in session that is new or surprising to you?
  › Are there topics that have made you uncomfortable to discuss? Why?
  › Are there topics you would like to learn about but have not?

If they do not bring it up on their own:
  › Have you learned about gender equality and girls' and women's rights? Explore.
  › Have you learned about the importance of girls' education? Explore.
  › Have you learned about child marriage? Explore.
  › What have you learned about FGM/C?
  › Have you learned about the importance of girls and women having their own paid work? Explore.
  › Have you learned about girls' and women's rights to particate in household and community decision-making? Explore.
  › Have you learned about sexual and gender-based violence? Explore. (Probe for victims not being to blame, the importance of seeking justice, etc.)
  › Have you learned about boys' and men's responsibilities for supporting gender equality? Explore.

- Have listening groups changed what you believe? Go over the topics they have discussed (above) – one by one. Probe, as needed, for:
  › In regard to girls' education? Explore.
  › In regard to child marriage? Explore.
  › In regard to FGM/C? Explore.
  › In regard to women's right to earn and control their own income. Explore.
  › In regard to women's right to help make decisions in the household? Explore.
  › In regards to women's right to help make decisions in the community? Explore.
  › In regard to sexual violence?
  › In regard to boys' and men's responsibilities?

- Have listening groups changed your behaviours?
  › Have listening groups changed your behaviours in regard to your own life?
    ▪ Have you started spending your time differently? Explore – probing especially for new forms of work and more time with peers.
    ▪ Has your mobility changed? Explore.
    ▪ Are you inputting into more or different household decisions? Explore – paying attention especially to marital communication.
    ▪ Are you inputting into more or different community decisions? Explore.
  › Have they changed your behaviours in relationship to your children?
    ▪ In terms of their access to school? Explore by age and gender.
    ▪ In terms of the time they have to study? Explore by age and gender.
    ▪ In terms of the chores they do? Explore by age and gender.
    ▪ In terms of their mobility/where they are allowed to go? Explore by age and gender.
    ▪ In terms of the time they have to play/see friends? Explore by age and gender.
    ▪ In terms of FGM/C. Explore.
    ▪ In terms of child marriage. Explore by gender.
    ▪ Other?

- How does your husband feel about you participating in the programme? Explore.
- Do you talk to your family about what you've learned? Who? (Husband, children, extended family) Why or why not?
- Do you feel you've been able to teach your family members something that they didn't know before? Who? What?

- Are any other members of your family taking part in SC activities? Who? What activities do they take part in? What do they seem to be learning?
- Do you talk to them about what they are doing/learning in the programme? Why or why not?

- How do other women in the community feel about you participating in the programme?
- Do you talk to them about what you've learned? Who? Why or why not?

- Do you feel you've been able to teach your them something that they didn't know before? What?
- What are the most significant changes you've seen in yourself since you started participating in the radio listening groups?
- Would you recommend this programme to other women in the community? Why or why not?
- Is there anything about the programme you would like to change? Explore.
- Is there anything about the programme you would DEFINITELY NOT change? Explore.

> **For women whose children or husbands are also taking part**
> - What is the most significant change you've seen in your family member since she/he began participating in programming?

If economic strengthening

Now let's talk about the economic empowerment programming you are in.

- What form of programming are you in? / How does programming supporting your economic empowerment?
    - If skills training – what kind of training?
    - If livestock – what kind of livestock? Was the livestock accompanied by training as well?
- When did you start participating?

- Do you have regular group meetings?
- How often?
- How long do sessions normally last?

- Tell me about the other people in the group.
    - How many people are in the group?
    - Are they all women? Or also men?
    - What ages? Are they all women, or also girls?
    - Did you know these people before you started participating?
    - What do you all have in common with each other?
    - How were you all chosen to participate?
    - Do you know people who would have LIKED to participate but are not? Why are they not?

- Who leads your sessions?
    - Did you know this person before you started the programme? How and how well?
    - Does XX appear to have been well trained? If she/he able to answer questions?
    - Is language a barrier between you (and other participants) and the session leader?

- Walk me through what a session typically looks like.
    - First, everyone arrives.
    - Then.....
    - Then....

(You have been attending/participating for approximately XX sessions – calculate based on what they said above.)
- How has this programme helped you?
    - Have you learned any new skills? What skills have you learned?
    - Has the programme impacted your income? How has it impacted your income?
    - Has the programme impacted your savings? How has it impacted your savings?

If income/savings have grown...
- What have you done with the extra income/savings? Probe especially for investments in children – especially girls.
    - Has the programme impacted your social opportunities? How?

- How does your husband feel about you participating in the programme? Explore.
- How do other women in the community feel about you participating in the programme?

- Would you recommend this programme to other women in the community? Why or why not?
- Is there anything about the programme you would like to change? Explore.
- Is there anything about the programme you would DEFINITELY NOT change? Explore.

Part 3: Focus group discussions

3.1 Community norms mapping (8 – one in each community)

Purpose: The community norms mapping exercise will help us understand change over time in the local environment in terms of age- and gender-related social norms affecting the environment in which girls and women live. These interviews will help us better understand individual interviews and contextualise SC programming.

Participants: Groups should aim for 8-10 persons. They should include clan, and religious leaders as well as adult community members who are ideally literate and have lived in the community for many years/ prominent community members.

Format:
- Allow at least two hours.
- This exercise is undertaken in four parts. You will need multiple flip chart pages to record answers.
- Where tables are needed to capture responses, please have these tables laid out on the flip chart in advance – pay special attention to Part B, which requires you to have part of the table filled in as an example.
- Ensure the flipcharts are digitised and linked to other records produced by the same group.
- You may need FGM/C picture cards – to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.

Part A: Key issues for adolescent girls and women in your community

I would like to understand the key issues facing girls and women in your community. To help me keep track of your answers, and understand how all the issues fit together, I would like to structure our discussion around four separate areas:

Education and skills training	Bodily integrity— including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

Use a flip chart to capture answers, we suggest one piece of paper per domain.

Education and training

First, I'd like to understand whether and how girls in this community are able to access education and training.
- Who is most likely to ever enrol in school? Girls or boys? Why?
- At what age do girls versus boys tend to start school? Why do they start then?
- Who tends to have better attendance? Girls or boys? Why?
- Who tends to repeat grades more often? Why?

- At what age do girls and boys tend to leave school? Why? What triggers them to drop-out?
- How many grades have most girls versus boys completed by the time they leave school? Do they complete lower primary? Upper primary? How common is it for girls versus boys to transition to secondary school? Complete secondary school? Pursue post-secondary school? Explore gender differences in patterning.
- Overall, is education valued more for girls or boys? Or, both the same?

- Are there some girls who are especially disadvantaged when it comes to accessing education? (e.g. those with disabilities or are from poor households or from single headed households)
- Does this community afford more or less respect for parents who choose to educate their children? How are those who do not send their children to school treated versus those who do? How are those who send their children to secondary school treated versus those who do not? Does this vary by the gender of the child? (Probe especially for whether those who educate their daughters up to higher levels are seen poorly.)
- Have there been changes over the last decade in girls' access to education, if so why/ why not? (Probe for building of schools/roads versus messaging about education more broadly versus messaging about girls more particularly versus incentives/support, etc.)

Bodily integrity

Now I would like to explore some of the risks that girls face to their bodies. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.
- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})
- Is FGM/C practiced in this community? How common is it? (Try to distinguish between unusual, usual, universal) If not universal, which girls are at greatest risk?
- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls are sewn shut – not just "sunna" versus not) FGM/C picture cards are included in the Annex, in case you need them for clarification.
- When are girls cut? (At what age?)
- Who typically does the cutting?
- Can girls engage in sadah/dhaanto dances without having been cut? Can they marry? Explore.
- What advantages does this community see to FGM/C? (That is, why is it practiced?)
- What disadvantages does this community see to FGM/C?

- Can families/girls refuse FGM/C? What happens if families/girls refuse? How are girls and families who refuse FGM/C treated by the community?
- Have there been changes over the last decade in how FGM/C is practices (type, age, etc.), if so why/why not? (Probe for government policies, laws, programme interventions, access to education)

Now let's discuss child marriage.
- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What proportion of girls marry by 15? By 18? What about for boys?
- Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)
- What advantages does the community see to girls' early marriage? Boys'?
- What disadvantages to early marriage are recognised by the community?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community?

- Who chooses *when* girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses who girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- How common is absuma marriage here? (In Afar) What about polygamous marriages?
- Depending on answers above:
  › Are there cultural dances here that lead to adolescent relationships? Explore.
  › Is there bride-price or dowry in this community? Explore.
  › How common is it for adolescents to informally cohabit here?
  › How common is it for adolescents to elope? Engage in voluntary abduction?
  › How common is forcible abduction?
  › Does the type of marriage/the way in which marriage is arranged impact the respect afforded to couples and their families after marriage?
- Where do girls live after they marry?

- How common is it here for husbands to use violence to control their wives? (Try to distinguish between unusual, usual, universal)
  - › What types of violence are most common here? (e.g. yelling, hitting, control, etc.)
  - › What does this community see as valid reasons for husbands to use violence against their wives? What are invalid reasons here?
  - › How does this community view men who use violence against their wives? How does this community view men who never use violence? (Probe especially for how much is too much – do men lose respect for being too violent – do they lose respect for not being violent enough?)
  - › Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.

- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?
- What usually happens to victims of sexual violence?
  - › What blame is put on girls and women who are victims?
  - › Can girls/ women or their families bring perpetrators to justice? Why/ why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community?
- Have there been changes over the last decade, if so why/why not? (Probe for government policies, laws, programme interventions, access to education)

Voice and decision-making

- What decisions are school-aged children allowed to make in the home? (e.g. what to eat, what to buy, how

and with whom to spend their time) How does this vary for girls and boys? Explore.
- Has this changed over the last decade? Why or why not?
- What decisions are adolescents allowed to make in the home? (e.g. what to eat, what to buy, how to spend their time) How does this vary for girls and boys? How does this vary as adolescents get older? Explore.
- Has this changed over the last decade? Why or why not?
- What household decisions are typically made by women? By men? Are shared? (e.g. how to make money, how to spend money, whether to use contraception, whether to send children to school, when and whom children should marry, etc.)
- Has this changed over the last decade? Why or why not?
- How are men who more equitably share decision-making with their wives treated by the community? What about men who cook or do childcare?
- How are local adolescents involved in the community? How does this vary for girls and boys and as young people grow up? How does marriage impact this? (e.g. community works such as tree planting or harvesting for those who cannot harvest on their own, helping teach people about COVID or the importance of education, attending community or religious meetings, etc.)
- Has this changed over the last decade? Why or why not?
- Do local adolescents have access to technology that helps them connect with information and people? (e.g. radio, TV, mobile phones, the internet) How does this vary for girls versus boys? Why? How does age impact access? Marriage?

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.
- › How do boys and men make money? How does this change as they get older?
- › How do girls and women make money? How does this change as they get older?
- › Are there jobs that boys and men can't do-because they are seen as only for girls and women? Explore.

- › Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore.
- › Have the jobs that men and boys and women and girls do to make money changed over the last decade? Why or why not? What's led to changes?
- › Do households have access to PSNP and if so who from the household participates?
- How common is it in this community for people to save money? (e.g rare, unusual, common, very common)
  - › How do people tend to save money here? (e.g. equubs versus credit unions, etc.)
  - › Does this vary for women versus men? Explore.

- › Do adolescents have access? Does it vary for girls versus boys? Explore.
- › Have savings patterns shifted in recent years? Why or why not?
- How common it is for people in this community to have access to any kind of credit? (e.g. rare, unusual, common, very common)
  - › How do people access credit? Informally (through whom)? Formally (through MFI or SACCO)?
  - › Does this vary for women versus men? Explore.
  - › Do adolescents have access? Does it vary for girls versus boys? Explore.
  - › Has access to credit changed in recent years? Why or why not?

Part B: Perpetuating girls' and women's disadvantage

Now I'd like to understand what you think about why girls and women continue to face gendered challenges in this community.

I want to work back through the four domains above – and explore with you how beliefs and practices are shaped by community socio-cultural norms. Specifically, I like to understand how women contribute to ongoing practices – even when they may be risky or cause harm to women

and girls – how men contribute, how girls contribute and how boys contribute.

I will include an example – from a community that we have worked in another part of Ethiopia - to show you what I mean, because I know this is hard to think about.

(Not all cells have to be filled in – the point is mostly to get them to think about how men and boys disadvantage women and girls.)

Please have this table and example laid out on the flipchart already.

Example:	Women	Men	Girls	Boys
FGM/C	Women have their daughters cut because they believe that good mothers must—and because they want to show the community that they are good mothers.	Men have their daughters cut because they believe that good fathers must –but because they know that it is illegal, they blame their wives for breaking the law.	Girls ask to be cut so that they will fit in with their friends and to show that they are growing up.	Boys tease girls who are not cut and will not dance with them or marry them.
Low education attainment and education gender gap				
FGM/C				
Child marriage				
SGBV				
Limited mobility				
Limited decision-making in the HH				
Limited decision-making in the community				
Limited access to paid work				

Part C: Services and programmes to support girls and women

Now that I understand some of the key issues facing girls and women in your community, I would like to understand what services and programmes are working to support girls and women here.

I would like for you to think about the services available in your community and district. Think about schools, health care providers, justice officers, Women's Self-Help Associations, agricultural extension officers, credit unions, clan and religious leaders, social protection officers, bore holes/water taps, and concerned woreda level bureau officials, etc.

I would also like for you to think about what NGOs and other programmes are working in your community or district. These might include SC, CARE, DEC, IMC, UNICEF, APDA, FSA. (Please pay careful attention to SC programming in particular – if they mention SC, please probe for more details.)

We will work through the same list of domains as we did above – education, bodily integrity, etc.

Education and skills training	Bodily integrity— including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

If there is room on the paper where you have recorded answers to Part 1 – you can go back and add these alongside. If not, you will need another four pages in your flip chart.

Education and training

Who in the community and district are working to improve girls' education more specifically?

- In this community, who is working to encourage parents to send their daughters to school? Think about all the service providers and NGOs working in your area.
- How are they working? Are they using messages? (What messages?) Are they providing incentives? (What incentives?) Are messages and incentives aimed at girls specifically – or girls and boys? Are there particular groups of girls (or boys) benefitting from efforts? Not benefitting?
- When did these actors start working here?

- In this community, who is working to help girls succeed in school? Think about all the service providers and NGOs working in your area.
- How are they working? Are there tutorials? Girls' clubs? Programmes to encourage parents to relieve girls from chores so they can study?
- When did services and programs start working on girls' education here?

Bodily integrity

As above, I'd like to understand who in your area is working to reduce girls' risk of FGM/C, child marriage, and SGBV.

FGM/C

- Who here is working on reducing FGM/C? Think about all the service providers and NGOs working in your area.
- When did these actors start working here?
- How are they working?
  › Who are they targeting? (Cutters, mothers, fathers, girls, boys, religious leaders, etc.)
  › What messages are they using? (Health risks, against religion, etc.)
  › What messengers are they using? (Cutters, religious leaders, health workers, etc.)

Child marriage

- Who here is working on reducing child marriage? Think about all the service providers and NGOs working in your area.
- How are they working?

- › Who are they targeting? (Fathers, mothers, elders, girls, boys and young men, etc.)
- › What messages are they using? (Law, health risks, social risks, risk of poverty, etc.)
- › What messengers are they using? (Clan leaders, religious leaders, HEWs, influential women, etc.)
- › Are there incentives? For whom? To whom? What are the incentives?
- When did these actors start working here?

SGBV

- Who here is working on protecting girls and women from SGBV? Think about all the service providers and NGOs working in your area. How are they working?/ What are they doing? (Probe especially for justice officers, BOWCA, IMC, Girls' Clubs)
- How are they working?
  - › Are they working with girls and women to keep themselves safe, report violence and access services? Explore by actor.
  - › Are they working with boys and men to reduce violence? Explore by actor.
- When did these actors start working here?

Voice and decision-making

Are there services and programmes in this community aimed at empowering girls and women and helping them become more self-confident? Think about all the service providers and NGOs working in your area.

- Services/programmes might include:
  - › Girls' clubs at school
  - › Community groups for girls
  - › Community women's groups
  - › Religious groups for girls and women only
  - › Local NGO such as SC, ROHI, WEDU, and ACCIDA
- How are services /programmes working?
  - › Do they work just with girls and women or do they work with the broader community? Explore.
  - › Do they directly address the gender norms that tend to leave girls and women with less confidence in themselves? Explore.
- When did services and programmes become available in this community?

Economic empowerment

Are there services and programmes in this area aimed at helping girls and women earn and grow their own incomes?

Think about all the service providers and NGOs working in your area.

- Do they help girls and women learn work-related skills? What skills? (e.g. animal/poultry husbandry, food preparation (e.g. dairy products), business management, sewing, literacy, financial literacy, housekeeping skills, life skills, handicrafts to generate income, etc.)
- Do they provide girls and women with assets? What assets? (e.g. livestock, bees, seeds to grow crops and kitchen gardens, etc.)
- Do they provide girls and women with opportunities to save their own money? Explore.
- Do they provide girls and women with access to credit? Explore.
- When did services and programmes become available in this community?

Part D: What next?

Thinking about the issues facing girls and women in this community – and what services and programmes are currently working to address these issues – what programming do you think this community needs to help address these issues? (Probe per domain as above)

A mother with her baby, Afar region, Ethiopia
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3.2 Women (8 groups – one in each community – Nonparticipants only)

Purpose: These interviews will help us understand the issues facing girls and women in different communities. They focus on local gender norms and the service providers and NGOs working to make girls' and women's lives better.

Participants: Groups should aim for 8-10 persons. Participants should be adult women of different ages and ideally include at least a few women who are literate/educated.

Format:
- Allow at least two hours.
- This exercise is undertaken in four parts. You will need multiple flip chart pages to record answers.
- Where tables are needed to capture responses, please have these tables laid out on the flip chart in advance—pay special attention to Part B, which requires you to have part of the table filled in as an example.
- Ensure the flipcharts are digitised and linked to other records produced by the same group.
- You may need FGM/C picture cards—to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.

Part A: Key issues for adolescent girls and women in your community

I would like to understand the key issues facing girls and women in your community. To help me keep track of your answers, and understand how all the issues fit together, I would like to structure our discussion around four separate areas:

Education and skills training	Bodily integrity—including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

Use a flip chart to capture answers, we suggest one piece of paper per domain.

