

**FINAL EXTERNAL EVALUATION OF  
THE NKYINKYIM ANTI-VIOLENCE PROGRAMME,  
GHANA**

**January 2005 – December 2007**

GENDER STUDIES AND HUMAN  
RIGHTS DOCUMENTATION CENTRE,  
WITH WOMANKIND WORLDWIDE

**Funded by Comic Relief UK: GR002 - 11105**

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**Akosua Adomako Ampofo**

## **ACRONYMS**

<b>ADR</b>	Alternative Dispute Resolution
<b>ASSIS</b>	Associates in Development
<b>AMASACHINA</b>	AMASACHINA Self Help Organisation
<b>BEWDA</b>	Bawku East Women's Development Association
<b>CEDEP</b>	Centre for the Development of People
<b>CENSUDI</b>	Centre for Sustainable Development Initiative
<b>CHRAJ</b>	Commission on Human Rights and Administrative Justice
<b>COMBATs</b>	Community Based Action Teams
<b>DA</b>	District Assembly
<b>DCE</b>	District Chief Executive
<b>DOVVSU</b>	Domestic Violence and Victims Support Unit (of Ghana Police)
<b>GAWU</b>	General Agricultural Workers Union of the TUC
<b>GBV</b>	Gender-based violence
<b>GES</b>	Ghana Education Service
<b>GBC</b>	Ghana Broadcasting Corporation
<b>GHS</b>	Ghana Health Service
<b>GC</b>	Gender Studies and Human Rights Documentation Centre
<b>MOWAC</b>	Ministry of Women and Children's Affairs
<b>NCCE</b>	National Commission on Civic Education
<b>PO</b>	Partner Organisation
<b>TR</b>	Traditional Ruler(s)
<b>TOT</b>	Trainers of trainers
<b>RL</b>	Religious Leader(s)
<b>SA</b>	State Agencies
<b>RRS</b>	Rural Response System
<b>VAW</b>	Violence against Women
<b>VAWC</b>	Violence against Women and Children



# 1. EXECUTIVE SUMMARY

## 1.1 Background to the Project & Evaluation

The Nkyinkyim Anti-Violence Programme in Ghana (Phase IV) was a national anti-violence project co-ordinated by the Gender Studies and Human Rights Documentation Centre (Gender Centre) in partnership with implementing organisations - the General Agricultural Workers Union (GAWU) of the TUC, the Centre for the Development of People (CEDEP), Amasachina Self Help Association with Associates in Development (ASSID), Centre for Sustainable Development Initiative (Censudi) and Bawku East Women's Development Association (BEWDA) (see Annex 8.1 for information on the geographical coverage of each partner). Gender Centre also worked in partnership with WOMANKIND Worldwide, an international NGO based in the UK, with funding from Comic Relief UK.

The first phase of the project began in 1998 and concentrated on nationwide research that documented evidence about the extent, causes, definition and mechanisms that perpetuate violence against women and children in Ghana. The second phase concentrated on conceptualising strategies to deal with the major problems identified by the research carried out in Phase I which were: (a) poor state/institutional response to violence, (b) a high degree of tolerance of violence against women and children (VAWC) in Ghanaian society coupled with low levels of awareness about the issues surrounding VAW and the isolation of rural women and their difficulties in reporting VAW. Phase III was the development of a pilot programme which focused on training and capacity building of Gender Centre's implementing partners to implement what was called a Rural Response System (RRS) in 3 target communities in 3 regions in Ghana.

The RRS system included the establishment of community based action teams or COMBATs who are elected by community members to work with traditional leaders (chiefs and priests/imams) to help find solutions to violence within their communities. The pilot programme was extended during Phase IV to include a further 15 communities, making a total of 18. In addition, partners trained state agencies (eg social workers, health workers, the police) to ensure they handled VAW cases appropriately as well as raise general awareness about VAW. Gender Centre and its partners are also members of the National Coalition on Domestic Violence, which successfully lobbied for the passage of the Domestic Violence Bill.

The wider aim of the Nkyinkyim Programme was to advance the status of women by tackling the pervasive social issue of violence against women; one of the primary mechanisms used to bring about and sustain women's subordinate and unequal status in society. The specific objectives of Phase IV were as follows:

- To **strengthen support mechanisms for rural women who report violence** by continuing the Rural Response System in the 3 existing communities and in addition expanding the RRS to 15 new communities
- To continue to actively **advocate for a more responsive legal regime** for the protection of women experiencing violence and increasing women's access to mechanisms of justice at both the formal and informal level
- To continue to **sensitise and increase the visibility of VAW** as a social issue with a view to preventing and/or reducing the incidence of VAW
- To continue to **strengthen and build the capacity of partners and other civil society organisations** for effective advocacy and service delivery at local and national levels

## 1.2 Purpose and background of final evaluation

The overall aim of the final evaluation was to measure the impact of the Nkyinkyim Programme on the lives of women beneficiaries, the community as a whole and the extent to which the programme objectives have been met keeping in mind the relevance of the programme, efficiency, learning and adaptation and sustainability. Whilst, the evaluation specifically related to the last 3 years, ie Phase IV, the Nkyinkyim programme was the culmination of a much longer programme, which initially began with the pilot work in 2002. Thus, WOMANKIND and Gender Centre felt that it was important for the evaluator to build on lessons learnt from work already done. It was also important to focus particularly on the implementing partners, the Gender Centre, WOMANKIND Worldwide and Comic Relief. Please see the full Terms of Reference – Annex 8.2.

The evaluation, including field visits to all partner sites, report writing and a partners meeting, was carried out between December 2007 and June 2008. The external evaluator was Akosua Adomako Ampofo, Associate Professor and Head of the Centre for Gender Studies and Advocacy at the University of Ghana, based in Accra.

### Summary of Methodology

The methodology was based on a participatory and consultative philosophy and the following specific methods were used for the evaluation process:

- A review of project documents (see Annex 8.4 for further information)
- Design of evaluation instruments consisting of Focus Group Discussions (FGDs) and interview guides as well as tables for descriptive data
- Meetings and discussions with staff members from the Gender Centre
- Refining of implementing partner evaluation instruments based on outcome of discussions with the Gender Centre
- Visits to target communities and implementing partners –
  - Focus group discussions with communities, COMBATs, traditional rulers and religious leaders<sup>1</sup>
  - Interview-style discussions with implementing partners and state agencies (see Annex 8.5 for further information)
- Transcribing and translation of all focus group discussions & interviews
- A workshop with all partners to enable their feedback on the evaluation

## 1.3 Summary of Conclusions and Recommendations

The Nkyinkyim programme has had a **major positive impact on the lives of women and children in beneficiary communities**, as well as in some surrounding communities. Important impact in relation to the project's objectives can be seen in the fact that:

### (a) Strengthened support mechanisms for rural women reporting violence:

- Without exception, community members interviewed reported a deepened and more sophisticated understanding of violence as not being only about physical abuse but including neglect, withdrawal of support and emotional abuse.
- All interviewed stakeholders across target communities believe that the incidence of violence is declining.

### (b) Increased sensitisation and visibility of violence against women:

- Community members, including women and children, report greater respect for the well

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<sup>1</sup> In some cases, due to local arrangements at project sites, TRs, RLs and COMBATs were combined



being of women and children.

- Community members, as well as representatives of state agencies in some communities, report significant declines in levels of gender-based violence, including emotional and economic violence; they all ascribe this to the work of the Community Based Action Teams (COMBATs).
- There is growing appreciation among men, and traditional rulers (TRs) and religious leaders (TLs) about the rights of women and children.

**(c) Continued advocacy for a more responsive legal regime for the protection of women:**

- There is an increasing commitment among some state agencies to work with the communities, specifically implementing partners and COMBATs.
- The passage of the Domestic Violence Act in May 2007 as a result of several years of lobbying by civil society organisations in Ghana is a major achievement towards enabling women experiencing violence to access justice

**(d) Strengthened capacity of partners and other civil society organisations for effective advocacy and service delivery**

- The levels of commitment to the Nkyinkyim programme are high amongst partner organisations and COMBAT members.
- The reputation of partner organisations in most project communities and amongst state agencies has been enhanced.
- Some partner organisations have found innovative ways of supporting, extending and sustaining the programme.
- Since the last evaluation in 2004 of the previous phase, communication amongst all project partners, as well as between Gender Centre and WOMANKIND Worldwide has improved.

In order to quantify the above conclusions, see Table 1 for information on numbers of direct and indirect beneficiaries of the programme and how they have benefited. In addition, when partners were asked what 2 areas they felt illustrated the greatest impact of the programme they identified 2 areas. These were: (1) a reduction in VAW and (2) women's empowerment including their increased role in decision-making within their households and communities. They were asked to ascertain what percentage of the community members in their respective project areas had expressed if they felt that violence had been reduced and whether women's empowerment, in relation to an enhanced decision-making role, had been achieved, during the reflection sessions that they facilitated towards the end of the programme. See Tables 2 and 3 for these results.

**Table 1: Direct and indirect beneficiaries against programme budget**

Expenditure 2005-2007		Implementing partner	Region, district	Communities	Total direct beneficiaries:	Estimated total indirect beneficiaries:
(1) Capital items (including car and motorbikes for partners to access communities)	£26,098	Amasachina/ ASSID	Upper West Region: Wa	<ul style="list-style-type: none"> <li>Chansa</li> <li>Danko</li> <li>Kperisi</li> </ul>	<ul style="list-style-type: none"> <li>Over the project period 102 community sensitisation/ education meetings on VAW were held, 360 COMBAT reflection/learning sessions and 126 community reflection sessions with a total of <b>79,317</b> people (30,539 women, 26,327 men, 22,541 children)</li> <li><b>70</b> (37 women, 43 men) staff members from state agencies (police, social welfare etc) from target districts trained in VAW and laws to protect women and children</li> <li><b>156</b> (75 women &amp; 81 men) COMBAT members trained to sensitise communities to increase gender equality and women's human rights and reduce VAW</li> <li><b>120</b> (84 men &amp; 36 women) traditional and religious leaders sensitised on VAW</li> <li><b>95</b> women and girls received direct support from COMBATs to resolve their cases of VAW</li> </ul> <p><b>= 79,758 (30,782 women, 26,535 men, 22,541 children)</b></p>	<ul style="list-style-type: none"> <li><b>10, 437</b> (5,470 women, 4,697 men) from wider communities benefiting from awareness raising activities such as International Women's Day and 16 Days of Activism Against VAW per year<sup>2</sup></li> <li><b>700</b> wider staff from state agencies benefiting from training on VAW<sup>3</sup></li> </ul> <p><b>= Approx 11,137</b></p>
(2) Delivering services:	£7,140	CENSUDI	Upper East Region: Bolgatanga, Kasena – Nankana	<ul style="list-style-type: none"> <li>Sirigu</li> <li>Mirigu</li> <li>Zuarungu</li> </ul>		
<ul style="list-style-type: none"> <li>COMBAT work in 3 existing communities</li> <li>COMBAT work in 15 new communities</li> </ul>	£104,597		BEWDA	<ul style="list-style-type: none"> <li>Lamboya</li> <li>Saaka</li> <li>Yikurugu</li> <li>Teogo</li> </ul>		
(3) Monitoring and evaluation	£19,616	CEDEP	Upper East Region: Zebilla (Bawu West)	<ul style="list-style-type: none"> <li>Nkrumah</li> <li>Nyinawusu</li> <li>Serebuoso</li> <li>Kwanfinfi</li> </ul>		
		GAWU	Ashanti Region: Atwima-Nyabiagya  Eastern Region: Kwaebiberim	<ul style="list-style-type: none"> <li>Old Ntronang</li> <li>Akenkase</li> <li>Atobriso</li> <li>Akawani</li> </ul>		
(4) Training and capacity building	£28,315	Gender Centre (GC)				

<sup>2</sup> Based on 20% of wider population and 55% of that being women

<sup>3</sup> Estimating 10 staff per agency

<sup>4</sup> Based on 5 staff per organisation

for implementing partner organisations	6				organisations = 12 (7 women, 5 men)	= Approx 60
(5) Running costs for Gender Centre and local partners	£207,375	GC and 6 partners			<ul style="list-style-type: none"> <li>6 staff members (all women) benefiting at GC</li> <li>12 Prog Officers (7 women, 5 men) from implementing partner organisations benefiting from training by GC</li> </ul> = 6 (13 women, 5 men) + (12)	<ul style="list-style-type: none"> <li>60 wider staff from implementing partner organisations</li> </ul> = (Approx 60)
(6) Running costs and capacity building by WK	£78,035	WOMANKIND Worldwide			<ul style="list-style-type: none"> <li>1 Programme Manager (woman) benefiting at WK</li> </ul> = 1 (woman)	<ul style="list-style-type: none"> <li>21 (17 women, 4 men) wider WK staff learning from the project</li> </ul> = Approx 21
(7) Influencing civil society, government, lobbying for increases resources for state agencies and gender, HIV and AIDS research	£40,943	GC and 6 partners			<ul style="list-style-type: none"> <li>Nationally 130 senior police staff trained on VAW and DV</li> <li>Approx 1000 (2 staff from 500 civil society organisations and state agencies) benefiting from GC materials</li> <li>96 members of the media (80 women, 16 men) trained on gender, development and poverty</li> <li>48 (27 women, 21 men) from CSOs trained in women's human rights and VAW</li> <li>200 people estimated to benefit from GC staff attending national and international conferences to share learning from the project</li> </ul> = 1,474	<ul style="list-style-type: none"> <li>Estimate 1,300 wider police staff benefiting from senior level staff trained on</li> <li>Estimate 480 wider staff from media groups</li> <li>Estimate 240 staff from CSOs</li> <li>4,206,533 women potentially benefiting from the passage of the Domestic Violence Act in 2007<sup>5</sup></li> </ul> = Approx 4,208,553
<b>TOTAL</b>	<b>£512,119</b>				<b>TOTAL DIRECT BENEFICIARIES: 81,251</b>	<b>TOTAL INDIRECT BENEFICIARIES: 4,219,771</b>

<sup>5</sup> Based on 56% of total population of 22,535,000<sup>5</sup> are women; 1 out of 3 women experiencing VAW

**Impact in relation to reductions in VAW and increase in women’s empowerment and decision-making roles:**

Partners facilitated 126 community reflection sessions with a total of 79,317 people (30,539 women, 26,327 men, 22,541 children) over the 3 year period. These meetings focused on discussions initially with smaller groups and then with the community all together to try and establish whether (a) the incidences of violence were reducing and (b) whether women were playing a more active role in decision-making (eg whether women had more of a say in the proceeds raised from family farmlands, whether their girl children were sent to school and whether women consented to sex with their husbands were all typical examples) as 2 key factors indicating progress. (Note that these community reflections were held separately to the COMBAT reflection sessions that focused specifically on what cases the COMBATs dealt with every quarter and what they felt were the successes and challenges of their roles).

Staff from partner organisations<sup>6</sup> indicated that, by the end of the project, the following data indicated the percentage of men and women who felt that the programme had resulted in a positive change in relation to VAW or women’s participation/decision-making during reflection or learning sessions in their project areas:

**Table 2: Reduction in VAW**

Partner	Men (typical numbers)	Women (typical nos)	% of both men and women reporting a reduction in VAW
BEWDA	60	72	90%
GAWU	57	73	75%
CEDEP	80	120	65%
AMASSACHINA/ASSID	68	96	70%

**Table 3: Increased decision-making powers and participation by women (empowerment):**

Partner	Men	Women	% of both women and men reporting a positive change in women’s decision making powers and participation
BEWDA	60	72	90%
GAWU	57	73	70%
CEDEP	80	120	60%
AMASSACHINA/ASSID	68	96	60%

<sup>6</sup> The data was collected following a termination of the partnership with CENSUDI in December 2007 so does not include their figures

### 1.3.1 Recommendations of Phase III

The Gender Centre has also carried out the recommendations made in the final evaluation of Phase III, carried out in April 2004 which were as follows:

- (1) The Nkyinkyim Project should continue with a 4<sup>th</sup> phase.
- (2) The Gender Centre should continue playing a co-ordinating role. This includes the following tasks:
  - Strategic planning and co-ordination of the Nkyinkyim Project
  - Production of materials and publications
  - Capacity building

The Gender Centre therefore needs to:

- Separate the Project Co-ordinator's from the Executive Director's position,
  - Review present staffing of the project and employ an accountant,
  - Strengthen its own organisational development as suggested in the last evaluation report of the Nkyinkyim Project (page 6).
- (3) Partner organisations should take full responsibility for the implementation of a community based response system in their respective geographical areas of operation.
  - (4) Partner organisations should (further) integrate the issue of VAW into their programmes and continue to build their own capacity in relation to anti-violence work.
  - (5) The Community based response system should be replicated in order to increase the number of community beneficiaries.
  - (6) Pilot communities should still be supported and further learning opportunities explored.
  - (7) State agencies should be targeted at a national level.
  - (8) Advocacy for a domestic violence legislation and its enforcement should be continued.
  - (9) Sensitization of the general public should be ongoing.

'External Evaluation of the Nkyinkyim Anti-Violence Programme, Ghana,' Dr Gabi Waibel, April 2004

During Phase IV, the Gender Centre:

- Co-ordinated the successful extension of the RRS into 15 new target communities
- Participated actively, together with some partners, particularly, CEDEP, GAWU and Amasachina, in the processes that led to the passage of Domestic Violence legislation (Act 732) in Ghana in 2007
- Continued to play a coordinating role, providing materials and capacity building for partner organisations working on the project
- Separated the work of project coordination from Gender Centre's Executive Director's work, even though the latter has remained mainly responsible for proposal writing and fund raising
- Employed an accountant to properly monitor the financial reporting of partners
- Established fairly effective systems for monitoring, evaluation and mutual accountability between Gender Centre and her partners

All partner organisations have taken full responsibility for the management and implementation of their projects, namely:

- Planning of activities;
- Managing the training of COMBAT members
- Maintaining close contact with other relevant civil society organisations
- Mainstreaming or incorporating gender-based violence in other project activities.

However, the effectiveness of the management of the programme differed, being stronger amongst some partner organisations than others. Strongest partners in terms of programme implementation, finding alternative funding and working with local government include CEDEP, Amasachina, GAWU and BEWDA.

### 1.3.2 Main Lessons Learned

There are several lessons that have emerged from the Nkyinkyim programme. Learning has occurred at multiple levels and across all partners, including lessons applicable for future

programmes as follows:

- Gender Centre, implementing organisations and WOMANKIND have learned the importance of a **partnership approach**; this increases geographical reach and enhances mutual and shared learning from different regional contexts.
- For the Rural Response System to be accepted and work well it was important for the concept to be **built from local knowledge and experiences**. Therefore, it was important to carry out an initial pilot phase and undertake discussions with power brokers – traditional rulers and religious leaders as well as elders and queen mothers - in new project communities so as to enter communities with the right terminologies and expressions for the different forms of violence. This has reduced the incidence of backlash, which can be common in projects dealing with taboo or sensitive subjects such as violence against women and children, if not approached sensitively and by building community ownership of the work. In order to limit backlash, it was vital to include power brokers in the planning and implementation of the RRS.
- Since men are typically among the power holders in the communities it was important to have the **support of men and to consciously include them** in all aspects of the work. Thus, all COMBATs had equal numbers of both men and women on their teams so as to work closely with *both* men and women in their communities. Some male COMBAT members perpetrated violence against their wives and children prior to the programme, but through involvement in the programme stopped their violent behaviour. This meant that they became powerful role models for other boys and men in their communities.
- In order to increase the likelihood of mainstreaming work on violence against women and children within implementing partner organisations, it was useful to work with **programme officers who had multiple portfolios** within their organisations and/or work with more than one officer within partner organisations. Programme officers have to be deeply engaged with the RRS and the wider Nkyinkyim programme; thus it was important to have one or more consistent and dedicated staff member working specifically on the Nkyinkyim work to enhance communication and trust between them and their target communities.
- WOMANKIND has learnt the importance of supporting partners more comprehensively on **participatory data collection methods**. For example, working with partners to ensure that they had simple, participative tools and techniques to help them collect data that is both quantitative and qualitative from the outset of the work to ensure that data collection is useful for measuring changes taking place not only by women directly experiencing violence but also by more subtle changes taking place at the community level .
- WOMANKIND has also learned the importance of supporting partner organisations, in this case Gender Centre, to undertake more effective documentation and information dissemination in order to **share the learning** from the programme (which has been done via the Guide to the Rural Response System and the Manual to Reduce VAW. In addition, WOMANKIND has shifted to working more holistically with partners, by providing support on organisational development such as support to help Gender Centre diversify their funding base.

### 1.3.3 Comic Relief's interests

In relation to Comic Relief's specific interests, it can be concluded that:

- **Help for those in greatest need, particularly women and girls, disabled people and people affected by HIV/AIDS** - those in greatest need, ie women and children, have clearly been helped during the programme. A total of 81,251 people have been directly impacted upon and approximately 4,219,771 have indirectly gained/or stand to gain from the Nkyinkyim project (see Table 1 for further information). However, no special efforts have been delineated yet to assist disabled people or people affected by HIV and AIDS, although, in the latter case, research has been conducted that highlights the links between gender, VAW, HIV and AIDS to be addressed in future work by the Gender Centre and partners with WOMANKIND.

- **Basic needs and basic rights be addressed** – the issue of people’s basic needs have been addressed by linking violence not only to instrumental wellbeing, but to individual rights.
- **Involvement of local people** - local people have been involved throughout the work. This includes power brokers and other stakeholders both within target communities as well as state agencies for example.
- **Work with a range of stakeholders** – all partner organisations have actively worked with a range of relevant stakeholders including community members, traditional rulers and religious leaders and staff from relevant regional state agencies.
- **Support to local organisations and social movements** – in total 7 local Ghanaian civil society organisations have been supported through the project as well as indirect support to wider CSOs and the national Coalition on the Domestic Violence Bill.
- **Long term commitment** – both WOMANKIND Worldwide and Comic Relief has shown long term support to this work through sustained funding and support. In addition, a long-term commitment between the Gender Centre and her partners has been established.
- **Learning from experience and improved practice** – as evidenced in the earlier part of this section, learning has taken place at all levels – COMBATs, partners, the Gender Centre and WOMANKIND – and this learning has served to improve strategies and practices
- **Good value for money** – the impact of the Nkyinkyim project in reducing VAW and changing public attitudes to violence has been significant, specifically to all 18 target communities. However, this reach extends well beyond the project areas to neighbouring communities, other CSOs and media groups, policy makers and pressure groups such as the Domestic Violence Coalition.
- **Role and contribution of Comic Relief** - Comic Relief’s role has been vital; not only in providing the funding for this work but also in it’s regular feedback on narrative reports and flexibility around budgeting for example.

However:

- While there is evidence of strong commitment from WOMANKIND for the Nkyinkyim programme and Gender Centre's work during the duration of the grant, it is less clear that a *long-term commitment* to the Nkyinkyim programme *per se* has been established in relation to fund the programme beyond the end of the grant, due to the need to seek further funding from alternative donors to Comic Relief.
- It is also not clear that any *special efforts* have been delineated to assist disabled people or people affected by HIV and AIDS although research on women's vulnerabilities to HIV and AIDS has been conducted (this will be incorporated into Gender Centre’s planned project to reduce the susceptibility of women to HIV and AIDS as a result of patriarchal practices, including VAW, building on lessons learnt from the Nkyinkyim programme – pending a grant from DFID UK in April 2009).

#### 1.3.4 Main recommendations

Even though the project period has come to an end the partner organisations, community members and COMBATs, are committed to continuing the anti-violence work that has gone on during the current phase. The following key recommendations include those for continuing support for the RRS as well as for future programmes of a similar kind that any of the partners may engage in individually or jointly.

#### Continued funding:

- The Gender Centre should continue to make strong efforts to work with partner organisations to sustain the work of the COMBAT teams through seeking alternative funding and other support.
- The Gender Centre and WOMANKIND should work together with selected partners to explore seeking assistance from an in-country organisation to continue to support the COMBATs, especially in the Upper East and Upper West regions of Ghana. For example, BEWDA and Amasachina both have well-developed Rural Response Systems which link

the work of the Community Based Action Teams with state agencies, such as District Assemblies (local government) and Social Welfare departments. A possible organisation is ActionAid Ghana, which had already supported BEWDA.

#### **Continued capacity building:**

- The Gender Centre should continue to maintain a relationship with partner organisations to provide information, materials and capacity building, eg through invitations to participate in trainings or other events.
- The Gender Centre should facilitate, with District Assemblies, opportunities to provide non-formal education for COMBATS.
- Gender Centre should assist partners to design an ongoing training (apprenticeship) plan for the inclusion of new COMBAT members.
- The Gender Centre should assist partners to develop a strategy to assist COMBATs to access various forms of credit either collectively (for the RRS) or for individual COMBAT members. Where this has taken place, this has increased their income, thereby freeing them up to be able to spend more time on the project.
- WOMANKIND should continue to support the Gender Centre and partners to undertake monitoring work and to ensure that data being collected is useful to all parties. This could be done by further support and training in participative learning methodologies and data collection. This could be done in conjunction with an external consultant.

#### **Information dissemination:**

- WOMANKIND should consider seeking/providing funding to produce a documentary that highlights the lessons from the Nkyinkyim project – for advocacy, training and fundraising purposes.
- WOMANKIND should continue to support the Gender Centre to improve the way it learns and shares lessons from its work.

Thus the following implications emerge for **improving the work for potential expansion:**

- In order for programme expansion some partner organisations will need to bring on board more staff through a period of understudying Programme Officers that were responsible for implementing the programme during Phase IV.
- It is critical to have an ongoing plan for the training of new COMBAT members within existing and prospective new communities.
- The Gender Centre should work more closely with implementing partners to incorporate state agencies more centrally for future work. This could be done by inviting staff members from state agencies and District Assemblies to the regular reflection meetings between implementing partners, COMBATs and community members. In addition, they should be supported to design referral forms for cases/reports of VAWC.
- The Gender Centre should continue to work with partners to more fully explore people's understanding of child abuse and encourage an appreciation of the trauma of physical punishment.
- All future programmes should consciously include youth and persons with disabilities in the design and implementation to ensure that their specific needs are addressed.



## 2. DESCRIPTION OF THE NKYINKYIM PROJECT

### 2.1 Background to the Project

The Gender and Human Rights Documentation Centre, who co-coordinated the Nkyinkyim Anti-Violence Programme, is a not-for-profit NGO, established in 1995 with the goal of addressing a pressing need for a place where information on women and human rights issues could be accessed easily. The Gender Centre has an overall goal to promote and protect the human rights of women. It also seeks to influence the integration of women's concerns and perspectives into national and NGO programmes, projects and policies. As identified by the Gender Centre's Programme Manager for the Nkyinkyim programme, the core goals of the organisation are to:

*“Document information on women’s issues for data to be made available to the public. It also seeks to document issues on violence against women in other communities. Gender Centre also embarks on research upon which to train partners...[and] networks with other organisations to form alliances, collaborations. We also advocate for women’s rights and to create a society where women’s rights are respected.”* [Margaret, 2008]

The main objectives of the Gender Centre are:

- Respect for the fundamental rights of all persons, including women, and the recognition of the inalienability, indivisibility and interdependence of human rights;
- Promoting and enhancing opportunities for gender equality and empowerment;
- Creating an enabling environment that supports and nurtures individual and collective development; and
- Commitment to accurate knowledge transfer and information sharing.

The Gender Centre is a small NGO with a total of 7 staff members.

*Nkyinkyim* is a national Anti-Violence Programme co-ordinated by the Gender Centre in partnership with the General Agricultural Workers Union (GAWU) of the TUC, the Centre for the Development of People (CEDEP), Amasachina Self Help Association with Associates in Development (ASSID), Centre for Sustainable Development Initiative (Censudi) and Bawku East Women's Development Association (BEWDA) (see Annex 8.1). Gender Centre also worked in partnership with WOMANKIND Worldwide<sup>7</sup>, an international NGO based in the UK, who supported Phase III and IV with funding from Comic Relief<sup>8</sup> UK.

The first phase of the project began in 1998 and concentrated on nationwide research that documented evidence about the extent, causes, definition and mechanisms that perpetuate violence against women and children in Ghana. The second phase concentrated on conceptualising strategies to deal with the major problems identified by the research carried out in Phase I which were:

- (a) poor state/institutional response to violence
- (b) a high degree of tolerance of violence against women and children (VAWC) in Ghanaian society coupled with low levels of awareness about the issues surrounding VAW and
- (c) the isolation of rural women and their difficulties in reporting VAW.

Phase III (2002-2004) was the development of a pilot programme which focused on training and capacity building of Gender Centre's implementing partners to implement what was called a Rural Response System (RRS) in 3 target communities in 3 regions in Ghana. The RRS system included the establishment of Community Based Action Teams or COMBATs who were elected by community members to work with traditional leaders (chiefs and priests/imams) to help find solutions to violence within their communities. The pilot programme was extended during Phase IV (2005 – 2007) to include a further 15 communities, making a total of 18. In addition, partners

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<sup>7</sup> See [www.womankind.org.uk](http://www.womankind.org.uk) for more information

<sup>8</sup> See [www.comicrelief.com](http://www.comicrelief.com) for more information

trained state agencies (eg social workers, health workers, the police) to ensure they handled VAW cases appropriately as well as raise general awareness about VAW. Gender Centre and its partners are also members of the National Coalition on Domestic Violence, which successfully lobbied for the passage of the Domestic Violence Bill.

## 2.2 Objectives of the Current Project Phase

In 2005 the programme was extended from the 3 pilot communities to include another 15, making a total of 18 communities in the Eastern, Ashanti, Upper West and Upper East Regions of Ghana.

The wider aim of the Nkyinkyim Programme was to advance the status of women by tackling the pervasive social issue of violence against women; one of the primary mechanisms used to bring about and sustain women's subordinate and unequal status in society. The specific objectives of Phase IV were as follows:

- To **strengthen support mechanisms for rural women who report violence** by continuing the Rural Response System in the 3 existing communities and in addition expanding the RRS to 15 new communities
- To continue to actively **advocate for a more responsive legal regime** for the protection of women experiencing violence and increasing women's access to mechanisms of justice at both the formal and informal level
- To continue to **sensitise and increase the visibility of VAW** as a social issue with a view to preventing and/or reducing the incidence of VAW
- To continue to **strengthen and build the capacity of partners and other civil society organisations** for effective advocacy and service delivery at local and national levels

### Strategies

To achieve the above objectives, the programme adopted the following 3 strategies:

#### 1. **Community based rural response and prevention work (Rural Response System):**

- To build on and continue the work done on rural response in the pilot communities
- To expand the RRS into the new communities

#### 2. **Capacity building of partners and other strategic stakeholders including civil society organisations (CSOs) and state agencies (SAs):**

- To continue to strengthen and build the capacity of partners, COMBAT members and other civil society organisations for effective delivery of services
- To undertake research that enhances the effectiveness of the programme
- To continue to participate in, learn and share experiences in internal and external events highlighting issues around VAW and other women's rights issues

#### 3. **Advocacy:**

- To continue lobbying for the passage of and implementation of the Domestic Violence Bill
- To further explore the links/intersections between VAW and other women's rights issues, such as HIV and AIDS and women's property rights and advocate for appropriate policy and law reform
- To continue to increase public knowledge and understanding of VAW issues and increase its visibility as a social issue at all levels, targeting especially traditional rulers, religious leaders, state agencies and youth groups
- To disseminate and publicise lessons learnt from the programme for replication by CSOs

## 2.3 Terms of Reference for the final evaluation

The Terms of Reference for this evaluation (see Annex 8.2) pointed out that a good deal of information had already been established from the Phase III evaluation, the Phase IV mid-term review and regular monitoring visits in a number of areas: (a) overall impact of programme on women and communities through anecdotal evidence; (b) capacity building of COMBATs by the implementing partners which has been adapted over the duration of the programme to meet their needs; (c) Alternative Dispute Resolution (ADR) and sanctions as decided by COMBATs and community members in conjunction with elders and tribal chiefs; (d) referrals to state agencies such as the Department for Social Welfare, the police and health care by COMBATs and (e) advocacy work and networking in relation to the Domestic Violence Act. Therefore, the ToR specified the following questions under each of the programme objectives:

**(i) To further develop the RRS in the 3 existing communities and expand the system into 15 new communities**

- **Impact** – What is the *actual* reduction of VAW in communities; the depth and breadth of change since the programme began? Has the programme had an impact on Harmful Traditional Practices (HTPs) such as widowhood rites for example?
- **Examination of the challenges** – what backlashes are there to the work, are there women that aren't reporting violence to COMBATs etc?
- **Long-term sustainability and expansion of the programme** - How can the programme be usefully taken forward in relation to Gender Centre's planned new work on HIV and AIDS? What recommendations does the evaluator have on the new phase highlighting areas where more work needs to be done and building on what has been successful?