Education and training

First, I'd like to understand whether and how girls in this community are able to access education and training.
- Who is most likely to ever enrol in school? Girls or boys? Why?
- At what age do girls versus boys tend to start school? Why do they start then?
- Who tends to have better attendance? Girls or boys? Why?
- Who tends to repeat grades more often? Why?
- At what age do girls and boys tend to leave school? Why? What triggers them to drop-out?
- How many grades have most girls versus boys completed by the time they leave school?
  - › Do they complete lower primary? Upper primary?
  - › How common is it for girls versus boys to transition to secondary school? Complete secondary school?
  - › Pursue post-secondary school?
  - › Explore gender differences in patterning.

- Overall, is education valued more for girls or boys? Or, both the same?
- Are there some girls who are especially disadvantaged when it comes to accessing education? (e.g. those with disabilities or are from poor households or from single headed households)
- Does this community afford more or less respect for parents who choose to educate their children? How are those who do not send their children to school treated versus those who do? How are those who send their children to secondary school treated versus those who do not? Does this vary by the gender of the child? (Probe especially for whether those who educate their daughters up to higher levels are seen poorly.)
- Have there been changes over the last decade in girls' access to education, if so why/ why not? (Probe for building of schools/roads versus messaging about education more broadly versus messaging about girls more particularly versus incentives/support, etc.)

Bodily integrity

Now I would like to explore some of the risks that girls face to their bodies. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.
- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})
- Is FGM/C practiced in this community? How common is it? (try to distinguish between unusual, usual, universal) If not universal, which girls are at greatest risk?
- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls are sewn shut – not just "*sunna*" versus not) FGM/C picture cards are in the Annex, in case you need them for clarification.
- When are girls cut? (At what age?)
- Who typically does the cutting?
- Can girls engage in *sadah/dhaanto* dances without having been cut? Can they marry? Explore.
- What advantages does this community see to FGM/C? That is, why is it practiced?
- What disadvantages does this community see to FGM/C?
- Can families/girls refuse FGM/C? What happens if families/girls refuse? How are girls and families who refuse FGM/C treated by the community? (Probe especially for how girls' mothers are treated.)
- Have there been changes over the last decade in how FGM/C is practices (type, age, etc.), if so why/ why not? (probe for government policies, laws, programme interventions, access to education)

Now let's discuss child marriage.
- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What proportion of girls marry by 15? By 18? What about for boys?
- Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

- What advantages does the community see to girls' early marriage? Boys'?
- What disadvantages to early marriage are recognised by the community?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community? (Probe especially for how girls' mothers are treated.)

- Who chooses when girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses who girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- How common is absuma marriage here? (In Afar) What about polygamous marriages?
- Depending on answers above:
  › Are there cultural dances here that lead to adolescent relationships? Explore.
  › Is there bride-price or dowry in this community? Explore.
  › How common is it for adolescents to informally cohabit here?
  › How common is it for adolescents to elope? Engage in voluntary abduction?
  › How common is forcible abduction?
  › Does the type of marriage/the way in which marriage is arranged impact the respect afforded to couples and their families after marriage?
- Where do girls live after they marry?

- How common is it here for husbands to use violence to control their wives? (Try to distinguish between unusual, usual, universal)
  › What types of violence are most common here? (e.g. yelling, hitting, control, etc.)
  › What does this community see as valid reasons for husbands to use violence against their wives? What are invalid reasons here?
  › Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.

- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?
- What usually happens to victims of sexual violence?
  › What blame is put on girls and women who are victims?
  › Can girls/women or their families bring perpetrators to justice? Why/why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community?
- Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

Voice and decision-making

- What decisions are school-aged children allowed to make in the home? (e.g. what to eat, what to buy, how and with whom to spend their time) How does this vary for girls and boys? Explore.
- Has this changed over the last decade? Why or why not?
- What decisions are adolescents allowed to make in the home? (e.g. what to eat, what to buy, how to spend their time) How does this vary for girls and boys? How does this vary as adolescents get older? Explore.
- Has this changed over the last decade? Why or why not?
- What household decisions are typically made by women? By men? Are shared? (e.g. how to make money, how to spend money, whether to use contraception, whether to send children to school, when and whom children should marry, etc.)
- Has this changed over the last decade? Why or why not?
- How are local adolescents involved in the community? How does this vary for girls and boys and as young people grow up? How does marriage impact this? (e.g. community works such as tree planting or harvesting for those who cannot harvest on their own, helping teach people about COVID or the importance of education, attending community or religious meetings, etc.)

- Has this changed over the last decade? Why or why not?
- Do local adolescents have access to technology that helps them connect with information and people? (e.g. radio, TV, mobile phones, the internet) How does this vary for girls versus boys? Why? How does age impact access? Marriage?

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.

  › How do boys and men make money? How does this change as they get older?
  › How do girls and women make money? How does this change as they get older?
  › Are there jobs that boys and men can't do-because they are seen as only for girls and women? Explore.
  › Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore.
  › Have the jobs that men and boys and women and girls do to make money changed over the last decade? Why or why not? What's led to changes?

- How common is it in this community for people to save money? (e.g rare, unusual, common, very common)
  › How do people tend to save money here? (e.g. equbs versus credit unions/banks, etc.)
  › Does this vary for women versus men? Explore.
  › Do adolescents have access? Does it vary for girls versus boys? Explore.
  › Have savings patterns shifted in recent years? Why or why not?
- How common it is for people in this community to have access to any kind of credit? (e.g. rare, unusual, common, very common)
  › How do people access credit? Informally (through whom?) Formally (through MFI or SACCO)?
  › Does this vary for women versus men? Explore.
  › Do adolescents have access? Does it vary for girls versus boys? Explore.
  › Has access to credit changed in recent years? Why or why not?

Part B: Perpetuating girls' and women's disadvantage

Now I'd like to understand what you think about why girls and women continue to face gendered challenges in this community.

I want to work back through the four domains above – and explore with you how beliefs and practices are shaped by community socio-cultural norms. Specifically, I like to understand how women contribute to ongoing practices – even when they may be risky or cause harm to women and girls – how men contribute, how girls contribute and how boys contribute.

I will include an example – from a community that we have worked in another part of Ethiopia - to show you what I mean, because I know this is hard to think about.

(Not all cells have to be filled in – the point is mostly to get them to think about how men and boys disadvantage women and girls.)

Have this table and example laid out on the flipchart already

Example	Women	Men	Girls	Boys
FGM/C	Women have their daughters cut because they believe that good mothers must—and because they want to show the community that they are good mothers.	Men have their daughters cut because they believe that good fathers must –but because they know that it is illegal, they blame their wives for breaking the law.	Girls ask to be cut so that they will fit in with their friends and to show that they are growing up.	Boys tease girls who are not cut and will not dance with them or marry them.
Low education attainment and education gender gap				
FGM/C				
Child marriage				
SGBV				
Limited mobility				
Limited decision-making in the HH				
Limited decision-making in the community				
Limited access to paid work				

10-year-old boy with his father, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

Part C: Services and programmes to support girls and women

Now that I understand some of the key issues facing girls and women in your community, I would like to understand what services and programmes are working to support girls and women here.

I would like for you to think about the services available in your community and district. Think about schools, health care providers, justice officers, Women's Self-Help Associations, agricultural extension officers, credit unions,

clan and religious leaders, social protection officers, bore holes/water taps, etc.

I would also like for you to think about what NGOs and other programmes are working in your community or district. These might include SC, CARE, DEC, IMC, UNICEF, APDA, FSA.

We will work through the same list of domains as we did above – education, bodily integrity, etc.

Education and skills training	Bodily integrity— including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

If there is room on the paper where you have recorded answers to Part 1 – you can go back and add these alongside. If not, you will need another four pages in your flip chart.

Education and training

Who in the community and district are working to improve girls' education more specifically?

- In this community, who is working to encourage parents to send their daughters to school? Think about all the service providers and NGOs working in your area.
- How are they working? Are they using messages? (What messages?) Are they providing incentives? (What incentives?) Are messages and incentives aimed at girls specifically – or girls and boys? Are there particular groups of girls (or boys) benefitting from efforts? Not benefitting?
- When did these actors start working here?

- In this community, who is working to help girls succeed in school? Think about all the service providers and NGOs working in your area.
- How are they working? Are there tutorials? Girls' clubs? Programmes to encourage parents to relieve girls from chores so they can study?
- When did services and programs start working on girls' education here?

Bodily integrity

As above, I'd like to understand who in your area is working to reduce girls' risk of FGM/C, child marriage, and SGBV.

FGM/C

- Who here is working on reducing FGM/C? Think about all the service providers and NGOs working in your area.
- When did these actors start working here?
- How are they working?
- Who are they targeting? (Cutters, mothers, fathers, girls, boys, religious leaders, etc.)
- What messages are they using? (Health risks, against religion, etc.)
- What messengers are they using? (Cutters, religious leaders, health workers, etc.)

Child marriage

- Who here is working on reducing child marriage? Think about all the service providers and NGOs working in your area.
- How are they working?
  › Who are they targeting? (Fathers, mothers, elders, girls, boys and young men, etc.)
  › What messages are they using? (Law, health risks, social risks, risk of poverty, etc.)

Local kids at a settlement in Hadhwe sub-district that was hit by a drought, Somali region, Ethiopia © Mulugeta Ayene/UNICEF 2017

> › What messengers are they using? (Clan leaders, religious leaders, HEWs, influential women, etc.)
> › Are there incentives? For whom? To whom? What are the incentives?
- When did these actors start working here?