**(ii) To increase public knowledge and commitment to addressing VAW, targeting in particular traditional/religious leaders, youth and state agencies**

- **Sensitisation work undertaken with traditional and religious leaders** - What has been the impact of this very important work with these stakeholders? How have they taken up this work especially in the more conservative north?
- **The role of the state agencies** – What has been their interest in the programme and their capacity to engage with it? What is the impact of the new DV Act on them? (It would be good to include in the evaluation those individuals who have been trained by the Gender Centre and study the impact of this training on their on-going work).

**(iii) To research the intersections between VAW and HIV/AIDS and women's property rights and advocate for policy and law reform, where appropriate**

- **Exit strategy in new phase** – Following the research undertaken on the links between VAW and HIV and AIDS, what recommendations does the evaluator have in relation to de-selection of some existing implementing partners and selection of new partners for new phase? (Evaluator to be guided by the existing document on strengths and weaknesses and future partnership criteria compiled by the Gender Centre).

**(iv) To promote key learning from the programme for replication by other development NGOs encouraging the mainstreaming of VAW within their activities**

- **Documentation undertaken by Gender Centre** (eg the RRS Guide and the Reducing VAW Manual) – How well has Gender Centre drawn out lessons learnt from the programme in order to share it with the wider development sector?

**(v) To strengthen the capacity of all project partners, COMBAT members and other CSOs in addressing VAW**

- **Monitoring of the programme at each level** (ie COMBATs, implementing partners, Gender Centre and WOMANKIND) - How useful this process has been at each level? Have these monitoring processes been strengthened at each level?
- **Training audit** – What trainings have Gender Centre now developed (eg RRS, VAW training for state agencies, human rights, fundraising, finance etc) and what are their experiences of this? How can Gender Centre be more proactive in terms of training beyond this programme as means to raising an income?

**(vi) Additional objective of capacity building of the Gender Centre by WOMANKIND**

- **Gender Centre's organisational development** – How has organisational development work progressed during the programme? Where is Gender Centre on their fundraising strategy to ensure financial sustainability?
- **Relationship between Gender Centre and WOMANKIND** – What is the nature of relationship and respective roles and responsibilities? What areas should WK focus on in relation to capacity building for the new phase of work?

**Comic Relief**, the UK donor, has some specific areas that they would like the evaluator to examine in relation to their Grant Making Principles as follows:

- those in greatest need were helped – with a focus on women and girls, disabled people and people affected by HIV/AIDS;
- people's basic needs *as well as* their basic rights have been addressed;
- local people have been involved *throughout the work*;
- the project has worked with a range of relevant stakeholders;
- local organisations and social movements have been supported;
- a long term commitment have been made;
- the programme has learnt from experience and improved practice;
- and the project represents good value for money.
- Also - what has been the role and contribution of Comic Relief?

### 3. EVALUATION METHODOLOGY

The following processes were followed during the evaluation:

1. After reviewing the available documentation (see Annex 8.4 for materials consulted) interview and discussion guides were designed for the Gender Centre and her partners, for communities, COMBATs, traditional rulers, religious leaders and state agencies (see Annex 8.5 for the data collection instruments).
2. A field itinerary was established to meet with partners, communities and stakeholders involved in the project (see Annex 8.3 for the field itinerary) and the field work was carried out during January and February 2008. Please see Table 3 on page 23 for who was involved in the interviews and focus group discussions.
3. Before the start of each interview, which was carried out in English, the Project Officer of the Gender Centre or the partner organisation was provided with a copy of the interview guide so they could follow the anticipated process and volunteer information or suggest additional or alternative perspectives. The evaluator worked with a research assistant who recorded each interaction on audiocassettes and also took notes.
4. After each interaction with a stakeholder(s) the interview or discussion was transcribed and, where necessary, translated into English. Over 260 pages of text were analysed and summarised. All the English and Twi (in the case of GAWU and CEDEP) interactions were led by the evaluator, while in the Northern region interactions were either translated from English into the local language by a COMBAT member (CENSUDI) or the Project Officer (BEWDA and Amasachina). In these latter three cases, the individuals who led the process also translated comments into English immediately a response was given. The research assistant for the evaluation spoke or understood most of the northern region languages and thus served as a validity check for the translation process, sometimes interjecting, and on occasion re-translating a response. A staff member of Gender Centre was present for all the partner and community interactions, although they did not participate in the discussions unless a question was directly posed to them.
5. The Gender Centre was the first organisation with whom a conversation (interview-style) was held. This was to assist the evaluator to establish key issues for follow up with partners and project communities. Present at that meeting were the Executive Director (Dorcas Coker-Appiah), the Programme Manager (Margaret Brew-Ward) and three other staff of the centre (Esther Darko-Mensah, Administrator and documentation officer; Ameshika Hamenoo and Florence Sena Amponsah, both Project Officers).
6. In the communities the format for the way in which the interviews of focus group discussions were prepared by the partner organisation. The typical format was to hold a discussion first with community members, then with COMBATs, (in some cases with traditional and religious leaders present) next with the state agencies and finally with the Project Officer.<sup>9</sup> This format allowed the evaluator to raise and clarify issues from the community interactions with the Project Officer. In the cases where it was not possible to follow this format, follow-up clarification was done through e-mails.
7. An e-mail interview/interaction was carried out with Kanwal Ahluwalia, the West Africa Programme Manager at WOMANKIND Worldwide.
8. A partners' workshop that included Gender Centre, implementing partners and the evaluator was held on Monday June 16, 2008. During this time the evaluator received useful feedback on the report, including corrections, clarifications and specific details where these were previously missing.<sup>10</sup>

More broadly, the Gender Centre and WOMANKIND Worldwide were keen that a participatory

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<sup>9</sup> In the case of BEWDA all VAW staff of the organisation were present: Shaibu Abubakar, Executive Director and Team Leader of the VAW programme; Peter Asaal, M & E Officer; Daniel Zangjaana, Accountant; and Rabi Iddi Wuni, Cashier

<sup>10</sup> The Programme Officer for CEDEP could not attend and was represented by Benedict Adjei, Assistant Programme Manager

approach be used for the final evaluation of the Nkyinkyim programme. A feminist approach, particularly to anti-violence work typically has the following additional characteristics:

- (a) is informed by dialogue, ie engaging with the subjects
- (b) seeks to uncover people's lived experiences
- (c) is reflexive in that the researcher is sensitive to her/his own observations and interpretations

At the heart of much feminist research is the goal, even the obligation, of taking action and bringing about a change in the condition of women<sup>11</sup>. Particularly in the area of violence against women and gender based violence, feminist approaches have challenged the major methodologies employed in the social sciences and humanities that have failed to include the voices of the person's for which the issues are most pertinent<sup>12</sup>. Thus, the evaluator specifically sought qualitative information so as to obtain an in-depth understanding of the changes in behaviours and attitudes to VAW.

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<sup>11</sup> Reinharz, 1992, p. 251

<sup>12</sup> Ramazanoğlu 2002 and Reinharz, 1992

**Table 3: Numbers involved in interviews and focus group discussions (January – February 2008)**

	Staff	State agencies*									TAs & RLs	COMBATs	Community members
		Ministry of Health	Police	District Assmebly wo/men	Social Welfare	CHRAJ	District Assembly rep	GES	DOWVSU	Total			
<b>GAWU</b>	1	2	1	2	1					<b>7</b>	12	22	70
<b>CEDEP</b>	1	2			2	1	1			<b>6</b>	4	23	120
<b>BEWDA</b>	5		1		1	1		1		<b>4</b>	15	22	60
<b>CENSUDI</b>	1	1			1				1	<b>3</b>	17	23	80
<b>AMASACHINA</b>	1				2			2	2	<b>6</b>	8	25	85
<b>TOTAL</b>	<b>9</b>									<b>26</b>	<b>56</b>	<b>115</b>	<b>415</b>

**GRAND TOTAL = 621**

\*Explanation of state agency acronyms:

CHRAJ - Commission on Human Rights and Administrative Justice

GES – Ghana Educational Service

DOWVSU – Domestic Violence and Victims Support Unit (of Ghana Police)

## 4. OVERVIEW OF THE NKYINKYIM PROGRAMME

### 4.1 Identification, Design and Appraisal of the programme

Gender Centre has developed a participatory approach for the project design and appraisal that includes project communities, partner organisations and also, somewhat indirectly, state agencies. Because a key focus of the Nkyinkyim programme was to assess and appreciate options to address VAWC that are available in communities, the baseline studies conducted during the current phase of the programme sought to assess existing sanctions and provisions/options for providing shelter for survivors of domestic violence. The selection criteria for new communities included in Phase IV was that they had to be within close proximity of pilot communities. This was both because some surrounding communities had expressed interest in participating in the programme, and also to ensure that these surrounding communities did not exert negative peer pressure on existing communities.

Once communities were identified the format design, implementation and appraisal was as follows:

1. The Project Officer from the implementing partner organisation, sometimes accompanied by staff of Gender Centre, visited the project site and described the purpose of the anticipated project to traditional rulers.
2. The traditional rulers would invite the implementing partners to visit the community at a later date to share these issues at a community durbar.<sup>13</sup>
3. A general community sensitisation occurred, typically over several visits from the implementing partners. If the community agreed that VAWC was a problem, that they lacked effective structures to address it, and a community based response system was needed, then the community joined the programme.
4. Partners carried out baseline research on existing sanctions and options to provide shelter to survivors.
5. Based on existing criteria, communities identified individuals to join the COMBATs. The teams are intentionally diverse with men, women, youth, and representatives of different religions. This process can take a while and sometimes people who are identified, or who volunteer themselves are contested by others in the community.<sup>14</sup>
6. COMBAT members underwent training with the implementing partners Gender Centre staff, were given t-shirts to identify them, and were then formally/publicly inducted into their work in the community. Training covered: gender and women's human rights, types of violence, counselling, Alternative Dispute Resolution, the Domestic Violence Bill and later Act, intestate succession law and property rights.
7. Implementing Partners provided training for traditional and religious leaders and state agencies on similar topics as provided for COMBATs (with the exception of counselling).

### 4.2 Implementation

To date the RRS has been implemented in 18 communities in the Eastern, Ashanti, Upper East and Upper West Regions. Prior to 2005, when two additional partners, Amassachina (based in Wa) and CENSUDI (based in Bolgatanga) came on board they had been subsumed under the

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<sup>13</sup> This is an event at which the TRs call the community members together for a social function, to celebrate an event, or merely to provide information or share new community regulations.

<sup>14</sup> Members have to be people respected in the community and who are known to be discreet, so, in one community some members rejected a woman because she was said to be too impatient.



BEWDA project (based in Bawku) which also had oversight (including accounting) responsibility for Amasachina and CENSUDI. Communication within that arrangement was a challenge because of the distances involved between partner organisations. In 2005 each project partner signed a separate Memorandum of Understanding with the Gender Centre, which serves as the guiding principle for the collaboration and made each of the partner organisations responsible for their own project areas.

COMBAT members work in the communities; for example, holding durbars at which education (or sensitisation) is carried out, visiting homes to carry out one-on-one education or to follow up on a complaint, and formal adjudication of complaints. They work together with TRs, RLs and SAs (see section 6). The current phase was developed based on included key learning from the pilot phase, especially the need to include TRs and RLs in the RRS and increase collaboration among partners.

## 5. IMPACT OF THE NKYINKYIM PROGRAMME

*“I want to state here that if you phase out, leaving us, we are going to continue with our education; we would continue to work with our chiefs in the various communities. Already people have understood the importance of this project and as a result of that I don't see why they would say because there is no coca cola or money for us they would not come for meetings. This project was introduced to us as something good and we accepted it and really we have seen the importance of it so we are going to continue with it. We would continue with our education, group meetings in our communities with our traditional leaders.”*  
[COMBAT member, BEWDA community]

The Nkyinkyim programme has had a **major positive impact on the lives of women and children in beneficiary communities** as a whole, as well as in some surrounding communities. Learning and changed behaviour has been witnessed in communities, among men and women, TR and RLs, SAs, COMBATs, partner organisations, staff of the Gender Centre as well as WOMANKIND.

### 5.1 Development of the Rural Response System in the 3 existing communities and expansion into the 15 new communities

The following has been achieved in regard to the development and extension of the RRS:

- 15 new Community Based Action Teams of 10 people have been established and their members trained. This equates to 156 (75 women and 81 men) trained to sensitise communities to increase gender equality and women's human rights and reduce VAW
- 70 (37 women, 43 men) staff members from state agencies (police, social welfare, CHRAJ, DOWVSU etc) from target districts trained in VAW and laws to protect women and children. For GAWU and CEDEP areas especially, mutually respectful collaborative relationships have been built with SAs
- 120 (84 men & 36 women) traditional and religious leaders have been sensitised on VAW
- 102 sensitisation or educational meetings on VAW were held with communities, 360 reflection sessions to help COMBAT members learn from and improve their work and 126 reflection or learning sessions with a total of 79,317 community members (30,539 women, 26,327 men and 22,541 children)
- 95 women and girls received direct support from COMBATs to resolve their individual cases of VAW in a way that was satisfactory to them
- BEWDA's project areas were seen as so successful and useful by members of a neighbouring community (Nayoku community in the Bawku municipality) that they requested assistance to set up their own COMBAT. BEWDA, together with funding from ActionAid Ghana, has done this.

Although COMBAT members are not paid the spirit of volunteerism among them is high. They appreciate the training and improved knowledge they have received, and the opportunity to contribute to the improved wellbeing of their communities, which affords them increased status in their communities. They also appreciate that their capacities have been built through travel, and meeting/building new relationships. These sentiments are captured below:

*“The fact that people have recognised me to involve me in such activity and also approached me with their problems gives me pride.”*  
[COMBAT member, Amasachina]

*“Voluntarism gives life because people will bless you, though you will not get financial reward but the good will from people is far better than the financial reward. I will wish that I get the opportunity to participate in more voluntary work because the level of exposure I get will enable me to seek assistance anytime I am in trouble. As a result of the voluntary work, I get*

*the opportunity to speak with some big people in society which others may rarely get to do.”*  
[COMBAT member, GAWU]

*“As I speak now, I have a picture with Mrs. Georgina Wood<sup>15</sup> in my album. Therefore, the t-shirt, the travels and the kind of people we get the opportunity to meet are a significant source of motivation to us.”*  
[GAWU, young man, COMBAT member]

However, although youth are represented in all the COMBATs and participate in training, the extent to which their unique situations, particular those of older adolescents and young adults, are addressed is unclear. It would appear that most of the “youth” represented on the COMBATs are in their late 20s or even early 30s but it needs to be recognised that sexually active unmarried youth are vulnerable to violence in unique ways.

### **Differences across target communities in different regions in Ghana**

Some important differences across partner organisations/project sites should also be noted in relation to successes and challenges of implementing the RRS in their communities:

- The more arid Northern, Upper East and Upper West Regions of Ghana (BEWDA, CENSUDI and Amasachina/ASSID project areas) have much higher levels of poverty due to higher incidences of environmental hazards such as drought and floods. Thus, volunteer work is more challenging for COMBATs there than for those in the middle and southern areas of Ghana, particularly during the dry season, when farming activities stall and many people in northern Ghana migrate to the south to seek alternative sources of income.
- Target communities in the Central and Ashanti regions (CEDEP and GAWU areas) seem to reflect greater levels of gender equity while at the same time Northern communities indicate the most excitement about reduction in various forms of VAW. This does not necessarily mean that there has been greater reduction of VAW in the north, but is likely to be reflective of the fact that communities are substantially more patrilineal and patriarchal in nature and thus have experienced greater gender inequality before the onset of the programme.
- Amasachina and BEWDA have developed strong relationships with and backing from chiefs and imams within their target communities which have strengthened the credibility of the COMBATs in those areas. This helps to explain how BEWDA has overcome strong cultural resistance in the northern most communities.
- Project staff at CEDEP, GAWU and Amasachina have been particularly resourceful and have managed to attract additional funding from other NGOs and developed good working relations with District Assemblies which has also enabled them to improve their communities (eg GAWU in the Central Region literally put their target communities on the map by lobbying the DA to build a road, providing electricity, a school and market area to the village of Akawani).
- Due to severe flooding in northern Ghana during September 2007 and internal ethnic conflicts in 2008 BEWDA has faced intense challenges in the implementation of its work; nonetheless PO and community members remain optimistic about undertaking future work.
- CENSUDI has been less successful than other partners in building relationships between state agencies and COMBATs. This may be the result, in part, of the departure of their Project Officer in 2007.

## **5.2 Reduction of Violence in Communities**

The evaluation was to assess “the *actual* reduction of VAW in communities”; however, this is

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<sup>15</sup> Georgina Wood was at the time a High Court judge and is now the Chief Justice in Ghana

challenging without comparative baseline and end line data on the actual prevalence of violence at the start of the project. However, and perhaps more importantly, even if such data had been collected, it would have been **extremely difficult to distinguish between changes in reporting levels and changes in actual incidence of violence**. As it is widely acknowledged, as communities begin to understand and appreciate the issues related to VAW, levels of reporting usually increase while actual incidence might actually be on the decline. Indeed a deepening and broadening understanding of what constitutes VAW is likely to be associated with an increase in numbers of cases being reported. Therefore, it is important to contextualise the situation as understood from Gender Centre's 1998 research on VAWC<sup>16</sup>, which was conducted prior to the RRS being implemented which indicated initial high prevalence rates of various types of violence:

- **Physical violence** - 1 in 3 women (33%) reported being physically abused by a current or recent partner and 78% of adolescent girls and 70% of adult women reported receiving physical abuse by a parent/guardian before the age of 13
- **Psychological violence** - 70% of women have been insulted or shouted at angrily; 29% threatened with a fist or something else that could hurt them; 27% had been intentionally humiliated or shamed in front of others; 1 in 5 women or adolescents had been prevented from seeing family or friends by male partners
- **Sexual violence** - 33% of respondents said that they had been touched inappropriately against their will

During the programme, staff members from partner organisations have evidenced both a **reduction in violence as well as significant improvements to attitudes towards the acceptability of violence**. They facilitated regular reflection sessions with a total of 79,317 people (30,539 women, 26,327 men, 22,541 children) to establish whether incidences of violence were reducing. Each reflection session usually comprised between approximately 130 and 200 community members. Of these numbers, the table below indicates the % of men and women that felt that the programme had resulted in a reduction in violence against women:

**Table 2: Reduction in VAW**

Partner <sup>17</sup>	Men (typical numbers)	Women (typical nos)	% of both men and women reporting a reduction in VAW
BEWDA	60	72	90%
GAWU	57	73	75%
CEDEP	80	120	65%
AMASSACHINA/ASSID	68	96	70%

In addition, as part of the interactions undertaken with stakeholders during the evaluation, the following table indicates the number of persons in each community interaction who spontaneously commented at length or in some detail about the fact that there was a noticeable reduction in the incidence of VAW in the target communities. The second half of the table reflects spontaneous responses on the impact of the programme - the fact that violence against women and children had declined in the communities as a result of the programme, and that the lives of women and children had improved.

<sup>16</sup> Data collected from all Ghana's 10 regions via 205 FGDs, 70 key informant (practioners, opinion leaders, women, girls, men and boys), survey of 2069 girls and women

<sup>17</sup> The table does not include CENSUDI as this data was collated following termination of their partnership in December 2007

**Table 5: Persons who spontaneously verbally responded to VAW issues raised**

Incidence of VAW		GAWU (70 participants)	CEDEP (120)	CENSUDI (80)	BEWDA (60)	AMASACHINA (85)
Men		12	15	8	10	14
Women		30	35	30	20	24
Children		18	20	15	15	22
	<b>Total*</b>	<b>60</b>	<b>70</b>	<b>53</b>	<b>45</b>	<b>60</b>
Impact of project on VAW		GAWU (70)	CEDEP (120)	CENSUDI (80)	BEWDA (60)	AMASACHINA (85)
Men		8	10	8	6	5
Women		25	30	16	15	28
Children		18	10	20	10	15
	<b>Total*</b>	<b>51</b>	<b>50</b>	<b>44</b>	<b>31</b>	<b>48</b>

\*Please note that these are the numbers that *verbally* responded; even more nodded agreement or murmured their support.

### Physical violence

Overall, and across project sites, the most significant changes mentioned during the evaluation are in relation to physical violence, and particularly the beating of wives and children. This is in part due to the fact that this is the most obvious form of violence. Impact can best be described by citing what community members themselves say – women and men, traditional rulers, religious leaders, COMBAT members and staff from state agencies, without exception across project areas, **express a deep satisfaction about the impact of the RRS and the work of the COMBATs.**

Women from the Northern sector appear to have experienced the most physical violence; hence the testimonies from that part of the country are the most profound. Women report homes in which it seemed “*there was always a funeral*”, or that tears were daily fare and laughter was absent; men themselves testify to beating wives “*mercilessly*” and children present in the interactions, especially in the northern sector, concur. In all the communities, but particularly in those in the northern sectors, the beating of wives for all manner of real and imagined infractions was commonplace. Men, women, youth, traditional rulers and religious leaders all testify to having seen or heard women being beaten. They note that hearing women wail, particularly on market days, was commonplace. This is because on market days, men have extra disposable income which is often spent on alcohol and women spent long hours at the market, both of which can lead to conflicts. A narration by a boy in the Bawku area (BEWDA community) said that since the project was implemented in his community it had been a long time since he heard a woman scream for help in the community at night, especially on market days. The beating of women was said to frequently lead to visible wounds and bruises, sometimes requiring treatment. Satisfaction with the way the Rural Response System has brought about change is reflected in the statements below:

*“I will like to commend the COMBAT members because before this programme, a lot of men used to beat their wives to the extent that, as an assembly member I will be sleeping and women will come and wake me up with blood oozing from all parts of their body, and so I sometimes go with people at night to go and intervene, but for about two years now, there has been calm in my community.”*  
[Man from District Assembly, CENSUDI]

*“There were some women who had grown lean because their husbands were disturbing them but now everybody is growing fat and wanting to show that COMBAT is changing her situation in the home.”*  
[Woman, CEDEP]

These findings have been seconded by direct testimonies provided during the evaluation from partners. In addition, the large amount of qualitative data gleaned from both partner organisation reports further evidence this. For example, in patriarchal communities in northern Ghana where women rarely had a voice, they now not only speak in communal spaces, but also contest male perspectives. Importantly, women and men express a much more sophisticated understanding of violence as the following quote illustrates:

*“Violence pierces your heart - the fact that you and the man have nothing in common and the man does not sit and discuss anything with you; even if the man gives you everything in this world including the best foods and you, the woman, cannot have a conversation with him, it is violence. Where you can’t have his attention and he can’t have your attention, then it is not worth it. Because you and your husband don’t have anything in common, when he is coming from town and you see his face, you get frightened and your heart beats because the look on his face makes you uncomfortable.”*

[Woman, CENSUDI community interaction]

Very significantly, there is also a **growing sophistication in the understanding of the different types of violence**, sophistication often not even reflected among more educated, urban populations.<sup>18</sup> It is evident from conversations with member of the communities that they have developed a sophisticated understanding of the different forms of violence as a result of the sensitisation or education work that partners have done with them.

### **Psychological violence**

The following quotes from women in CEDEP and Amaschina’s project areas (both in the Northern regions) illustrate their nuanced understanding of psychological violence:

*“There is also **psychological violence** which occurs in situations where you may be living with someone and the person doesn’t talk with you. For example in a marital situation, a man may decide to leave the chop (food) money on the table without a word to the wife and leave for work and when he returns he will not talk with the wife or even ask for his food. The following morning he will not ask how you are faring with the children.”* [Woman, CEDEP]

*“Examples of violence may include, the way you are being looked at, the way the person would look at you would indicate that either he has something against you or he is insulting you and you can tell from the look.”* [Woman, Amasachina]

### **Sexual violence**

Community members are also now more aware of the fact that there can be such a thing as sexual violence in marriage:

*“It is violence when you force to sleep with your wife. As the woman is already annoyed (when he comes home late) and you come to force her it is violence.”* [Woman, CENSUDI]

The discussions with stakeholders around sexual violence that took place during the evaluation were very interesting for two important reasons: (a) men and women talked freely together in the open fora about sex; and (b) the kinds of issues that were raised including for example:

- The possibility (typically raised by men) that a woman could want sex and a man might not be ready
- The refutation that men and women's desires for sex were not the same, ie men had a higher propensity for sex eg *“as for the penis it is not like that, it is always ready and looking for anything, so even if you, the man, do not want it and the woman begins to play around, the penis will go erect”*

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<sup>18</sup> Adomako Ampofo, Akosua, Esi Awotwi and Angela Dwamena-Aboagye. 2005. “How the Perpetrators of Violence against Women and Children Escape – A Study of “escapes” from the Time of the Violent Act, through a Formal Complaint, to Prosecution.” In *Violence Against Women in Africa*. AAWORD, Dakar: 43-56.

- The argument raised (by men) that if women “denied” them sex the women could not also be entitled to become annoyed if they (men) had sex with other women

It is important to remember that these sorts of discussions about sex would not have taken place between husbands and wives, much less amongst community members, indicating the breaking down of previously taboo subjects.

Although the COMBATs said they received few reports about marital rape, there is evidence that forced sex had occurred frequently in the past but that since the Nkyinkyim programme began, that this was changing. From the interactions many women stated that if they told their husbands that they are “*not well*” (which means that they do not want to have sex) their husbands would not force them. Staff from partner organisations and WOMANKIND reiterated this, stating that they had numerous testimonies from women reporting how they were able to have consensual sex and that sex was no longer seen as an obligation for married women to provide on demand to their husbands.

Furthermore, testimonies from community members and particularly traditional leaders state that **homes and communities are more peaceful** and that they no longer hear quarrels, insults and cursing. While not all changes are ascribed entirely to the project, there is unanimity that many aspects of **violence would have gone unnoticed, unreported, and un-addressed without the presence of the RRS**. In addition, cases that even if previously would have been reported to traditional rulers, might have remained unresolved, or “settled amicably” are now resolved to the satisfaction of the complainant/“victim” due to the processes that the COMBATs facilitate. For example, in one community a woman talked about how she was beaten and driven from her home by her husband and had to sleep out in the open, for three days at a market in Bolgatanga, because she had “annoyed” her husband. She contacted the COMBAT in her community and, according to her; they mediated between her and her husband so that she was able to go home peacefully.

## 5.3 Improved Lives of Women and Children

### 5.3.1 Women’s increased role in decision-making

In their regular reflection sessions with stakeholders, partners looked for evidence of women’s empowerment, which included whether women were playing a more active role in decision-making. This included, for example, whether women had more of a say in the proceeds raised from family farmlands, whether their girl children were sent to school and whether women consented to sex with their husbands. The table below illustrates the percentage of men and women indicating an improvement in women’s participation in decision-making by the end of the project:

**Table 3: Increased decision-making powers and participation by women**

Partner	Men	Women	% of both women and men reporting a positive change in women’s decision making powers and participation
BEWDA	60	72	90%
GAWU	57	73	70%
CEDEP	80	120	60%
AMASSACHINA/ASSID	68	96	60%

Staff from partner organisations, state agencies and COMBAT members also note that **women have become more confident and vocal** in community meetings and this was obvious also during the evaluation interaction sessions.

### 5.3.2 Positive changes in men’s attitudes

During the evaluation, the responses of men themselves and reports made by women and children

about the attitudes of men, suggest that they have accepted that violence against women does exist and that it is a problem. Importantly, they also recognise that there are many aspects of their own behaviours such as: (a) expecting women and girls to do all the domestic work; (b) not consulting wives about major decisions; (c) not conversing with wives and children; (d) not paying for their children's school fees and (e) not taking children's opinions into account that require change. As a result of the intense and on-going sensitisation work by COMBATs in their areas, men now acknowledge their wives as "partners" and are also willing to assist with domestic tasks and farm work. They are developing more qualitative, sharing relationships with their wives and supporting an increase in their decision making roles by spending time together talking and making joint decisions. See below quotes from CEDEP and BEWDA project areas that testify to this:

*"... the violence that the COMBAT member talked about was common. I was always living in distress condition. My husband was not talking with me, we were never sleeping together and so I was deprived. I was thinking a lot - my problem was severe. But COMBAT has taken away all this misery to the extent that though we have been married for seventeen years, we never ever ate together, we never bathed together, and we never on any occasion decided to have fun over a bottle of coke. But now, because of COMBAT we now eat together, bath together and it appears COMBAT came for me alone. In terms of sex, unless I say that I cannot take any more, we have gotten so much understanding. It [the project] has brought my husband and I together to the extent that no air passes in between us".*  
[Woman, CEDEP]

*"Formally, if I go to the farm with my husband he will cut a large portion for himself and the same for me and say that we should weed. When I go for my child to suck he will wait for me to finish breastfeeding so that we return to the farming activity. When we finish and we are coming home I would be carrying load with my child at the back and he would be behind walking, he would not help me, and when we get home he will bath and go out while I go to look for water to cook and to do this and that. I was disturbed and so was growing lean. I could not go into the midst of people. With the inception of COMBAT my husband has come to know that he was punishing me. Now when we go to the farm he will ask me to sit under the palm nut tree while he works. When we are coming home he will get foodstuff for me and help me. When we get home, we will go to bath together and listen to the radio together and then go to sleep. COMBAT has been very helpful and I have gotten joy in my marriage."*  
[Woman, CEDEP]

*"What I want to add here is that now, because of the education that we are receiving, men have realised that without women we men cannot exist, for women are very useful. They are very good counsellors, good managers in the homes and when you look at it, we have realised that women see better than we see. If you gave them freedom, if you recognise them, they see and they can reason even more than men reason. We do things at a rush but they would take their time and whatever they are doing you would see that it is a very profitable thing. Our local men have known this now and most of them confess. So I think this is what COMBAT has done for us."*  
[Man, traditional ruler, BEWDA]

During interviews with beneficiaries in a community meeting in the BEWDA project area, women and men testified that men now cook, fetch water and take care of children. Apparently, so clear was the gender division of labour prior to this that if a woman left a pot of food on the fire and the fire went out while she went to fetch water, they would leave the fire to go out, until the woman returned to re-light it. There were several testimonies from women that indeed, men now take care of the fire in women's absence, prepare food for children and even fetch water if women are absent. However, during the BEWDA community interaction a man complained that the equitable sharing of work between husbands and wives was proving challenging for husbands who had more than one wife because it meant that if he fetched water for one he had to do it for both (all).

Men are also more amenable to ensuring that assets are shared:



*“Before the inception of COMBAT I made a farm with my husband on a family land. After the farm the family told me that it was a family farm and therefore they are sacking me so when I got education from the COMBAT, I went and told my husband to come and listen to news. When he also heard of the education he realised that he has been cheating me and therefore he went and talked it over with his family and the family has given me part.”*  
[Woman, CEDEP]

## Challenges

The Gender Centre’s 2006 annual narrative report on the Nkyinkyim project indicates challenges related to men’s attitudes:

- Resistance to transformation efforts by some perpetrators
- Rumours that some women did not report cases of violence for fear of divorce
- VAW still being perceived as a private matter
- Some women not using state agencies

Many of these challenges reiterate the need for concerted efforts to work with communities. Attitudes take a long time – often generations – to change. During the lifetime of the project however, considerable achievements have been made in relation to positively changing men’s attitudes to VAW. Many male COMBAT members were perpetrators themselves prior to being trained as COMBATs, so have undergone personal gender transformations resulting in a positive change in their behaviour. As such they are seen as positive role models within their communities.