SGBV
- Who here is working on protecting girls and women from SGBV? Think about all the service providers and NGOs working in your area. How are they working/what are they doing? (Probe especially for justice officers, BOWCA, IMC, Girls' Clubs)
- How are they working?
  - › Are they working with girls and women to keep themselves safe, report violence and access services? Explore by actor.
  - › Are they working with boys and men to reduce violence? Explore by actor.
- When did these actors start working here?

Voice and decision-making

Are there services and programmes in this community aimed at empowering girls and women and helping them become more self-confident? Think about all the service providers and NGOs working in your area.
- Services/programmes might include:
  - › Girls' clubs at school
  - › Community groups for girls
  - › Community women's groups
  - › Religious groups for girls and women only
  - › Local NGOs such as ROHI, WEDU, and ACCIDA.
- How are services/programmes working?
  - › Do they work just with girls and women or do they work with the broader community? Explore.
  - › Do they directly address the gender norms that tend to leave girls and women with less confidence in themselves? Explore.
- When did services and programmes become available in this community?

Economic empowerment

Are there services and programmes in this area aimed at helping girls and women earn and grow their own incomes? Think about all the service providers and NGOs working in your area.

- Do they help girls and women learn work-related skills? What skills? (e.g. animal/poultry husbandry, food preparation (e.g. dairy products), business management, sewing, literacy, financial literacy, housekeeping skills, life skills, handicrafts to generate income etc.) Do they provide girls and women with assets? What assets? (e.g. livestock, bees, seeds to grow crops and kitchen gardens, etc.)

- Do they provide girls and women with opportunities to save their own money? Explore.
- Do they provide girls and women with access to credit? Explore.
- When did services and programmes become available in this community?

Part D: What next?

Thinking about the issues facing girls and women in this community – and what services and programmes are currently working to address these issues – what programming do you think this community needs to help address these issues? (Probe per domain as above)

3.3 Girls (24 groups – three in each community – Nonparticipants only)

Purpose: These interviews will help us understand the issues facing girls and women in different communities. They focus on local gender norms and the service providers and NGOs working to make girls' and women's lives better.

Participants:
Groups should aim for 8-10 persons. In each community, organise three groups:
- Girls 16-19 who are UNmarried
- Girls 16-19 who are married
- Girls 12-15 who are UNmarried

Format:
- Allow at least two hours.
- This exercise is undertaken in three parts. You will need multiple flip chart pages to record answers.
- You will need a set of "decision cards" to explore with adolescents what decisions girls and boys and women and men typically make.
- Ensure the flipcharts are digitised and linked to other records produced by the same group.
- You *may* need FGM/C picture cards—to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.

Part A: Key issues for adolescent girls and women in your community

I would like to understand the key issues facing girls and women in your community. To help me keep track of your answers, and understand how all the issues fit together, I would like to structure our discussion around four separate areas:

Education and skills training	Bodily integrity— including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

Use a flip chart to capture answers, we suggest one piece of paper per domain.

Education and training

First, I'd like to understand whether and how girls in this community are able to access education and training.

Ali and Fatima have 5 children—two girls and three boys. All are old enough to go to school, but they send only two of the boys. The third boy stays at home and herds the family's animals. The two girls stay at home and help their mother with chores—like fetching water and cooking. Ali and Fatima hope that the two boys who are going to school will be able to get jobs with the kebele when they are older—and help improve the family's cash income. They see no point in sending their daughters to school, because their daughters must marry and have children as soon as they are old enough.

Mohammed and Kedija have 6 children, three girls and three boys. The two older girls are enrolled in school. They help their mother after school, fetching water, cleaning, and minding their two young siblings. The two older boys are not enrolled in school. They spend their days herding. Although the teacher comes regularly to ask them to enrol their sons, Mohammed and Kedija do not see much point in this. They want their sons to get married and stay within the community. Mohammed and Kedija do not mind if their daughters go to school, because they will be anchored to the community when they marry.

Amina and Abdulkadir have four children. All are enrolled in school. The oldest child, a boy, is attending secondary school. The next oldest child, a daughter, is the top student in 8th grade and will be joining her brother at secondary school next year. The younger two love school just as much as their brother and sister. Amina and Abdulkadir are determined that all of their children will at least complete primary school—and they would very much like for them to complete secondary school. They want their sons and their daughters to grow up to have options. They can lead traditional lives if they choose—but they will be educated enough to find other work if they chose that instead.

I'd like to read you three short stories – about different families and the way they educate their children. Then we will talk about them.

- Which story is most similar to this community? Overall, does it feel to you that parents here prefer to educate their sons, their daughters, or both equally. (Probe for – are parents treated badly for allowing girls to get 'too much' education.)

Make sure conversation covers:
- Who is most likely in this community to attend school – girls or boys? Or is there no difference?
- Do girls and boys tend to start school at different ages? Why or why not?
- Who tends to have better attendance? Girls or boys? Why?
- Who tends to do better in school/get better grades? Girls or boys? Why?
- Who tends to repeat grades more often? Why?
- At what age do girls and boys tend to leave school? Why? What triggers them to drop-out?
- Who in this community is most likely to complete primary school? Girls or boys? Why?
- Who, if anyone, in this community is most likely to attend secondary school? Girls or boys? Why?
- Who, if anyone, in this community is most likely to graduate from secondary school? Girls or boys? Why?

- Who, if anyone, in this community is most likely to attend university? Girls or boys? Why?
- Are there some girls who are especially disadvantaged when it comes to accessing education? (e.g. those with disabilities or are from poor households or from single headed households)
- Have there been changes over the last five years in girls' access to education, if so why/why not? (Probe for building of schools/roads versus messaging about education more broadly versus messaging about girls more particularly versus incentives/support, etc.)

Bodily integrity

Now I would like to explore some of the risks that girls face to their bodies. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.
- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})

- How common is it in this community for girls to undergo FGM/C?
- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls are sewn shut – not just "sunna" versus not). FGM/C picture cards are included in the Annex, in case you need them for clarification.
- How old are most girls when they are cut?
- Can girls engage in sadah/dhaanto dances without having been cut? Can they marry? Explore.
- What advantages does this community see to FGM/C? That is, why is it practiced? Do you think adults and adolescents see different advantages? Do you think adolescent girls versus boys see different advantages?
- What disadvantages does this community see to FGM/C? Do you think adults and adolescents see different disadvantages? Do you think adolescent girls versus boys see different disadvantages?
- Can families in this community refuse to cut their daughters? Can girls themselves refuse to be cut? What happens to those who refuse cutting? How are girls and families who refuse FGM/C treated by the community?
- Have there been recent changes in the practice of FGM/C in this community? Comparing younger and older sisters – is the type of FGM/C changing, the age at which girls are cut, who cuts girls? Etc.

Now let's discuss child marriage. I'll read you some short stories about child marriage – and then we will discuss them.

Fatima is a 16 year old girl who just married a 23-year-old man. She is very happy she is married. Although she did not choose her husband, she thinks he is very handsome – and will make beautiful babies. She knows her friends are jealous. She is also happy to being doing chores for her own household, instead of just supporting her mother.	Kedija is 15 years old and engaged to be married next month to a 21-year-old man. She is not happy about this at all – she would have preferred to marry after completing secondary school. However, her parents told her that she must marry and because she is a dutiful daughter, she is doing what they want – rather than what she wants.	Amina is 16 years old and in 9th grade. Last year, her parents told her that she was to marry a 22-year-old man. Although he was handsome and had many cattle, she refused. Her parents tried very hard to force to her agree to the marriage. Her father even beat him. Amina told her parents that she would run away/(kill herself) if she was made to leave school and marry. Her parents gave up and cancelled the marriage.

- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What advantages does the community see to girls' early marriage? Boys' early marriages? Do you think adults and adolescents see different advantages? Do you think adolescent girls versus boys see different advantages?
- What disadvantages to early marriage are recognised by the community? Do you think adults and adolescents see different disadvantages? Do you think adolescent girls versus boys see different disadvantages?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community?
- Who chooses *when* girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses who girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- What happens to girls who try to refuse a child marriage or a marriage partner?
- How common is absuma marriage here? (In Afar) What about polygamous marriages?
- Depending on answers above:
  › Are there cultural dances here that lead to adolescent relationships? Explore.
  › Is there bride-price or dowry in this community? Explore.
  › How common is it for adolescents to informally cohabit here?
  › How common is it for adolescents to elope? Engage in voluntary abduction?

› How common is forcible abduction?

› Does the type of marriage/the way in which marriage is arranged impact the respect afforded to couples and their families after marriage?

- Where do girls live after they marry?
- Comparing older and younger sisters – are there recent changes in this community in terms of child marriage? Are girls getting married when they are older? Are they less likely to marry before age 18? Explore.

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.

- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?
- Are there particular places in this community where girls are at high risk of sexual violence? Where? What's "special" about these locations that make them especially dangerous?
- What usually happens to victims of sexual violence?
  › What blame is put on girls and women who are victims?
  › Can girls/ women or their families bring perpetrators to justice? Why/ why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community?

Voice and decision-making

- In your families, what decisions are school-aged children allowed to make? (e.g. what to eat, what to buy, how and with whom to spend their time) How does this vary for girls and boys? Use "decision cards" to explore this with adolescent – having them divide cards into piles of things that girls can decide, boys can decide, both can decide and neither can decide.