However, these issues did not emerge strongly during the evaluation although they were acknowledged as “being possible” and “sometimes happening”.<sup>19</sup> However, during the interactions with the COMBAT members in BEWDA’s project areas, it emerged that some members had been threatened by men in some communities because the latter have the perception that the COMBAT, are destabilising “normal” gender relations.<sup>20</sup>

### 5.3.4 Economic empowerment

For many communities the economic empowerment of women has emerged as a by-product of the Rural Response System, with partners understanding the links between women’s economic empowerment and ability to leave an abusive relationship. Some project areas, notably GAWU and CEDEP’s communities have specifically targeted the economic empowerment of women both through the sensitisation work, but also by serving as a facilitator for credit from the District Assemblies. However, partners have learnt that so as to ensure there is limited or no backlash from men, the communities need to have undergone significant gender sensitisation. Therefore, only older project communities sought access to micro-finance for their project areas.

Through this economic empowerment women themselves perceive that they are less susceptible to violence because, they argue, they are less dependent on husbands, and they also perceive an enhancement of their status.<sup>21</sup> For example in the CEDEP AND GAWU areas particularly, both of which are in the southern regions of Ghana, husbands have begun to cede land, or some of the proceeds from farming on family land to wives. In the northern regions, women have devoted more time to income generation as they have been freed from some of the many domestic tasks, and as husbands have appreciated that wives’ improved economic well being benefits the family.

*“I made a farm with my husband. When we made the farm he told me that it was a family land and therefore I had no share in it. But when COMABT came to educate us on that issue we both listened and he later told me that what the COMABAT member is saying is*

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<sup>19</sup> The possibility cannot be discounted that because the RRS is so well appreciated among communities, they were reluctant to raise issues that might be appear to be overtly critical of the programme.

<sup>20</sup> Reflected in a comment by a COMABT member “we have come to educate their wives and now they [men] think they are now misbehaving”.

<sup>21</sup> The association between women’s economic empowerment and susceptibility to violence is not a linear one, and some studies suggest that as women become more economically ‘empowered’ masculinities are threatened and violence by women’s partners against them actually increases.

*true, so if that is the case, he will go and tell his family members that I made the farm with him and therefore it is important to give me part of it... Every property now is backed by document so that in the event of death there wouldn't be any problem.*" [Woman, CEDEP]

## Challenges

However, it was noticed that gender roles even among COMBATs may be hard to change. During the evaluation interaction meeting in the southern regions refreshments were, as usual, served. When the meeting was coming to a close two women (COMBAT members) assumed the typical female "service" roles and went around collecting the soft drink bottles after people had had their drinks. During the meeting with COMBATs and traditional rulers in Wa (Amasachina's project area) not many women spoke, though those who did were very clear and confident.

### 5.3.5 Well Being of Children

Parents in Ghanaian communities generally try to justify why children should be disciplined,<sup>22</sup> but the project tried to distinguish between discipline and abuse. Partners felt that this is an area that parents still have difficulty dealing with. Currently notions of violence against children generally seem to have ended at maintenance and neglect issues while physical punishment is not fully appreciated. However, there were some positive signs:

*"Before COMBAT came to Nynawusu, if you are my child and you do something wrong, the way I will beat you, you would regret for being my child. I used to beat my children but since COMBAT came to this town and took us through education I have stopped all that"*  
[Father, CEDEP]

Both parents and children acknowledge that before the Rural Response System came to their communities many parents (fathers were especially blamed) did not send children to school, or withdrew children from school to assist with farm work. In each community we visited there were accounts by men, women and children of men who were not sending their children, especially daughters, to school and how this had changed since the introduction of the RRS. Indeed, some men themselves testified that they had now realised that not sending their children to school was a form of abuse.

*"Some time ago my father used not to give me money for school but now he gives me. Even when I am still in bed he will wake me up to prepare for school."* [girl, GAWU]

*"Formally, my mother wasn't giving me money to go to school but now she gives me. If I decide that I won't go to school they will report me to the teachers and they will send for me. Now they are doing well."* [boy, CEDEP]

*"It was not common to find me chatting with my children but now when you come and meet us chatting you would think that I am chatting with a colleague."*  
[Man, traditional ruler, CEDEP]

Although COMBATs often try to settle inter-spousal disagreements in the community, including assault, it is acknowledged and accepted that sexual abuse of children is a criminal offence, which should not be "settled". During the evaluation it was repeatedly stated that sexual violence against children is no longer settled at home but reported to the police with or without the victim or his or her families consent. During the interactions in Wa [Amasachina's project area] the community reported that a schoolgirl had been defiled "in the bush". Community members were able to arrest the perpetrator, and the chief, having been trained on child/sexual violence, instructed the girl not to bath and sent her and the accused to the police station. The accused was convicted and is currently serving a seven year prison term.

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<sup>22</sup> Prah, Mansah and Akosua Adomako Ampofo. "Punishment and Discipline of Women and Children in Ghana." In Cusack, K and T. Manuh (Eds.) *Violence Against Women in Ghana*. (forthcoming).

Another impact of the programme is that the gender division of labour between children is undergoing some transformation. During discussions with CENSUDI and BEWDA communities people acknowledged that some girls were taking care of cattle and some boys were cooking and fetching water. Parents felt that the improved relations between men and women, husbands and wives were also impacting positively on the youth who witnessed these changes.

## 5.4 Changing Traditional Practices

During the project, 120 (84 men, 36 women) traditional and religious leaders have been sensitised on women's rights and VAW and have ownership of the programme because they have seen the benefits of the programme to their communities. This has been fundamental to the success of the project and vital to reduce or eliminate traditional practices such as widowhood rites, and early (forced) marriage. Before the onset of the programme, baseline research studies were carried out in each of the project communities on the types of violence for which sanctions existed (meted out by traditional rulers). The research revealed that the communities paid attention to physical, sexual (rape and defilement), and economic (neglecting to provide for children) violence. Sanctions often included an apology and/or fines. During the baseline research on sanctions, partner organisations suggested new, more appropriate sanctions as well as bye-laws which were more cognisant of women's needs and rights. Some of these bye-laws have been developed and instituted, to different degrees in the project communities. For example, BEWDA has begun work with the District Assembly in their region on bye-laws, also providing training to deepen Assembly members' knowledge on violence to facilitate work on the bye-laws.

Generally, sanctions cover areas such as:

- wife beating<sup>23</sup>
- maintenance (of wife/children)
- refusal to send children to school or keeping them out of school
- early/forced marriage of girls
- widowhood rites
- bride-wealth payments

In all cases, the sanctions for contravening a community norm or law is a fine, payable either in cash or kind. For the implementation of sanctions, such as wife beating, frequently an abused woman's consent is sought as to whether to invoke the sanctions or not. Some communities also use public forms of peer pressure, which, if not overtly intended to "shame" might certainly have that effect. For example, there is an account from the BEWDA area where a man who had mistreated his wife was asked to apologise to her in the presence of the elders. This was significant to them because it was not a normal practice in their culture for a man to say sorry to the wife in presence of elders.<sup>24</sup> Bride wealth payments have not been eliminated but generally have been reduced, particularly in communities in the northern regions (CENSUDI and BEWDA's areas).

### Bride Wealth

Since the programme begun BEWDA has held meetings with traditional rulers to discuss a proposal to reduce the number of cows required to marry a woman from four to two, acknowledging that it will be difficult to get people to agree to the outright cancellation of the payment of "bride wealth" (erroneously referred to as "dowry" by some). BEWDA also held meetings with religious leaders and women's leaders to discuss how they could support COMBATs to facilitate the implementation of these proposals once adopted. One should note that the reduction in the "payment" of cows does not remove the conceptual exchange relationship

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<sup>23</sup> Although wife beating is not a "traditional" practice, research reveals that many men and even some women consider it acceptable for a man to "discipline" his wife for particular offences.

<sup>24</sup> Traditionally, among the Akan (CEDEP and GAWU communities) such an apology to a wife, especially in the presence of family elders, and accompanied by a fine, would not be uncommon.

between the families of bride and groom and ideally an outright cancellation would be preferable.

### **Widowhood Rites**

Widowhood practices are more common in the northern than the southern regions as a result of greater levels of patriarchy and conservatism in the north. However, as a result of the project, all the communities in the northern regions have agreed to “ban” widowhood rites. These rites typically include the widow wearing nothing but leaves to cover her pubic area and ropes around her neck while being forced to walk through her village market. In all community interactions some individuals testified that they had seen such rites performed in their life times, some in the recent past. In drafting a document to “amend” traditional inimical traditional practices in BEWDA’s project areas, the community involved not only religious leaders but also the District Chief Executive of the District Assembly and the Regional Minister, which contributed to success in this area. Today if a widow is subjected to inhumane treatment the perpetrators are taken to the chief’s palace and there made to pay a fine. In the BEWDA areas the monies are paid into a “community development fund”. Interestingly, it was agreed that the confinement period for a widower should be 3 days and for a widow 4 days; it would seem that this would reinforce notions of inherent differences between men and women.

### **Women's Property Rights**

Reports from partners and interactions with chiefs themselves, indicate a willingness to intervene favourably for women in cases of property disputes, which hitherto would have been adjudicated along strict customary lines. The Project Officer at BEWDA reported the following:

*“There was a case in one of the areas of a woman who had worked with the man on the farm and as a result of some misunderstanding between the man and the woman, the man decided to collect the produce that the woman had from her own farm, and that created the problem. So when the COMBAT tried to solve the problem the man did not want to understand so they had to refer to the chief and because the chief was always part of our meetings, he had the knowledge so he was able to spell out the fact that the woman had the right to own her property because it is due to her own sweat that she had those properties”.*

### **“Forced” marriage**

Of the 56 traditional and religious leaders interviewed during the evaluation, most acknowledged that young girls should be allowed to complete their education and should not be forced into marriage. Some also agree that girls themselves should choose their own partners.

### **Reporting criminal offences**

When interviewed during the evaluation, the traditional rulers expressed an understanding of the difference between the sorts of offences that they could rule over and those that needed to be reported to the police such as rape and defilement. These crimes would previously have been “settled” between the involved families so as to avoid the police being involved (and shame being brought to the perpetrator’s family).

## **5.5 Increasing Public Knowledge and Commitment to Addressing VAWC**

The major means through which public knowledge and commitment to addressing VAWC has occurred has been through the diverse trainings Gender Centre and partners have provided to a variety of service providers, including the state agencies, COMBATs, community members, other civil society organisations and through presentations on the Nkyinkyim programme at national, regional and international events or conferences. Some of the specific trainings that have been undertaken include the following:

- (a) 156 (75 women & 81 men) COMBAT members have been trained to sensitise communities to increase gender equality and women’s human rights and reduce VAW

- (b) 102 community sensitisation or education workshops on gender, women's rights and VAW were held in all 18 project areas. New COMBATs in CEDEP's project areas have also carried out sensitisation in neighbouring communities outside their project areas, including in churches and mosques.
- (c) 126 community reflection sessions have taken place with community members to establish how the project is progressing and what improvements could be made. In addition, partners met with traditional and religious leaders as well as youth groups to discuss how the work of COMBATs could be supported. The meetings highlight forms of VAW and typically develop guidelines for dealing with abuses. The meetings with religious leaders apply readings of the Bible or Quran as well as traditional folk tales to refute so-called received wisdom on the subordination of women. Suggestions on appropriate sanctions are often developed during such meetings.
- (d) 70 (37 women, 43 men) staff members from state agencies (police, social welfare departments, District Assemblies) from target districts have been directly trained in VAW and laws to protect women and children including:
  - Family law training has been given to service providers, including all COMBATs and several state agencies to improve their knowledge of Ghana's legal system
  - Representatives of SAs in all the districts where the RRS operates have been trained on family laws and Alternative Dispute Resolution
  - 130 police officers that were being promoted to the officer category participated in a 2-day training facilitated by the Gender Centre on domestic violence and VAW. This has now been rolled out nationally for all new police recruits.
- (e) CEDEP, Amasachina, and Censudi use radio to educate the public on VAW
- (f) All projects use material either developed, or provided by Gender Centre (see Annex 8.6). An estimated 500 civil society organisations (roughly 1000 staff members) have used/benefited from Gender Centre's materials.
- (g) A drama series on VAW has been pre-recorded (in English) and aired on radio in CEDEP and Amasachina's project areas. In the BEWDA communities the programmes were translated into Kusal and played (live) in the communities for open discussions.
- (h) 48 (27 women, 21 men) from both mainstream and women's rights focused civil society organisations in Ghana have been trained in women's human rights and VAW
- (i) An estimated 200 people (mainly practitioners) have benefited by staff from the Gender Centre participating in and speaking at national, regional and international conferences to share learning from the project
- (j) 96 members of the media (80 women, 16 men) have been trained on gender, development and poverty

### **6.5.1 Sensitisation work with Traditional and Religious Leaders**

During the project, 120 (84 men, 36 women) traditional and religious leaders were sensitised on women's rights and VAW and the impact of this work seems to be strong and positive. Typically partners carried out an initial survey to ascertain what already pertains in the communities under

customary practice, then offences are catalogued, codified and frequently harsher penalties are introduced. For example, existing sanctions sometimes consisted of the payment of eggs or a fowl, which traditional authorities agreed did not act as a deterrent. “Stiffer” fines were subsequently introduced in cash or in kind, for example a half-piece (6 yards) of wax print, which is considered as a high-status gift during most traditional rites and ceremonies. In the Amasachina and CENSUDI areas the chiefs were brought together to agree on the type of sanctions that would accompany particular offences, and then were asked to sign onto the ensuing derived document. In some cases, such as in the BEWDA and Amasachina communities, they have gone further and are working with the District Assemblies to enact bye-laws based on agreed sanctions.

Statements specifically from traditional and religious leaders indicate that the sensitisation work has been very effective – not only do they appreciate the complexities of violence, but they also appreciate the reduction in their own work loads. Particularly in the northern sector (Amasachina, CENSUDI, BEWDA project areas) where the incidence of violence appears to have been higher than in the more southern areas of Ghana, chiefs comment that “now they have peace to complete their meals without being interrupted to settle family disputes.. The Ntronang [GAWU project area] chief gave a similar report. According to him most cases were reported to him during Christmas when expectations and disappointments from unfulfilled expectations might be highest. He is reported to have said that things have changed so much that “*now he doesn't have to eat his food when it is cold.*” Another chief in the CEDEP project said:

*“What I have to say is that since this project came into this town it has helped the community and me personally, because before the inception of the project here, there were a lot of cases in this town that were very disheartening especially wife battering, and police coming in and going because somebody has done this or that. But since this project came to town, if anything happens like that they would go to the COMBAT and if they are unable to resolve they bring it to my palace for me to send for the person concerned. When the person comes and I have spoken to him I refer him back to the COMBAT to settle the case for there to be understanding. This has made the town peaceful. As I said earlier on, I am solidly behind them therefore what ever work they are doing they should continue doing.”*

In the session with religious leaders in Amasachina's project areas (northern Ghana), it was reported that one imam was so happy about a series of radio programmes that he visited the reporter to thank him. Another imam proudly cited the ways in which women used the Quran to (re)interpret gender relations. It appeared that the imam's responsiveness was not only a measure of how much he has himself become engaged with the programme, but also a reflection of women being empowered enough to engage with religious leaders themselves.

### **6.5.2 Working with State Agencies**

#### **Building Relationships to reduce violence against women and children**

The level of engagement by staff from state agencies (such as the State Welfare Department, District Assemblies, the Commission for Human Rights and Administrative Justice (CHRAJ)) in the Nkyinkyim programme has varied across the target communities. This has often been down to extent of the relationship developed by project officers and the level of engagement shown by state agency staff, such as social workers from the Social Welfare Department or civil servants from local government. Typically the relationship between the COMBATs and the state agencies works such that COMBAT members get to know state agency staff through joint training programmes, or are introduced to them by partner organisations. Subsequently COMBATs, or individual COMBAT members, report or refer cases to state agencies depending on the type of case. For example, a case of a girl being taken out of school could be reported to Ghana Educational Service and/or Social Welfare. In project areas where there have been strong efforts to include state agencies, especially through participation in trainings, their interest in the programme and their capacity to engage with it has been high.

In the CEDEP, GAWU, BEWDA and Amasachina project areas, partner organisations have involved staff from state agencies very closely in the Nkyinkyim project and project officers have

very cordial relations with them. State agency staff interviewed during the evaluation had participated in trainings, could name the project communities, some COMBAT members, as well as incidents of violence that had, through collaboration, been successfully addressed or resolved. In these three project communities, state agencies acknowledge a reduction in the number of cases that come to them, eg. Social welfare and CHRAJ officers in the CEDEP area.

*“I was transferred from Yendi district in 2006 October and my study of the trend of violence that was reported to my outfit revealed that about 61 per cent of such cases were related to violence against women. **Hardly would a day pass without wife battering case not reported to the office.** A month after I reported at post, I was asked to attend a meeting and that was how I got to know about the Nkyinkyim project. I must say that the incidence of VAW within the communities where the project operates like Serebuosu and Kwanfinfi has reduced since 2006 as compared to the previous time when we use to receive most cases. The cases that come to the office basically involved debt collection and child maintenance. **We have not received a single case from these areas but we have had some cases from other areas where the project does not cover.**”* [CHRAJ officer, CEDEP]

As mentioned earlier, BEWDA's work in the Upper East Region became so well known that a neighbouring community in the Bawku municipality, approached them to ask for help in setting up their own Rural Response System. Because the municipality has other programmes focusing on the right to education and right to food for example, VAWC is being mainstreamed across all these programmes. They also have good relations with several state agency officers; for example, it was reported that the District Chief Executive of the District Assembly, the District Gender Desk Officer and Ghana Education Service Girl Child Education Officer attend most of their activities. Such visible state support lends credibility to the programme. However, only the officers from GES and Social Welfare have been associated with the project for an uninterrupted period since 2005 and 2007 respectively – this staff turnover has been a challenge in all areas. For example, the officer from CHRAJ is familiar with the Nkyinkyim programme but was away studying for a large part of the period and has only recently returned to the Bawku area. In addition, although the local police officer had not attended any meetings or programmes associated with the programme, he conceded that over the period of its existence cases of complaints by women against their husbands had decreased significantly as a result of the Nkyinkyim programme.

### **Institutional and Financial Support**

Some partners have been able to garner both institutional and financial support from state agencies. For example, Amasachina regularly provide their District Assembly with copies of the quarterly reports they send to the Gender Centre. The Assembly appreciates Amasachina's work and as a result, they allow Amasachina to use their assembly hall for their activities any time they need it (normally the use of the hall is restricted to official functions). This represents some savings for the organisation as well as raising the profile of both Amasachina and the Nkyinkyim programme. When, during its work, Amasachina found that some girls from their project communities were engaged in sex work in Wa (the regional capital), the organisation sought funding to build the young women's vocational skills.<sup>25</sup> Support for this has come through the District Assembly's focal person for HIV and AIDS who is also the Municipal Director of Social Welfare; his support led to the District Assembly providing 6,000 Ghana Cedis (approximately £3,370<sup>26</sup>) for the training. Amasachina's Project Officer also has a positive relationship with an officer from Ghana Broadcasting Company, and the latter, who took part in interactions with state agencies for the evaluation noted:

*“I have visited the community, the level of sensitisation the level of education the people themselves have acquired through this (RRS) is wonderful... As a media man, I think it is my social responsibility and I think it is also my occupational responsibility too because that is where I work. I have attended a number of workshops with them [Amasachina].”*

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<sup>25</sup> Ten girls have been trained in tie-dye production.

<sup>26</sup> At exchange rate of 1.78

The GBC officer has, as a result, had community members come and talk on radio about the issues they face in their communities.

### **Passage of domestic violence legislation**

It is too soon to comment on the impact of the new Domestic Violence Act (as it was only passed in May 2007) on the Rural Response System work with state agencies except to say that all those who engaged in the evaluation interactions supported the law and indicated how much they had learnt on it from the programme. All indicated it would only work well if government properly implemented it – such as, for example, by providing shelters, since a major challenge for COMBAT members is the fact that there is nowhere for victims to stay who are not safe in their homes/sites of violence. State agencies, however, all agreed that the mere fact that the law had been passed strengthened their options for addressing cases of violence brought to them.

One example of engagement is Amasachina's Project Officer who notes the particular role he played in the passage of the DV legislation, *"I can boast that I was the first person to commit a minister [the then Upper West regional minister, Edward Salia] to say he was endorsing the Bill in parliament and he did"*. The Project Officer had represented the Coalition on Domestic Violence (initially hosted by the Gender Centre) as well as the Ministry for Women and Children (MOWAC) during sensitisation work on the DV Bill in the region. During one of the MOWAC programmes for regional heads of departments and ministers Edward Salia said it was the first time he learnt about the Bill in detail. He promised that he was going to be the first to move for the acceptance of the Bill in parliament, and he did.

### **Challenges**

Work with SAs have not come without their challenges. These have included:

- **High staff turnover** - relationships built with trained officers take a long time to build and are very important for the sustainability of the project, however, due to the high turn over of many service personnel this is compromised. For example, BEWDA found that frequent turn over of staff through transfers to other regions resulted in lack of continuity, gaps in institutional memory, and, in some cases, commitment to the work.
- **Lack of support** - while CEDEP's Project Officer notes very positive relations with CHRAJ, Social Welfare, the local hospital, local education departments, the National Commission on Civic Education, the District Environmental Officer and the Gender Desk Officer of the District Assembly, other areas have been more challenging. For example she records her particular frustrations with the police: *"...a woman came to report an issue and showed marks all over her body to the extent of showing her nakedness. I took her to the police station and the third day she came to tell me that the police said they can't do anything about the case because the husband has brought people to plead. Sometime it is very frustrating because having referred a case it's difficult to follow through it."* An additional concern is that some police (for example in Sirigu, CENSUDI's areas) sometimes ask for a financial incentive from COMBAT before following up on a case.
- **Insufficient feedback** - a major challenge is has been to ensure that state agency staff provide feedback to COMBATs when cases are referred to them. This is both a workload issue as well as an outcome of the fact that a systematic procedure is not in place. Some SAs have not been involved in, and are thus not committed to the programme.
- **Inadequate communication** - this emerged as a particular challenge for CENSUDI and was probably the result of the departure of their Project Officer in 2007.<sup>27</sup> This meant that for some time, CENSUDI's Director was doubling as a Project Officer, a situation which did not enable field work and close communication with communities. This was evident by the fact that when the evaluator interacted with staff from the Domestic Violence and Victims Support Unit (of Ghana Police), Social Welfare and Health departments none had participated in any training on VAW, nor were any of those present aware of the specific

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<sup>27</sup> A new PO had been hired in October 2007 but was not available for the evaluation.



work of the COMBATs and the communities in which CENSUDI works. Neither the Social Welfare nor Ministry of Health officers knew the name *Nkinkyim*, nor did the Social welfare Officer know the content of COMBAT work. Nonetheless, during the interactions with COMBATs and traditional rulers, COMBAT members indicated that they had good relations with particular DOVSU and Social Welfare Officers, neither of whom was present for the evaluation.

## 5.6 Capacity building of implementing partners, COMBATs and CSOs in addressing VAW by Gender Centre

Gender Centre has undertaken substantial capacity building work in several programme aspects and this is reflected in partners' ownership and management of their projects.

### 5.6.1 Monitoring and Evaluation

In order for the Gender Centre to strengthen the capacity of her partners, COMBATs and community members, they undertook regular monitoring and evaluation of the programme at all levels. The evaluation sought to assess the processes engaged in, how useful these processes have been for all the stakeholders at each level, and the particular ways in which strengthening has occurred. Once a project is implemented in a community, a fairly efficient tiered system of providing feedback, participatory learning, monitoring and evaluation, and accountability is introduced. The processes allow mutual learning among partners and are not simply viewed as occasions for reporting. They consist of:

- **Gender Centre field visits:** Gender Centre staff, sometimes accompanied by the Executive Director, carried out field visits to partner communities, typically twice a year, to get feed back on the project and to jointly establish whether there is a need to modify the work. The visits also served as an opportunity to provide an input to planned activities, to monitor existing activities, hear first hand from the community members and COMBATs and hold reflection meetings with the partners.
- **COMBAT reflection meetings:** Project Officers from partner organisations met with COMBAT members at least once a month, often more frequently, to discuss cases, challenges of the work and to provide support where necessary. Project Officers also included feedback from Gender Centre in these sessions.
- **Community reflection meetings:** Quarterly reflections were held between the community, COMBATs, and Project Officers. Reflection sessions were used to assess the implementation of the projects and any challenges. They also served as a platform to educate communities on VAW, the benefits of relationships built on notions of equality, and any other issues identified as important by the community members. Amasachina, CEDEP and GAWU Project Officers indicated that often they visited individual homes, with or without COMBATs to assess feedback on cases. Matters arising were then raised during COMBAT reflection meetings.
- **Partners steering committee meetings:** These were bi-annual meetings between partners and Gender Centre held to discuss progress, challenges, exchange lessons and address budget and other reporting issues. Hosting of the meeting was rotated among partners enhancing participation levels.
- **COMBAT members:** kept a log of cases reported to them and their outcomes.
- **State agencies:** relevant police officers were given notebooks to encourage them to record issues related to violence reported by COMBAT or anyone from the community.

All of the above were included in partners' reports to the Gender Centre. The Gender Centre and her partners report that they find the meeting and reporting sessions very useful for mutual learning. If there are no reports then it is interpreted to mean that no cases were reported.

### Challenges

Some gaps remain, however:

- In the newer project areas, ie those that came on board after 2004, comprehensive qualitative baseline data were collected on the sanctions for perpetrators adopted by each target communities in cases of VAW. However, data was limited to sanctions, thus making a global evaluation of changes in perceptions to VAW, attitudes towards and the incidence of VAW amongst target communities difficult.
- Although partners and Gender Centre paid regular visits to the communities and partners held reflection sessions with COMBAT members, there has been no formal audit of the COMBATs' work by partners or Gender Centre.
- Although police were required to keep logs of cases brought to them, there was little indication that police were recording cases on a regular basis or providing consistent feedback to COMBATs. This is partly explained by a high turnover of police officers.
- There have also been no audits of the efficacy and actual use by state agencies of their training or the extent of their increased collaboration with partners beyond anecdotal reports. .
- A great deal of very important and significant work has been undertaken to impact attitudes to, and incidence of violence in communities. However, neither partners nor COMBATs are sufficiently critical of their own work. This can limit future learning.

### 5.6.2 Financial Planning and Accountability

The financial process for the Nkyinkyim programme was as follows:

1. Prior to the start of the programme, Gender Centre worked with partners to establish costs for their various activities. Once the project was initiated, each year partner organisation submitted their quarterly workplans to the Gender Centre, with budgets and justification in a standard format provided by the Gender Centre. The Gender Centre then incorporated these in their funding proposal to WOMANKIND. When the grant was approved by Comic Relief and transferred to the Gender Centre by WOMANKIND, Gender Centre provided copies of the overall 3 year budget to partners to guide their planning and reporting.
2. Partners submitted quarterly work plans and budgets, which were discussed with the Gender Centre, approved and then finalised before budgetary allocations are made. The Gender Centre did not send funds to partners if the transfer for the previous quarter had not been accounted for.
3. At the end of each project year, partners submitted a final report on how monies have been spent which the Gender Centre assessed. When these were approved, partners designed annual work plans and budgets and submitted these to the Gender Centre.
4. At Steering Committee meetings the Gender Centre, provided partners with a statement of accounts (ie how much money each partner had spent, how much each has left, and how the money has been spent by Gender Centre).
5. At each accounting/reporting level (financial report or budget) if the Gender Centre's Accountant noticed any discrepancies, she sought clarification from the partner. For instance, a misunderstanding ensued in 2007 over monies spent by CENSUDI and Gender Centre did not provide further funding until this was clarified.

All partners felt that the Gender Centre was open and transparent in sharing information on finances and the management thereof. They also indicated that the Gender Centre was quick to communicate on issues of clarification, or to notify partners about changes or delays, which was appreciated. Partners also found the Gender Centre flexible in responding to changing situations on the ground and were willing to incorporate activities that may not have been in the original budget plan, for example. Overall, the Gender Centre's accountability to her partner organisations and the communities in which the Nkinkyim programme was implemented was reflected in a comment made by the Amasachina Project Officer:

*"It [reporting] is very effective. Any time we submit our report they give us feedback on the report whether financial or narrative and any time they get in other information that is*

*relevant to our work they put it on the net and call us to access it to see whether we can make good use of it.”*

### 5.6.3 Capacity Building of Partners

#### Writing and reporting

The Gender Centre provided partners with a reporting format. They found that some partners were stronger in report writing than others. Thus, once the reports were submitted, the Gender Centre's Programme Officer reviewed them and where necessary, would work with partners to clarify, dilate by providing details or examples, or amend. In this way, partners' writing and reporting skills were built. However, although the Gender Centre requested that partners provide more detailed analysis or explanations for reported changes in VAWC or attitudes to VAWC this did not always occur.

#### Training

Gender Centre designed and facilitated a variety of trainings for example, on laws such as Intestate Succession, Alternative Dispute Resolution (ADR), the Domestic Violence Bill (and later Act) not only for partner organisations and COMBATs but also for other civil society organisations – both women focused and mainstream – and members of the media. On several occasions the number of applicants for trainings for CSO trainings outstripped the Gender Centre's ability to accommodate them. A particularly strong aspect of the training is the way in which Gender Centre included Nkyinkyim partner organisations in the training process, which made the trainings much more practical as well as a way to build the capacity of partners to deliver trainings. Although external resource persons/consultants were sometimes hired, Gender Centre staff themselves often lead trainings and where they did, they developed it *together* with their partners. The Gender Centre has developed a good reputation for their trainings and as such these continue to be in high demand from other CSOs in Ghana. So much so that at times the organisation has been somewhat overstretched to meet this demand. Specifically the Gender Centre has undertaken the following training:

- **Partners:** All Programme Officers from partner organisations participated in training on VAW at the start of their tenure with the programme. All Gender Centre staff participated in these trainings. Where possible a second staff member of partner organisations also too part for greater sustainability. In total 12 (7 women, 5 men) staff members from partner organisations were trained. The content of the training sessions included: definitions of violence, causes, consequences and the impact of violence; gender equality and women's human rights; Alternative Dispute Resolution; intestate succession law; and Domestic Violence legislation. Other training sessions addressed laws on marriage and divorce, the Children's Act, and the Wills Act. Many trainings were designed as Training of Trainers so that Programme Officers were able to, in turn train COMBAT members. Gender Centre also supported POs financially to attend training sessions organised by other organisations, or local and international conferences.
- **Refresher training** was provided bi-annually. In 2007, refresher counselling training and training in family laws was organised by the Gender Centre for partners and COMBATs. In 2008 there was also a demand for refresher training in Family Laws so a Trainers of Trainers was organised for project officers who then trained COMBAT members.
- **COMBATs and community stakeholders:** Partner Programme Officers undertook subsequent training sessions for COMBATs, religious leaders, traditional rulers and staff from state agencies in their own communities. Sometimes POs from one project joined another to assist in the trainings. In at least one case, state agencies have been so impressed they have institutionalised the support. For example, since Amasachina provided training on ADR to state agencies in June 2006, the court in Wa has been referring cases to them for settlement. Between 2006 and July 2008 42 cases were referred of which 31 were successfully resolved.
- **Civil society organisations and members of the media:** The Gender Centre as well as her partners, have engaged in training for a variety of other organisations. For example, 48 (27 women, 21 men) from CSOs were trained in women's human rights and VAW and 96

members of the media (80 women, 16 men) were trained on gender, development and poverty.