- In your families, what decisions are adolescents allowed to make? (e.g. what to eat, what to buy, how to spend their time) How does this vary for girls and boys? How does this vary as adolescents get older? Explore using decision cards.
- In your family, what decisions are made by your mother/women? By men? Are shared? (e.g. how to make money, how to spend money, whether to use contraception, whether to send children to school, when and whom children should marry, etc.) Explore using decision cards.
- How are local adolescents involved in this community? (e.g. fiema for boys in Afar). How does this vary for girls and boys and as young people grow up? How does marriage impact this? (e.g. community works such as tree planting or harvesting for those who cannot harvest on their own, helping teach people about COVID or the importance of education, attending community or religious meetings, etc.)
- Do local adolescents have access to technology that helps them connect with information and people? (e.g. radio, TV, mobile phones, the internet) How does this vary for girls versus boys? Why? How does age impact access? Marriage?

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.

› How do boys and men make money? How does this change as they get older?
› How do girls and women make money? How does this change as they get older?
› Are there jobs that boys and men can't do-because they are seen as only for girls and women? Explore.
› Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore.
› Are there any women in this community who are very economically successful – that can be role models for girls? What work do they do?

Part B: Services and programmes to support girls and women

Now that I understand some of the key issues facing girls and women in your community, I would like to understand what services and programmes are working to support girls and women here.

I would like for you to think about the services available in your community and district.

Think about schools, health care providers, justice officers, Women's Self-Help Associations, agricultural extension officers, credit unions, clan and religious leaders, social protection officers, bore holes/water taps, etc.

I would also like for you to think about what NGOs and other programmes are working in your community or district. These might include SC, CARE, DEC, IMC, UNICEF, APDA, FSA.

We will work through the same list of domains as we did above – education, bodily integrity, etc.

Education and skills training	Bodily integrity—including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

If there is room on the paper where you have recorded answers to Part 1 – you can go back and add these alongside. If not, you will need another four pages in your flip chart.

Education and training
- Who in the community and district are working to improve girls' education more specifically?
  - › In this community, who is working to encourage parents to send their daughters to school? Think about all the service providers and NGOs working in your area.
  - › How are they working? Are they using messages? (What messages?) Are they providing incentives? (What incentives?) Are messages and incentives aimed at girls specifically – or girls and boys? Are there particular groups of girls (or boys) benefitting from efforts? Not benefitting?

- In this community, who is working to help girls succeed in school? Think about all the service providers and NGOs working in your area.
- How are they working? Are there tutorials? Girls' clubs? Programmes to encourage parents to relieve girls from chores so they can study?

Bodily integrity
As above, I'd like to understand who in your area is working to reduce girls' risk of FGM/C, child marriage, and SGBV.

FGM/C
- Who here is working on reducing FGM/C? Think about all the service providers and NGOs working in your area.
- How are they working?
  - › Who are they targeting? (Cutters, mothers, fathers, girls, boys, religious leaders, etc.)
  - › What messages are they using? (Health risks, against religion, etc.)
  - › What messengers are they using? (Cutters, religious leaders, health workers, etc.)

Child marriage
- Who here is working on reducing child marriage? Think about all the service providers and NGOs working in your area.
- How are they working?
  - › Who are they targeting? (Fathers, mothers, elders, girls, boys and young men, etc.)
  - › What messages are they using? (Law, health risks, social risks, risk of poverty, etc.)
  - › What messengers are they using? (Clan leaders, religious leaders, HEWs, influential women, etc.)
  - › Are there incentives? For whom? To whom? What are the incentives?

Somali refugee student captain practicing volleyball with her team, Somali region, Ethiopia
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SGBV

- Who here is working on protecting girls and women from SGBV? Think about all the service providers and NGOs working in your area. How are they working/what are they doing? (Probe especially for justice officers, BOWCA, IMC, Girls' Clubs)
- How are they working?
  › Are they working with girls and women to keep themselves safe, report violence and access services? Explore by actor.
  › Are they working with boys and men to reduce violence? Explore by actor.

Voice and decision-making

Are there services and programmes in this community aimed at empowering girls and women and helping them become more self-confident? Think about all the service providers and NGOs working in your area.

- Services/programmes might include:
  › Girls' clubs at school
  › Community groups for girls
  › Community women's groups
  › Religious groups for girls and women only
  › Local NGOs such as ROHI, WEDU, and ACCIDA
- How are services/programmes working?
  › Do they work just with girls and women or do they work with the broader community? Explore.

› Do they directly address the gender norms that tend to leave girls and women with less confidence in themselves? Explore.

Economic empowerment

Are there services and programmes in this area aimed at helping girls and women earn and grow their own incomes? Think about all the service providers and NGOs working in your area.

- Do they help girls and women learn work-related skills? What skills? (e.g. animal/poultry husbandry, food preparation (e.g. dairy products), business management, sewing, literacy, financial literacy, housekeeping skills, life skills, handicrafts to generate income, etc.) Do they provide girls and women with assets? What assets? (e.g. livestock/poultry, bees, seeds to grow crops and kitchen gardens, etc.)
- Do they provide girls and women with opportunities to save their own money? Explore.
- Do they provide girls and women with access to credit? Explore.

Part C: What next?

Thinking about the issues facing girls and women in this community – and what services and programmes are currently working to address these issues – what programming do you think this community needs to help address these issues? (Probe per domain as above)

3.4 Men (8 groups – one in each community – Nonparticipants only)

Purpose: These interviews will help us understand the issues facing girls and women in different communities. They focus on local gender norms and the service providers and NGOs working to make girls' and women's lives better.

Participants: Groups should aim for 8-10 persons. Participants should be adult men of different ages and ideally include a mixture of educational levels.

Format:
- Allow at least two hours.
- This exercise is undertaken in four parts. You will need multiple flip chart pages to record answers.
- Where tables are needed to capture responses, please have these tables laid out on the flip chart in advance—pay special attention to Part B, which requires you to have part of the table filled in as an example.
- Ensure the flipcharts are digitised and linked to other records produced by the same group.
- You may need FGM/C picture cards—to help participants identify the type of FGM/C practiced in the community. These are included in an annex in case verbal descriptions are not adequate.

Part A: Key issues for adolescent girls and women in your community

I would like to understand the key issues facing girls and women in your community. I understand there may also be issues facing boys and men – and we will come to these, but I would like to start with girls and women.

To help me keep track of your answers, and understand how all the issues fit together, I would like to structure our discussion about the issues facing girls and women around four separate areas:

Education and skills training	Bodily integrity— including FGM/C, child marriage, and SGBV	Voice and decision-making, including over their own lives, in the home, and in the community	Economic empowerment, including access to paid work, and savings and credit opportunities

Use a flip chart to capture answers, we suggest one piece of paper per domain.

Education and training

First, I'd like to understand whether and how girls in this community are able to access education and training.
- Who is most likely to ever enrol in school? Girls or boys? Why?
- At what age do girls versus boys tend to start school? Why do they start then?
- Who tends to have better attendance? Girls or boys? Why?
- Who tends to repeat grades more often? Why?
- At what age do girls and boys tend to leave school? Why? What triggers them to drop-out?
- How many grades have most girls versus boys completed by the time they leave school?

- › Do they complete lower primary? Upper primary?
- › How common is it for girls versus boys to transition to secondary school?
- › Complete secondary school? Pursue post-secondary school?
- › Explore gender differences in patterning.
- Are there some girls who are especially disadvantaged when it comes to accessing education? (e.g. those with disabilities or are from poor households or from single headed households)
- Overall, is education valued more for girls or boys? Or, both the same?
- Does this community afford more or less respect for parents who choose to educate their children? How are

those who do not send their children to school treated versus those who do? How are those who send their children to secondary school treated versus those who do not? Does this vary by the gender of the child? (Probe especially for whether those who educate their daughters up to higher levels are seen poorly.)

- Have there been changes over the last decade in girls' access to education, if so why/ why not? (probe for building of schools/roads versus messaging about education more broadly versus messaging about girls more particularly versus incentives/support, etc.)

Bodily integrity

Now I would like to explore some of the risks that girls face to their bodies. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.

- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})
- Is FGM/C practiced in this community? How common is it? (try to distinguish between unusual, usual, universal) If not universal, which girls are at greatest risk?
- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls are sewn shut – not just "sunna" versus not) FGM/C picture cards are included in the Annex, in case you need them for clarification.
- When are girls cut? (At what age?)
- Who typically does the cutting?
- Can girls engage in sadah/dhaanto dances without having been cut? Can they marry? Explore.
- What advantages does this community see to FGM/C? That is, why is it practiced?
- What disadvantages does this community see to FGM/C?
- Can families refuse FGM/C for their daughters? Can girls themselves refuse FGM/C? What happens to refusers? How are girls and families who refuse FGM/C treated by the community? (Probe especially for social impacts on fathers)
- What say do boys and men have in FGM/C in this community? Versus women and girls?

- › Do fathers input into whether and when their daughters are cut? Who is the main decider – mothers or fathers? Can fathers make mothers have daughters cut if mothers do not want to? Can fathers stop mothers from having daughters cut if fathers do not want them cut? Explore.
- › Can brothers advocate for their sisters in regard to FGM/C? Who would be most likely to listen to brothers if brothers spoke against FGM/C – mothers or fathers or sisters? Explore.
- › In this community, do men ever express a preference for marrying uncut girls and women? How common is this? What leads men to take this position? Is this changing practices? Explore.

- Have there been changes over the last decade in how FGM/C is practices (type, age, etc.), if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

Now let's discuss child marriage.

- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What proportion of girls marry by 15? By 18? What about for boys?
- Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)
- What advantages does the community see to girls' early marriage? Boys'?
- What disadvantages to early marriage are recognised by the community?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community? (Probe especially for social impacts on fathers)

- Who chooses *when* girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses *who* girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- How common is absuma marriage here? (In Afar) What about polygamous marriages?

- Depending on answers above:
  › Are there cultural dances here that lead to adolescent relationships? Explore.
  › Is there bride-price or dowry in this community? Explore.
  › How common is it for adolescents to informally cohabit here?
  › How common is it for adolescents to elope? Engage in voluntary abduction?
  › How common is forcible abduction?
  › Does the type of marriage/the way in which marriage is arranged impact the respect afforded to couples and their families after marriage?
- Where do girls live after they marry?

- How common is it here for husbands to use violence to control their wives? (Try to distinguish between unusual, usual, universal)
  › What types of violence are most common here? (e.g. yelling, hitting, control, etc.)
  › What does this community see as valid reasons for husbands to use violence against their wives? What are invalid reasons here?
  › How does this community view men who use violence against their wives? How does this community view men who never use violence? (Probe especially for how much is too much – do men lose respect for being too violent – do they lose respect for not being violent enough?)
  › Have there been changes over the last decade, if so why/ why not? (Probe for government policies, laws, programme interventions, access to education)

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.
- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?

- What usually happens to victims of sexual violence?
  › What blame is put on girls and women who are victims?
  › Can girls/women or their families bring perpetrators to justice? Why/why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community?
- Have there been changes over the last decade, if so why/why not? (Probe for government policies, laws, programme interventions, access to education)

Voice and decision-making
- What decisions are school-aged children allowed to make in the home? (e.g. what to eat, what to buy, how and with whom to spend their time) How does this vary for girls and boys? Explore.
- Has this changed over the last decade? Why or why not?
- What decisions are adolescents allowed to make in the home? (e.g. what to eat, what to buy, how to spend their time) How does this vary for girls and boys? How does this vary as adolescents get older? Explore.
- Has this changed over the last decade? Why or why not?
- What household decisions are typically made by women? By men? Are shared? (e.g. how to make money, how to spend money, whether to use contraception, whether to send children to school, when and whom children should marry, etc.)
- Has this changed over the last decade? Why or why not?
- How are men who more equitably share decision-making with their wives treated by the community? What about men who cook or do childcare?
- How are local adolescents involved in the community? How does this vary for girls and boys and as young people grow up? How does marriage impact this? (e.g. community works such as tree planting or harvesting for those who cannot harvest on their own, helping teach people about COVID or the importance of education, attending community or religious meetings, etc.)
- Has this changed over the last decade? Why or why not?
- Do local adolescents have access to technology that helps them connect with information and people? (e.g. radio, TV, mobile phones, the internet) How does this vary for girls versus boys? Why? How does age impact access? Marriage?

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.

› How do boys and men make money? How does this change as they get older?

› How do girls and women make money? How does this change as they get older?

› Are there jobs that boys and men can't do-because they are seen as only for girls and women? Explore.

› Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore.

› Have the jobs that men and boys and women and girls do to make money changed over the last decade? Why or why not? What's led to changes?

● How common is it in this community for people to save money? (e.g rare, unusual, common, very common)

› How do people tend to save money here? (e.g. equubs versus credit unions/banks, etc.)

› Does this vary for women versus men? Explore.

› Do adolescents have access? Does it vary for girls versus boys? Explore.

› Have savings patterns shifted in recent years? Why or why not?

● How common it is for people in this community to have access to any kind of credit? (e.g. rare, unusual, common, very common)

› How do people access credit? Informally (through whom)? Formally (through MFI or SACCO)?

› Does this vary for women versus men? Explore.

› Do adolescents have access? Does it vary for girls versus boys? Explore.

› Has access to credit changed in recent years? Why or why not?

Part B: Perpetuating girls' and women's disadvantage

Now I'd like to understand what you think about why girls and women continue to face gendered challenges in this community.

I want to work back through the four domains above – and explore with you how beliefs and practices are shaped by community socio-cultural norms. Specifically, I like to understand how women contribute to ongoing practices – even when they may be risky or cause harm to women and girls – how men contribute, how girls contribute and how boys contribute.

I will include an example – from a community that we have worked in another part of Ethiopia - to show you what I mean, because I know this is hard to think about.

(Not all cells have to be filled in – the point is mostly to get them to think about how men and boys disadvantage women and girls).

Have this table and example laid out on the flipchart already.

Example	Women	Men	Girls	Boys
FGM/C	Women have their daughters cut because they believe that good mothers must—and because they want to show the community that they are good mothers.	Men have their daughters cut because they believe that good fathers must –but because they know that it is illegal, they blame their wives for breaking the law.	Girls ask to be cut so that they will fit in with their friends and to show that they are growing up.	Boys tease girls who are not cut and will not dance with them or marry them.
Low education attainment and education gender gap				
FGM/C				
Child marriage				
SGBV				
Limited mobility				
Limited decision-making in the HH				
Limited decision-making in the community				
Limited access to paid work				

Part C: Services and programmes to support girls and women

Now that I understand some of the key issues facing girls and women in your community, I would like to understand what services and programmes are working to support girls and women here.

I would like for you to think about the services available in your community and district.

Think about schools, health care providers, justice officers, Women's Self-Help Associations, agricultural extension officers, credit unions, clan and religious leaders, social protection officers, fiema leaders, bore holes/water taps, etc.

I would also like for you to think about what NGOs and other programmes are working in your community or district. These might include SC, CARE, DEC, IMC, UNICEF, APDA, FSA.

We will work through the same list of domains as we did above – education, bodily integrity, etc.

Education and skills training	**Bodily integrity— including FGM/C, child marriage, and SGBV**	**Voice and decision-making, including over their own lives, in the home, and in the community**	**Economic empowerment, including access to paid work, and savings and credit opportunities**

If there is room on the paper where you have recorded answers to Part 1 – you can go back and add these alongside. If not, you will need another four pages in your flip chart.

Education and training

Who in the community and district are working to improve girls' education more specifically?

- In this community, who is working to encourage parents to send their daughters to school? Think about all the service providers and NGOs working in your area.
- How are they working? Are they using messages? (What messages?) Are they providing incentives? (What incentives?) Are messages and incentives aimed at girls specifically – or girls and boys? Are there particular groups of girls (or boys) benefitting from efforts? Not benefitting?
- When did these actors start working here?

- In this community, who is working to help girls succeed in school? Think about all the service providers and NGOs working in your area.
- How are they working? Are there tutorials? Girls' clubs? Programmes to encourage parents to relieve girls from chores so they can study?
- When did services and programs start working on girls' education here?

Bodily integrity

As above, I'd like to understand who in your area is working to reduce girls' risk of FGM/C, child marriage, and SGBV.

FGM/C

- Who here is working on reducing FGM/C? Think about all the service providers and NGOs working in your area.
- When did these actors start working here?
- How are they working?
  › Who are they targeting? (Cutters, mothers, fathers, girls, religious leaders, etc.)
  › What messages are they using? (Health risks, against religion, etc.)
  › What messengers are they using? (Cutters, religious leaders, health workers, etc.)

Child marriage

- Who here is working on reducing child marriage? Think about all the service providers and NGOs working in your area.
- How are they working?
  › Who are they targeting? (Fathers, mothers, elders, girls, boys and young men, etc.)

› What messages are they using? (Law, health risks, social risks, risk of poverty, etc.)

› What messengers are they using? (Clan leaders, religious leaders, HEWs, influential women, etc.)

› Are there incentives? For whom? To whom? What are the incentives?

- When did these actors start working here?

SGBV

- Who here is working on protecting girls and women from SGBV? Think about all the service providers and NGOs working in your area.

- How are they working?

› Are they working with girls and women to keep themselves safe, report violence and access services? Explore by actor.

› Are they working with boys and men to reduce violence? Explore by actor.

- When did these actors start working here?

Voice and decision-making

Are there services and programmes in this community aimed at empowering girls and women and helping them become more self-confident? Think about all the service providers and NGOs working in your area.

- Services/programmes might include:
  › Girls' clubs at school
  › Community groups for girls
  › Community women's groups
  › Religious groups for girls and women only
  › Local NGO such as SC, ROHI, WEDU, and ACCIDA

- How are services /programmes working?
  › Do they work just with girls and women or do they work with the broader community? Explore.
  › Do they directly address the gender norms that tend to leave girls and women with less confidence in themselves? Explore.

- When did services and programmes become available in this community?

Economic empowerment

Are there services and programmes in this area aimed at helping girls and women earn and grow their own incomes? Think about all the service providers and NGOs working in your area.

- Do they help girls and women learn work-related skills? What skills? (e.g. animal/poultry husbandry, food preparation (e.g. dairy products), business management, sewing, literacy, financial literacy, housekeeping skills, life skills, handicrafts to generate income, etc.)

14-year-old boy that plays football with friends after school, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

Toolkit on FGM and child marriage

- Do they provide girls and women with assets? What assets? (e.g. livestock/poultry, bees, seeds to grow crops or kitchen gardens, etc.)
- Do they provide girls and women with opportunities to save their own money? Explore.
- Do they provide girls and women with access to credit? Explore.
- When did services and programmes become available in this community?

Part D: And what about boys and men?