### **Fundraising**

The Gender Centre had a fundraising programme for partners in 2007 and another is planned for 2008 to help strengthen partner organisations to seek funding for their work. This included a regular slot at Steering Committee meetings to enable those partners who had been successful in fundraising share their experiences with other partners for learning purposes. The support provided by the Gender Centre has led to:

- GAWU sourcing credit for COMBAT members through the District Social Development Fund
- Amasachina has been successful in accessing funding from their local District Assembly for HIV and AIDS work and to support young women in prostitution into alternative employment
- CEDEP has been trying to interest other organisations such as Women's World Banking and ProCredit in providing micro-credit to women in their communities. Two communities, Nymawusu and Serebuosu, have been provided land on which women farm with loan assistance. In Nkrumah, the rehabilitation of a gari<sup>28</sup> factory is being facilitated with assistance anticipated from the African Women's Development Fund.
- Amasachina and CEDEP have also been successful in accessing grants from the US Embassy

### **5.7 Capacity Building of Gender Centre by WOMANKIND**

An assessment of the relationship between the Gender Centre and WOMANKIND Worldwide has been made on the basis of discussions with staff from the Gender Centre staff and email correspondence with WOMANKIND's West Africa Programme Manager. Prior to 2005 there was considerable staff turnover on the West Africa desk at WOMANKIND, but subsequent to this there has been greater stability in the relationship because of this dedicated WK position:

- Information flow has been efficient, including a significant level of mutual sharing of ideas, activities and feedback
- Report submission deadlines are discussed and not imposed

WOMANKIND's Programme Manager visits the Gender Centre on a regular basis, at least once or twice a year, during which time she visits communities with Gender Centre's Programme Manager. Gender Centre's Programme Manager believes that as an organisation, WOMANKIND think of their partnership *beyond* the Nkyinkyim programme, by helping the Gender Centre put in place structures that would help the organisation to grow, such as assisting with the drawing up of their strategic plan. According to Gender Centre's Programme Manager: "*Their [WK's] support is not only to the project but to Gender Centre as a whole and the partners as well*". Specific areas of capacity building by WOMANKIND include:

- **Organisational Strengthening:** During country visits WOMANKIND's Programme Manager spent time with Gender Centre and partners on critical reflection and learning, working with staff to identify challenges and successes of the work in order to improve it. In addition, she met with community members and stakeholders to triangulate information from the programme for improved learning. In 2006, WOMANKIND provided Gender Centre with an organisational strengthening grant of just under £10,000. This came following the recommendation of the West Africa Programme Manager and during 2007 and 2008 WOMANKIND supported the Gender Centre in the following organisational development processes:
  1. support in development of the Gender Centre's Strategic Plan for 2008-2012
  2. helping Gender Centre develop a Terms of Reference for human resource work

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<sup>28</sup> Gari is made from fresh cassava, which is grated and the excess liquid is then squeezed out. The remaining cassava is then fried with over an open fire, on a broad metal pan. See <http://www.ghanaweb.com/GhanaHomePage/food/gari.html>

3. supporting staff to put together an organisational budget and working out daily rates for staff to ensure core costs are covered in funding applications
4. working with staff to identify potential local, regional and international donors and development of an action plan for fundraising applications
5. supporting work on completion of a number of key learning documents (the Manual to Reduce VAW, the Rural Response Guide, newsletters, annual reports and Gender Centre's website). Given that the Gender Centre aims to share knowledge on women's rights in Ghana via their Documentation Centre, this information dissemination work was vital.

However, although WOMANKIND also facilitated an internal Learning Review<sup>29</sup> in April 2007 – of which the Nkyinkyim programme and the Gender Centre were a part - particularly examining monitoring in relation to data collection so that data could be tailored to be more useful in eliciting changes taking place in the programme, the current evaluation does not provide a sense that this has been fully achieved. It may be that this is because the Review occurred somewhat late in the programme to assist partners to look beyond the case studies of women experiencing violence to using participatory learning methods to unpack broader changes taking place in relation to violence against women.

- **Fundraising:** WOMANKIND provides support on fundraising for the Gender Centre and partners. For example in 2007, WOMANKIND's West Africa Programme Manager visited the Gender Centre with their Trusts and Grants Manager to better understand the issues confronting partners and to provide technical advice. Some partner organisations including Amasachina, CEDEP and GAWU have subsequently put together successful grant proposals.

## 5.8 Research and advocacy on the intersections between VAW, HIV and AIDS

During 2006 and 2007 the Gender Centre undertook action-based research in high incidence HIV infection areas identifying links between prevailing gender norms, violence, HIV and AIDS. The research identified the following as factors associated with the risk of HIV infection for women<sup>30</sup>:

- Polygyny (ie a man with more than one wife) - infection rates were higher among women in polygamous unions)
- sex perceived as a woman's marital obligation
- infertility perceived as a "woman's problem"
- limited ability by women to choose their partner
- widow inheritance

The research report also identifies areas of particular vulnerabilities for HIV positive women:

- risk of exposure to domestic violence
- status disclosure issues that also impact on health, support and rejection
- impact on health
- occupational impacts
- impact on children (inter-uterine transmission of virus, care and support of children)
- emotional impact on siblings, parents and partners

The results of this research have been used to conceptualise a new pilot programme to reduce women's susceptibility to HIV and AIDS as a result of gender inequality in 3 target communities in Ghana. The new programme will use a similar community based model to the Rural Response System, which has positively changed behaviour and attitudes in relation to VAW. Pending a successful grant from the UK Government's Department of International Development's Civil

<sup>29</sup> WOMANKIND undertook an internal Learning Review to explore ways in which to increase its effectiveness as an INGO as well as its partnership approach

<sup>30</sup> The Role of Gender Norms and Domestic Violence in Increasing Women's Vulnerability to HIV/AIDS: A Case study of Ghana (Darkwah and Akumatey, 2008)

Society Challenge Fund, the project will begin in April 2009.

## **5.9 Advocacy for the passage and implementation of the Domestic Violence Bill**

The Gender Centre initially hosted the national Coalition on Domestic Violence and both the organisation and partners were members and as a result deeply involved in the nationwide consultations, education, awareness raising and lobbying that finally led to the passage of the Bill into Law. The entire process lasted from 2002 when civil society organisations worked with the Attorney General's department to prepare the first draft of the Bill, through to May 2007 when the Domestic Violence Act was passed. Some specific roles played by the Gender Centre and partners include:

- Gender Centre's Executive Director made representations to all relevant select committees in parliament
- Amasachina's Project Officer took part in discussions by the Coalition on Domestic Violence and MOWAC in discussions on the Bill in the Upper West Region, which led directly to the regional MP's support for the Bill when it came to parliament
- CENSUDI, CEDEP and GAWU's Project Officers were key partners and facilitators in various advocacy fora on the Bill
- Direct action such as marches and demonstrations together with other Coalition members which eventually led to the passage of the Bill – and has the potential to positively affect the lives of 4,206,533 women in Ghana<sup>31</sup>

## **5.10 Promotion of key learning from the programme by other NGOs and mainstreaming of VAW within their activities**

### **5.10.1 Documentation, information dissemination and communication**

A key objective of the Nkyinkyim programme was to promote learning from the programme for replication by other development NGOs. Thus, the evaluation sought to assess the kinds of documentation on VAW undertaken by the Gender Centre, the extent to which these draw on lessons learnt from the programme, and the ways in which Gender Centre advocates with these among the wider development sector.

- The Gender Centre has assembled information including that of Ghanaian laws in order to produce several key documents (eg Manual to Reduce VAW, the Rural Response Guide, newsletters) that reflect core issues on violence against women and children and reflect the lessons learned along the way. According to the Gender Centre's Project Officer, key learning from the Nkyinkyim project feeds into the Centre's newsletter. The Manual to Reduce VAW, the Rural Response Guide, and the "fact sheet on VAW" are also based on the work carried out over the period. In addition, the Executive Director is planning to produce a short publication on the lessons learnt from the VAW work undertaken over the past ten years. These materials are used by partners, other CSOs and state agencies; Gender Centre estimate that approximately 1000<sup>32</sup> individuals have benefited from these materials.
- The Gender Centre embarks on advocacy work both at the community and national levels, using its materials, where it teams up with other partners, such as other members of the national Coalition on Domestic Violence in their work on lobbying for the passage of the DV Bill
- The Gender Centre participates in, and supports partners to, celebrate the annual International Women's Day and the 16 Days of Activism Campaign, through providing materials and acting as facilitators on partner programmes
- Partners rely a great deal on the material provided by the Gender Centre for their training

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<sup>31</sup> Based on 56% of total population of 22,535,000<sup>31</sup> are women; 1 out of 3 women experiencing VAW

<sup>32</sup> Based on 2 staff from 500 civil society organisations and state agencies

- and advocacy work (see Annex 8.6)
- The Gender Centre has a Documentation Centre on women's rights issues in Ghana that is used by students and independent researchers

Nonetheless, despite the good work being done by the Gender Centre and her partners, documentation and dissemination could be improved, by for example ensuring that documentation is written up timeously, that usage of the Documentation Centre is monitored as well as better monitoring on the extent of information dissemination and use of its documents by other organisations.

## 6.11. Unanticipated Outcomes and Challenges

There have been a few unplanned or unanticipated outcomes of the programme, both positive and negative that are useful for future learning, and are outlined below:

### Positive Outcomes:

- Though the project was not established with an economic empowerment motive, community members have come to appreciate that women's economic independence from men can empower them to stand up against VAW
- The RRS in some of the communities has drawn the District Assmebly's attention to the target community, which has led to some support. For instance in the GAWU area, the presence of the project led to the construction of roads, water, a school building, a market place and micro-finance for community members.
- In the CEDEP area, staff from state agencies relay how as a result of the project they are collaborating where once they worked in a very horizontal fashion. It has also made it easier for the Ghana Health Service (GHS) to work more closely with the communities, for example in its immunisation programme by undertaking activities together with partner organisations for example. In addition, a GHS officer who had participated in training on property rights was able to counsel a woman, whose late husband's family sought to deprive her of her property, to go to court. The court ruled in her favour and ordered that her farm and some other property be returned to the woman.
- Individual project communities are collaborating closely, thus providing opportunities to develop joint projects for future support such as grants or credit applications.<sup>33</sup> Indeed in Amasachina's project areas, communities have set up a fund to support COMBAT work. The proceeds come from monies charged to farmers for weeding farms and sowing.
- As a result of GAWU involving the District Budget Officer in a training session, when the assembly draws up its plans they are more proactive about including issues important to women.

### Challenges

- Some accused perpetrators have refused to honour COMBAT invitations to address issues brought before them. What this means is that the accused can repeat the offence, especially if s/he is unwilling to report to a SA, since the COMBATs don't have the power of arrest. This may be countered as the Domestic Violence Act is implemented across Ghana.
- Whilst a focus on reducing bride wealth payments may have made it easier for people to get married, especially in Northern Ghana where cows are required as part of the bride price, however, inadvertently this may be reinforcing the notion that men (who make such payments) have a claim on their wives.

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<sup>33</sup> A man from an Amasachina community said, "We are so united...initially if your wife gives birth it... means you are going to loose all your farm produce because you can't pick them alone. But with the ...project, if you call for communal labour, members of the community will come out to help you...The three communities are now united as one, we do everything in common. When we send messages to the other communities and they respond to the call."

Both these points indicate the importance of *continued and sustained* work on challenging attitudes and behaviour to VAW.



## 6. LESSONS LEARNED

There has been learning at different levels and among and across the different partners – implementing partners, Gender Centre and WOMANKIND Worldwide. General lessons at all levels include:

- **The involvement of all members of the communities and particularly power brokers in the conception, design, development and implementation** of the Nkyinkyim programme has strengthened community support and ownership.
  - For the Rural Response System to be accepted and work well it was important for the concept to be built from local knowledge and experiences and not seen as a one-size-fits-all. Therefore, it was important to carry out an initial pilot phase and undertake discussions with power brokers – traditional rulers and religious leaders as well as elders and queen mothers - in new project communities so as to enter communities with the right terminologies and expressions for the different forms of violence. This has reduced the incidence of backlash, which can be common in projects dealing with taboo or sensitive subjects such as violence against women and children, if not approached sensitively and by building community ownership of the work. In order to limit backlash, it was vital to include power brokers in the planning and implementation of the RRS.
  - Since men are typically among the power holders in the communities it was important to have the support of men and to consciously include them in all aspects of the work. Thus, all COMBATs had equal numbers of both men and women on their teams so as to work closely with *both* men and women in their communities. Some male COMBAT members perpetrated violence against their wives and children prior to the programme, but through involvement in the programme stopped their violent behaviour. This meant that they became powerful role models for other boys and men in their communities.
- **Working in partnership has brought about mutual learning and profile building** at different levels and across projects.
  - Gender Centre, implementing organisations and WOMANKIND have learned the importance of a partnership approach; this increases geographical reach and enhances mutual and shared learning from different regional contexts.
  - The capacities of both partner organisations and the Gender Centre have grown substantially. For example, CEDEP indicated that when learning from the Nkyinkyim programme was shared at internal staff meeting this helped to build the capacity of the wider organisation in gender, women’s rights and VAW. The trainings that the Gender Centre carried out for staff and partners has equipped both Gender Centre and partner staff to carry out trainings for their communities and partners rather than having to (always) rely on external “resource persons”.
  - Partners have, through their collaboration with Gender Centre and/or WOMANKIND had the opportunity to increase learning around VAW and related issues as well as increase the profile of their organisations as well as individual staff members. For example, GAWU’s Programme Officer was invited by a British Trade Union to an international Trade Union meeting because of contacts built through WOMANKIND. Such events build constituencies and networks, and local profiles not only for the individuals but also for their organisations.

There were also specific lessons relevant to particular partners in the project:

### 1. Gender Centre

- **Enhancing gender and VAW mainstreaming** – Working with Project Officers in partner organisations that hold multiple portfolios within their organisations and/or other organisations enhances the mainstreaming of both gender and VAW. For example, CEDEP’s Project Officer is the Ashanti Region Focal Point for the national Coalition on Domestic Violence, the Gender Focal Point for the Network of Women’s Rights in Ghana (NETRIGHT) as well as has responsibility for CEDEP’s

Human Rights and Good Governance project and other women's issues. Thus, she has been able to incorporate lessons learned from one project into the others.

## 2. Partners

- The importance of ensuring that they think through and use appropriate language at the point of entry with communities is vital to avoid misunderstandings, for example from men who may interpret "empowerment" of women to men "disempowerment" of men<sup>34</sup>
- The importance of working together and incorporating shared learning into each other's projects. This pooled capacity built also reduces duplication of efforts. For example, CENSUDI COMBAT members were trained by Project Officer's from Amasachina and BEWDA
- Issues of VAW affect everyone and so become a medium for mobilisation of communities. For example, GAWU found that VAW could be used as an entry point to engage with communities to encourage them to join their union.

## 3. COMBATs

The COMBATs are the RRS workers with the closest and most immediate relations with the community and hence their important lessons have been around working with different kinds of people:

- The importance of spending time to bring people to a place of understanding about VAW; this is the most effective form of advocacy for when people know their rights it is possible for people to seek to experience those rights and teach them to others.
- It is important to identify the real power brokers in the communities, who may or may not hold formal power, and seek their support for the programmes on a continual basis.

## 4. WOMANKIND Worldwide

- WOMANKIND has learnt that the RRS has been a successful, locally developed and sustained model to reduce the incidence of and acceptability of VAW in rural Ghana. Significant attitudinal and behavioural changes have taken place in both the older and newer target communities. What lies at the core of this, is the focus on *transformative change* – that power relations between women and men need to be positively altered in order for women to be free from violence and take up greater roles in decision-making within their households and communities. Much development work simply seeks to meet the practical needs of women without consciously seeking to transform gender relations. However, WOMANKIND and other women's rights focused organisations, are only too aware of the need to sustain this work on gender equality, as otherwise gains made to support women to achieve their rights and move out of poverty are eroded.
- The benefits of working with a second tier organisation like the Gender Centre have been significant. This increases geographical coverage and reduces the administrative weight of WOMANKIND working directly with all implementing partners. In addition, the Gender Centre work to mainstream gender and VAW into all the organisations they work with further increases the reach of the programme. However, there are still challenges around managing large, complex programmes from a distance when WOMANKIND staff make short, periodic country visits. However, in 2008 WOMANKIND has trialled longer trips to enhance learning and the level of support to partners.