I've asked a lot of detailed questions about the disadvantages facing girls and women because they are female, but I would also like to know if you think boys and men in this community face particular disadvantages just because they are male.

Thinking about those same four domains – do you see any unique disadvantages for boys and men?

Education	Bodily Integrity	Voice and Decision-making	Economic empowerment

3.5 Boys (24 – three in each community – Nonparticipants only)

Purpose: These interviews will help us understand the issues facing girls and women in different communities. They focus on local gender norms and the service providers and NGOs working to make girls' and women's lives better. Questions for adolescent boys are phrased differently from those for adolescent girls—to make boys feel more included in the research.

Participants:
Groups should aim for 8-10 persons. In each community, organise three groups:
- Boys 16-19 who are UNmarried
- Boys 16-19 who are married
- Boys 12-15 who are UNmarried.

Format:
- Allow at least two hours.
- This exercise is undertaken in three parts. You will need multiple flip chart pages to record answers.
- You will need a set of "decision cards" to explore with adolescents what decisions girls and boys and women and men typically make.
- Ensure the flipcharts are digitised and linked to other records produced by the same group.

Part A: Key issues for adolescents in your community

I would like to understand the key issues facing adolescent girls and boys in this community. To help me keep track of your answers, and understand how all the issues fit together, I would like to structure our discussion around three separate areas:

| Education and skills training | Voice and decision-making, including over their own lives, in the home, and in the community | Economic empowerment, including access to paid work, and savings and credit opportunities |

Use a flip chart to capture answers, we suggest one piece of paper per domain.

Education and training

First, I'd like to understand whether and how girls and boys in this community are able to access education and training.

I'd like to read you three short stories – about different families and the way they educate their children. Then we will talk about them.

Ali and Fatima have 5 children— two girls and three boys. All are old enough to go to school, but they send only two of the boys. The third boy stays at home and herds the family's animals. The two girls stay at home and help their mother with chores—like fetching water and cooking. Ali and Fatima hope that the two boys who are going to school will be able to get jobs with the kebele when they are older—and help improve the family's cash income. They see no point in sending their daughters to school, because their daughters must marry and have children as soon as they are old enough.

Mohammed and Kedija have 6 children, three girls and three boys. The two older girls are enrolled in school. They help their mother after school, fetching water, cleaning, and minding their two young siblings. The two older boys are not enrolled in school. They spend their days herding. Although the teacher comes regularly to ask them to enrol their sons, Mohammed and Kedija do not see much point in this. They want their sons to get married and stay within the community. Mohammed and Kedija do not mind if their daughters go to school, because they will be anchored to the community when they marry.

Amina and Abdulkadir have four children. All are enrolled in school. The oldest child, a boy, is attending secondary school. The next oldest child, a daughter, is the top student in 8th grade and will be joining her brother at secondary school next year. The younger two love school just as much as their brother and sister. Amina and Abdulkadir are determined that all of their children will at least complete primary school—and they would very much like for them to complete secondary school. They want their sons and their daughters to grow up to have options. They can lead traditional lives if they choose—but they will be educated enough to find other work if they chose that instead.

- Which story is most similar to this community? Overall, does it feel to you that parents here prefer to educate their sons, their daughters, or both equally.

Make sure conversation covers:
- Who is most likely in this community to attend school, girls or boys? Or, is there no difference?
- Do boys and girls tend to start school at different ages? Why or why not?
- Who tends to have better attendance? Girls or boys? Why?
- Who tends to do better in school/get better grades? Boys or girls? Why?
- Who tends to repeat grades more often? Why?
- At what age do boys and girls tend to leave school? Why? What triggers them to drop-out?
- Who in this community is most likely to complete primary school? Girls or boys? Why?
- Who, if anyone, in this community is most likely to attend secondary school? Boys or girls? Why?
- Who, if anyone, in this community is most likely to graduate from secondary school? Boys or girls? Why?
- Who, if anyone, in this community is most likely to attend university? Girls or boys? Why?

- Are there some adolesents who are especially disadvantaged when it comes to accessing education? (e.g. those with disabilities or are from poor households or from single headed households)
- Have there been changes over the last five years in boys' and girls' access to education, if so why/why not? (probe for building of schools/roads versus messaging about education more broadly versus messaging about girls more particularly versus incentives/support, etc.)

Voice and decision-making

- In your families, what decisions are school-aged children allowed to make? (e.g. what to eat, what to buy, how and with whom to spend their time) How does this vary for boys and girls? Explore – using "decision making cards" – having boys divide cards into groups based on what girls/boys/both/neither are allowed to decide.
- In your families, what decisions are adolescents allowed to make? (e.g. what to eat, what to buy, how to spend their time) How does this vary for boys and girls? How does this vary as adolescents get older? Explore – using "decision making cards" – having boys divide cards into groups based on what girls/boys/both/neither are allowed to decide.

- In your family, what decisions are made by your mother/women? By your father/men? Are shared? (e.g. how to make money, how to spend money, whether to use contraception, whether to send children to school, when and whom children should marry, etc.) – using "decision making cards" – having boys divide cards into groups based on what men/women are allowed to decide.
- Are men who allow their wives to make more or fewer decisions treated differently by the community? Explore – paying attention to whether men who are more equitable are viewed poorly.
- How are local adolescents involved in this community? How does this vary for boys and girls and as young people grow up? How does marriage impact this? (e.g. community works such as tree planting or harvesting for those who cannot harvest on their own, helping teach people about COVID or the importance of education, attending community or religious meetings, etc.)
- Do local adolescents have access to technology that helps them connect with information and people? (e.g. radio, TV, mobile phones, the internet) How does this vary for boys and girls? Why? How does age impact access? Marriage?

Economic empowerment

First, I would like to understand how most households in this community make their living. (Open ended)

Next, I'd like to understand gender differences in access to livelihoods.

- › How do boys and men make money? How does this change as they get older?
- › How do girls and women make money? How does this change as they get older?
- › Are there jobs that boys and men can't do- because they are seen as only for girls and women? Explore. How would a boy or man be treated if he did those jobs?
- › Are there jobs that girls and women can't do – because they are seen as only for boys and men? Explore. How would a girl or woman be treated if she did those jobs?

A group of girls dancing, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

Part B: Issues regarding girls' bodily integrity

Now I would like to explore some of the risks that girls face to their bodies just because they are girls. I understand that some of these risks may not seem like risks to you, because they may be so normal in this community.

Let's start with FGM/C.

- What do you know about the different types of FGM/C? (Let them explain this in their own words – but probe to see how well they understand type 1 {clitoris removed}, type 2 {inner labia removed}, type 3 {outer labia removed} and infibulation {genitals closed – sometimes with dewing and sometimes by scar tissue})
- How common is it in this community for girls to undergo FGM/C?
- What type of FGM/C is practiced here? (Probe for how much flesh is removed and whether and how girls are sewn shut – not just "sunna" versus not)
- Can girls engage in sadah/dhaanto dances without having been cut? Can they marry? Explore.
- What advantages does this community see to FGM/C? That is, why is it practiced? Do you think adults and adolescents see different advantages? Do you think adolescent girls versus boys see different advantages?
- What disadvantages does this community see to FGM/C? Do you think adults and adolescents see different disadvantages? Do you think adolescent girls versus boys see different advantages?
- Can families refuse FGM/C for their daughters? Can girls themselves refuse? What happens to refusers? How are girls and families who refuse FGM/C treated by the community?
- Have there been recent changes in the practice of FGM/C in this community? Comparing younger and older sisters – is the type of FGM/C changing, the age at which girls are cut, who cuts girls? Etc.

- What say do boys and men have in FGM/C in this community? Versus women and girls?
  › Do fathers input into whether and when their daughters are cut? Who is the main decider – mothers or fathers? Can fathers make mothers have daughters cut if mothers do not want to? Can fathers stop mothers from having daughters cut if fathers do not want them cut? Explore.
  › Can brothers advocate for their sisters in regard to FGM/C? Who would be most likely to listen to brothers if brothers spoke against FGM/C – mothers or fathers or sisters? Explore.
  › In this community, do young men ever express a preference for marrying uncut girls and women? How common is this? What leads young men to take this position? Is this changing practices? Explore.

Now let's discuss child marriage.

- At what age do most girls in this community marry? Boys? What makes girls versus boys "old enough" to marry? When are girls "too old" to marry?
- What advantages does the community see to girls' early marriage? Boys' early marriages? Do you think adults and adolescents see different advantages? Do you think adolescent girls versus boys see different advantages?
- What disadvantages to early marriage are recognised by the community? Do you think adults and adolescents see different disadvantages? Do you think adolescent girls versus boys see different disadvantages?
- Are there some groups of girls who are especially likely or unlikely to marry early? Explore. What about boys?
- How are girls and families who refuse child marriage treated by the community?

- Who chooses when girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on timing – who makes the final decision?
- Who chooses who girls will marry? (e.g. elders, fathers, mothers, girls) What happens if all parties do not agree on partners – who makes the final decision?
- What happens to girls who try to refuse a child marriage or a marriage partner?
- How common is absuma marriage here? (In Afar) What about polygamous marriages?
- Depending on answers above:
  › Are there cultural dances here that lead to adolescent relationships? Explore.
  › Is there bride-price or dowry in this community? Explore.
  › How common is it for adolescents to informally cohabit here?
  › How common is it for adolescents to elope? Engage in voluntary abduction?

- › How common is forcible abduction?
- › Does the type of marriage/the way in which marriage is arranged impact the respect afforded to couples and their families after marriage?
- Where do girls live after they marry?

- Have there been recent changes in regard to child marriage? Comparing older and younger sisters – are girls less likely to marry before age 18? Are girls getting married when they are slightly older?

Now I'd like to read you two stories about boys and child marriage. Then we will discuss them.

> Ali is 15 years old. He has a 16-year-old sister named Fatima. Fatima is to be married this year. Ali is very unhappy about this. He learned at school that child marriage is dangerous for girls. And he knows that Fatima does not want to marry yet. She cries often at the very thought. Ali tried to talk his parents into delaying Fatima's marriage for a year or two—but they refused and told him to mind his own affairs.

> Mohammed is 16 years old and has a 15-year-old sister named Amina. Amina will not marry until she is an adult. Both Mohammed and Amina are very happy about this. Amina is happy because she loves school and is scared of marriage. She is glad she has a few more years to grow up. Mohammed is happy because it was his words that convinced his parents to delay Amina's marriage. They had been planning on marrying her when she was 16, but Mohammed learned in school that child marriage was not good for girls – and he begged his parents to wait until she was an adult. His parents told him that it is good that he learning many things in school and can help them become more modern.

Which of these stories is most likely in your community?
- Do brothers ever try to protect their sisters from child marriage? Which brothers do/do not? Which sisters are/are not protected? Explore.
- Do parents listen to boys' opinions about child marriage? Which parents do/do not listen? Which boys are/are not listened to? Explore.

I'd like to discuss sexual violence in particular. There are many types of sexual violence. Some sexual violence is verbal. Girls may be called insulting words or they may be complemented/praised in ways that make them uncomfortable ('hey beautiful'). Some sexual violence is physical. Girls may be touched without permission – on their bottoms or their breasts (or even just their shoulders). Some sexual violence is sexual. Girls may be forced to have sex without consent.
- What types of sexual violence are most common in this community?
- Which girls are least/most susceptible to various types? Why?
- Which boys and men are the most likely to perpetrate various forms of violence? Why?
- Are there particular places in this community where girls are at high risk of sexual violence? What places? Why are these places especially dangerous?
- What usually happens to victims of sexual violence?
  - › What blame is put on girls and women who are victims?

- › Can girls/ women or their families bring perpetrators to justice? Why/ why not?
- What usually happens to the perpetrators of sexual violence? How are they viewed by the community? (Probe especially for boys who are respected by their peers for perpetrating violence.)

Part C: And what about boys and men?

We've discussed some of the unique issues facing girls simply because they are female – are there any issues that you think face boys and men just because they are male? (Open ended)

Part D: Services

Now I'd like to understand what services and programmes are available in your community to help improve the lives of adolescent girls and boys. Thinking back through all the issues you identified above – I'd like to understand who is working to help young people.

I would like for you to think about the services available in your community and district. Think about schools, health care providers, justice officers, Women's Self-Help Associations, agricultural extension officers, credit unions, clan and religious leaders, social protection officers, bore holes/water taps, etc.

10-year-old girl with her mother and siblings, Afar region, Ethiopia © Nathalie Bertrams/GAGE 2022

I would also like for you to think about what NGOs and other programmes are working in your community or district. These might include SC, CARE, DEC, IMC, UNICEF, APDA, FSA.

We will work through the same list of domains as we did above – education, bodily integrity, etc.

Education

- Who in the community and district are working to improve adolescents' access to school? How are they working to improve access to school? (Messages, incentives, etc.)
- Are they focusing on all children? Or, more on girls or boys? Explore.
- Are there particular groups of young people benefitting from efforts? Not benefitting?

- Who in the community and district are working to improve adolescents' learning and academic success? How are they working? (Tutorials, hiring more or different teachers?)

- Are they focusing on all children? Or, more on girls or boys? Explore.
- Are there particular groups of young people benefitting from efforts? Not benefitting?

Economic empowerment

- Who here is working on helping adolescents find employment and grow their own incomes? Think about all the service providers and NGOs working in your area. How are they working/what are they doing? (Training, asset transfers, opportunities to save or borrow, etc.)
- Are they focusing on all adolescents – or more on girls or boys? Explore.
- Are there particular groups of young people benefitting from efforts? Not benefitting?

Bodily integrity

- Who here is working on reducing FGM/C? Think about all the service providers and NGOs working in your area. How are they working/what are they doing? (Probe especially for HEWs and at school)

- Who are they targeting? Adults? Adolescents? Girls? Boys? (Probe to see whether boys feel they are being excluded from efforts)

- Who here is working on reducing child marriage? Think about all the service providers and NGOs working in your area. How are they working? (Probe especially for HEWs and at school)

- Who are they targeting? Adults? Adolescents? Girls? Boys? (Probe to see whether boys feel they are being excluded from efforts)

- Who here is working on protecting girls and women from SGBV? Think about all the service providers and NGOs working in your area. How are they working/what are they doing? (Probe especially for justice officers, BOWCA, IMC, Girls' Clubs)

- Who are they targeting? Adults? Adolescents? Girls? Boys? (Boys are likely to feel this is not their problem – because they are not victims – probe to see whether there are efforts to reduce violence in the community that are aimed at boys and young men)

BOYS ISSUES IDENTIFIED ABOVE

For all boy specific issues identified above, please probe for who in the community is working to improve the problem – and how they are working.

Family cards

These are being custom drawn to show family members of different ages in appropriate clothing.

FGM/C picture cards

FGM/C picture cards – to be presented as four cards – to pull the two types of Type 3 apart – these are to be used in oral explanations of FGM/C type are not sufficient.
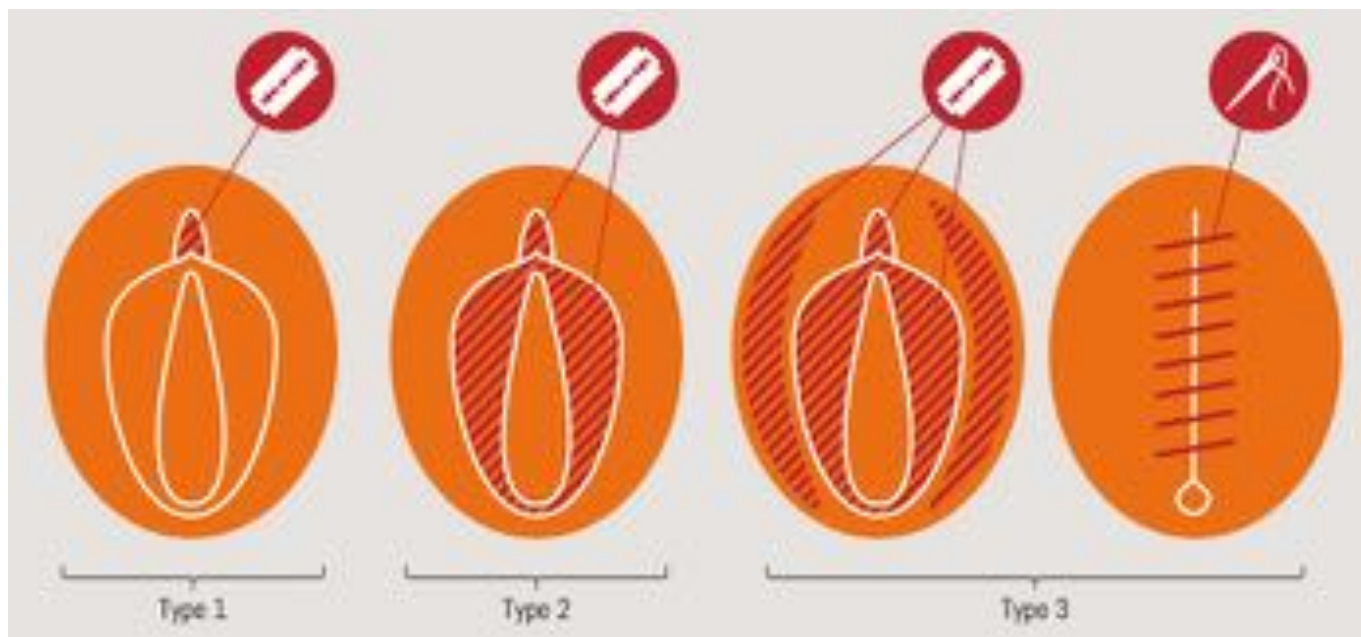
Decision-making cards

What to eat

Where to go

How to spend time

Who to spend time with

Going to school

Studying at home/doing homework

Whether/how to spend money

Purchasing/selling livestock
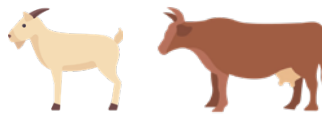
Having a mobile phone

FGM/C – probe for whether and when
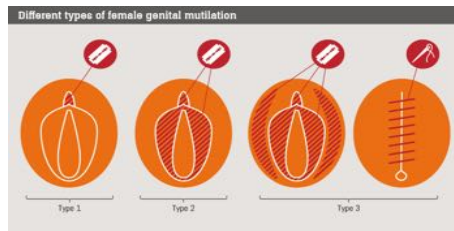
Marriage – probe for whether, when, and to whom

When to have children

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About GAGE

Gender and Adolescence: Global Evidence (GAGE) is a nine-year longitudinal research programme generating evidence on what works to transform the lives of adolescent girls in the Global South. Visit www.gage. odi.org.uk for more information.

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