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<sup>34</sup> Comment from the PO, Amasachina: "It was difficult for us to think of the entry point because immediately you talk about violence against women there is a backlash from the men folks. So we were thinking of...how do we go into these communities with this project without any antagonism, so we said no, let's use *family relations*, how do we enhance our family relations so that people would live free of violence. So that has been a major entry point. So for me, in subsequent projects we have to look at a very nice definition for the term that would not make people threatened any time we are talking about the subject without compromising the message ... beating is just one component of violence... But when we talk about family relations... issues that would bring about disunity in the family then you would see that they would start bringing out issues of violence and based on that we are able to talk to them about the causes, the consequences and the impact."

- WOMANKIND has been reminded of the challenges around policy work – and the length of time taken for the Domestic Violence Act to be passed. However, mobilisation of a critical mass of civil society organisations working together to advocate for the Bill was a good strategy. The women’s movement in Ghana is closely networked and took an active role in keeping the pressure on the government and media.
- WOMANKIND has been able to draw from both other partners working on VAW as well as learning within the sector generally to support the work of Gender Centre and partners on the Nkyinkyim programme and plans for future work on HIV and AIDS.
- WOMANKIND has learnt the importance of supporting partners more on data collection methodologies. For example, working with partners to ensure that they had simple, participative tools and techniques to help them collect data that is both quantitative and qualitative from the outset of the work to ensure that data collection is useful for measuring changes taking place not only by women directly experiencing violence but also by more subtle changes taking place at the community level. This work was undertaken during April 2007 where WOMANKIND made suggestions of simplifications to the documentation undertaken by COMBATs and ways to further unpack changes taking place within communities.
- The partnership with Gender Centre, like with other WOMANKIND partners, brings into focus the challenges of being a UK based NGO with strong values trying to work in solidarity with partners and women to promote women’s participation and voice, whilst being dependent on back donors for funding. WOMANKIND’s focus has been on improving upward accountability to Comic Relief through supporting partners to improve narrative and financial reporting. This emphasis came, to some extent, at the expense of downward accountability and particularly in relation to supporting Gender Centre with organisational development earlier in the partnership. Key areas of support were to assist the Gender Centre to undertake more effective documentation and information dissemination in order to share the learning from the programme as well as assistance to diversify their funding base, which was stepped up during 2007 and 2008.

## 5. Comic Relief

Comic Relief, the UK donor, was specifically interested in the following areas and based on the previous section, it can be concluded that:

- **Help for those in greatest need, particularly women and girls, disabled people and people affected by HIV/AIDS** - those in greatest need, ie women and children, have clearly been helped during the programme. A total of 81,251 people have been directly impacted upon and approximately 4,219,771 have indirectly gained/or stand to gain from the Nkyinkyim project (see Table 1 for further information). However, no special efforts have been delineated yet to assist disabled people or people affected by HIV and AIDS, although, in the latter case, research has been conducted that highlights the links between gender, VAW, HIV and AIDS to be addressed in future work by the Gender Centre and partners with WOMANKIND.
- **Basic needs and basic rights be addressed** – through improving women’s wellbeing as a result reducing the incidence of VAW, allows women to better access other human rights.
- **Involvement of local people** - local people have been involved throughout the Nkyinkyim programme. Crucially the COMBAT teams were selected by their own communities and work to bring on board traditional and religious leaders ensured that the COMBATs had official backing to their activities. This was key to the success of the programme. In addition, community members and COMBATs all took part in on-going reflection sessions to learn from the work.
- **Work with a range of stakeholders** – all partner organisations actively worked with a range of relevant stakeholders including community members, traditional rulers and religious leaders and staff from relevant regional state agencies. In addition, through

partners' involvement on the Domestic Violence Coalition, they worked with media groups and policy makers.

- **Support to local organisations and social movements** – in total 7 local Ghanaian civil society organisations have been supported through the project as well as indirect support to wider CSOs and the national Coalition on the Domestic Violence Bill. The Gender Centre is a key player within the women's movement in Ghana and the implementing partners are active within civil society groups – thus, both the women's movement and broader social movements have been strengthened as a result of this grant.
- **Long term commitment** – both WOMANKIND Worldwide and Comic Relief has shown long term support to this work through sustained funding and support. In addition, a long-term commitment between the Gender Centre and her partners has been established.
- **Learning from experience and improved practice** – as evidenced in the earlier part of this section, learning has taken place at all levels – COMBATs, partners, the Gender Centre and WOMANKIND – and this learning has served to improve strategies and practices
- **Good value for money** – the impact of the Nkyinkyim project in reducing VAW and changing public attitudes to violence has been significant, specifically to all 18 target communities. However, this reach extends well beyond the project areas to neighbouring communities, other CSOs and media groups, policy makers and pressure groups such as the Domestic Violence Coalition.
- **Role and contribution of Comic Relief** - Comic Relief's role has been vital; not only in providing the funding for this work but also in it's regular feedback on narrative reports and flexibility around budgeting for example.

## 7. RECOMMENDATIONS

Even though the project period has come to an end, the partner organisations and certainly the community members and COMBATs, are committed to continuing the anti-violence work that has gone on during the current phase. The following recommendations include those for continuing support for the RRS, those useful for the building of future programmes of a similar kind that any of the partners may engage in individually or jointly, as well as comments useful for programmatic work of the kind the Gender Centre has coordinated generally.

### Conceptual issues

There is a need for the Gender Centre to:

- more fully explore people's understandings of **child abuse** and encourage an appreciation of the trauma of physical punishment. Currently this generally seems to have ended at maintenance and neglect issues while physical punishment is not fully appreciated.
- explore the use of useful **terminologies around issues of violence** in local languages and share this in trainings. For example, in BEWDA's communities the local word *pung* is translated as "power" and "enabling someone (in this case the women) to do what they have the right to do".

### Capacity Building

Areas that could be further built are as follows:

- The Gender Centre should, with support from WOMANKIND, provide training in **data recording and report writing** for partners and COMBATs. The Gender Centre also needs to ensure that partners respond to the reporting guidelines in a consistent manner.
- Possibly provide some non-formal education (**adult literacy**) for COMBAT members who are not literate or semi-literate so that reporting and record keeping assignments can be shared.
- The Gender Centre should work with partners and state agencies to design **referral forms** in order to make follow-up of reported cases easier to coordinate among different state agencies and COMBATs. This would also allow for monitoring of cases and promote greater accountability among SAs by providing systematic tracking and vertical feedback. While it is likely to produce more work for SAs, those who are committed to the project and acknowledge the good work being done, indicate a willingness to take this on.
- The Gender Centre should collaborate with other organisations that work on VAWC, such as the Ark Foundation and the national Coalition on Domestic Violence, to **streamline the training of officers from the Domestic Violence and Victims Support Unit** (of Ghana Police) on the Domestic Violence Act, so as not to duplicate efforts and dissipate resources. Together these organisations could design a systematic plan for regular training to cater for the high transfer rate among police departments.
- WOMANKIND should continue to support the Gender Centre and partners to undertake **monitoring work** and to ensure that data being collected is useful to all parties. This could be done by further support and training in participative learning methodologies and data collection. This could be done in conjunction with an external consultant.

### Learning, documentation and information dissemination

- In order to compliment dissemination of its Manual to Reduce VAW, the Gender Centre should expedite launches across Ghana to **share lessons** from the programme so as to increase take up of the model by CSOs
- WOMANKIND should support the Gender Centre to **systematise documentation and dissemination** of its information and activities
- The Gender Centre should devise a comprehensive **mailing list** and distribute both hard and e-copies of its newsletter regularly to practioners, policy allies and networks

- The Gender Centre should expedite **analysis of the large collections of data, ie testimonies and interviews among communities** they have assembled for enhanced learning
- WOMANKIND should consider seeking funding to produce a **documentary** that highlights the lessons and successes of the Nkyinkyim programme – for training, advocacy and fund raising purposes.

### **Sustainability and Expansion of the Programme**

The Nkyinkyim programme has been extremely beneficial to communities: levels of VAWC are seen to have reduced significantly, an improved sense of wellbeing is experienced among communities and capacities of partners have been built in a variety of ways. The programme **needs to be sustained and expanded** if the effects of the good work done are not to be lost. The following are recommendations for future work:

- The **importance of extending the project into neighbouring communities** is exemplified by BEWDA and CEDEP's work to reduce the impact of surrounding non-project communities who could "dilute" or negate the positive effects of COMBAT's work through negative peer pressure. Further, the credibility of existing RRS are undermined if people attending from neighbouring communities specifically ask for support in setting up a RRS, or for training on issues of VAW, but do not receive this.
- It is critical to have an ongoing plan for the **training of new COMBAT members**, even if only one such session a year, to allow for the incorporation of new members as some may leave due to burn out, migration, or even death.
- The Gender Centre should work with partners to **help COMBAT members access credit** which could be from their local lending institutions, District Assemblies or a communal savings scheme depending on the community and locale. This would alleviate the time necessary for members to undertake productive work on farms and free them up to be able to spend more time on project activities. This has already worked well in one of CEDEP's communities.
- The Gender Centre and partners should work together to **provide training for COMBATs outside the partner communities/areas** – this enhances their sense of worth by providing new experiences including the opportunity to travel across the country.
- Partners should provide COMBAT members with **ID cards, (new) t-shirts and other symbols of their office** – both for their own edification but also to give them more clout in dealings with state agencies and in communities.
- The Gender Centre needs to work more closely with partners at **incorporating state agencies more centrally** for future work, perhaps through incorporating them into some/special reflection meetings.
- To encourage **greater participation of District Assemblies**, partners should consider including them in some reflection meetings and providing them with annual reports.
- To sustain the programme, partners need to ensure that **more than one dedicated staff member** is assigned to the programme to enhance communication and trust. It may be worth considering using volunteers such as the National Service Persons, as has been successfully done by CEDEP in 2007<sup>35</sup>
- The Gender Centre and WOMANKIND should **explore seeking assistance from ActionAid Ghana to continue to support COMBATs** in the Upper East and Upper West Regions of Ghana, particularly Amasachina and BEWDA which already have a well-developed RRS structure linking COMBATs with state agencies.
- WOMANKIND might consider **supporting the Gender Centre's work in schools**. Currently Gender Centre's Save the Schools Project is carried out in 30 communities in the Central Region where they work with children and provide counselling and training to

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<sup>35</sup> While some partners seem to have several officers conversant with the RRS even if not directly involved in it, others, for example CEDEP, has only its PO who works directly on the programme. This would mean that in the absence of the PO, the RRS programme could be affected. (NSP are "volunteer" graduates from tertiary institutions who work with organisations for a modest honorarium for a period of one year).

people who act like the COMBATs and are called mentors. This would be an important way to empower the next generation to break the cycle of violence.

- Following the research undertaken on the links between VAW, HIV and AIDS, the Gender Centre and WOMANKIND should continue to seek funding for work with selected partners<sup>36</sup> on **new programmes to reduce the impact of VAW, HIV and AIDS** on women and children and highlight the linkages between the 2 issues.
- All future programmes should consciously **include both young women and men and disabled people** in the design and implementation to ensure that their specific and unique needs are addressed.
- **Special attention should be paid to the BEWDA's project areas**, where communities have suffered the effects of severe flooding in 2007 and internal conflicts in 2008, which have made on-going work extremely challenging. When communities suffer increased poverty, and in conditions of communal violence, women and children are frequently the first to suffer. Hence it is important that the programme be sustained in these areas.

### **A note on future evaluations**

While evaluations are frequently concerned with quantitative assessments, and it is important to assess changes in levels of VAW quantitatively, it should be noted that because the understanding and appreciation of rights is central to the incidence and reporting of VAW, the mere collection of numbers can actually provide a false picture of changes in incidence. For any future evaluations it is important to think very carefully about the kinds of impact expected. From a methodological perspective, it is important for these criteria to be very explicitly conceptualised so that baseline, mid term, and end line data can be collected in a comparative manner across projects.

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<sup>36</sup> The partners in the best position currently to extend this work would be GAWU, CEDEP and Amasachina.

## 8. Annexes

### Annex 8.1: Gender Centre's Partner Organisations

Partner Organisations	Region	District	Communities
Amasachina Self-help Association	Upper West	Wa Municipality	Chansa, Danko, Kperisi
Bawku East Women's Development Association (BEWDA)	Upper East	Bawku West District	Teogo, Lamboya, Saaka, Yikurugu
Centre for the Development of People (CEDEP)	Ashanti	Atwima-Nyabiagya District	Kwanfinfi, Nkrumah, Nyinawusu, Serebuoso
Centre for Sustainable Development Initiatives (CENSUDI)	Upper East	Bolgatanga Municipality Kasena-Nankana District	Sirigu, Mirigu Zuarungu
General Agricultural Workers' Union of TUC (GAWU)	Eastern	Kwaebiberim	Akawani, Old Ntronang, Akenkase, Atobriso



## Annex 8.2: Terms of Reference for the Evaluation

WOMANKIND Worldwide and Gender Studies and Human Rights Documentation Centre strongly believe in the importance of regular evaluations to examine how effective the programme has been both in delivering the outcomes, to adapting to a changing environment and to ensure learning by all partners. In addition, evaluations are an important mechanism to ensure that the partnerships themselves at all levels are effectively reviewed through open and constructive dialogue.

The **aims of the evaluation** are:

**(1)** To measure the **impact of the Nkyinkyim programme** on the lives of women beneficiaries, the community as a whole and the extent to which the objectives above have been met keeping in mind the **relevance** of the programme, **efficiency**, **learning** and **adaptation** and **sustainability**. Whilst, this evaluation specifically relates to the last 3 years, ie Phase IV, this is the culmination of a much longer programme, which initially began with the pilot work in 2002. Thus, we feel it is important for the evaluator to really build on lessons learnt from work already done and in particular the final evaluation of Phase III, which was very comprehensive. In addition, it will be important to spend time with staff from the Gender Centre, who have an in-depth understanding of the successes and challenges of the work. Thus, the evaluation should reflect on the whole programme even though this evaluation is specifically looking at Phase IV of the overall programme.

The Phase III evaluation, the Phase IV mid-term review and regular monitoring visits have established a good deal of information on the following areas:

- i. Overall impact of programme on women and communities through anecdotal evidence
- ii. Capacity building of COMBATs by the implementing partners which has been adapted over the duration of the programme to meet their needs
- iii. Alternative Dispute Resolution (ADR) and sanctions as decided by COMBATs and community members in conjunction with elders and tribal chiefs
- iv. Referrals to state agencies such as the Department for Social Welfare, the police and health care by COMBATs
- v. Advocacy work and networking in relation to the DV Bill/Act

Therefore, whilst the evaluator will examine the above, we see the focus of this evaluation on the implementing partners, Gender Centre and WOMANKIND. As such, we have a number of key questions that we would like to see explored which relate to the overall objectives of the programme as follows:

**(i) To further develop the RRS in the 3 existing communities and expand the system into 15 new communities**

- **Impact** – What is the *actual* reduction of VAW in communities; the depth and breadth of change since the programme began? Has the programme had an impact on Harmful Traditional Practices (HTPs) such as widowhood rites for example?
- **Examination of the challenges** – what backlashes are there to the work, are there women that aren't reporting violence to COMBATs etc?
- **Long-term sustainability and expansion of the programme** - How can the programme be usefully taken forward in relation to GENDER CENTRE's planned new work on HIV and AIDS? What recommendations does the evaluator have on the new phase highlighting areas where more work needs to be done and building on what has been successful?

**(ii) To increase public knowledge and commitment to addressing VAW, targeting in particular traditional/religious leaders, youth and state agencies**

- **Sensitisation work undertaken with traditional and religious leaders** - What has been the impact of this very important work with these stakeholders? How have they taken up this work especially in the more conservative north?
- **The role of the state agencies** – What has been their interest in the programme and their capacity to engage with it? What is the impact of the new DV Act on them? (It would be good to include in the evaluation those individuals who have been trained by the GENDER CENTRE and study the impact of this training on their on-going work).

**(iii) To research the intersections between VAW and HIV/AIDS and women's property rights and advocate for policy and law reform, where appropriate**

- **Exit strategy in new phase** – Following the research undertaken on the links between VAW and HIV and AIDS, what recommendations does the evaluator have in relation to de-selection of some existing implementing partners and selection of new partners for new phase? (Evaluator to

be guided by the existing document on strengths and weaknesses and future partnership criteria compiled by the Gender Centre).

**(iv) To promote key learning from the programme for replication by other development NGOs encouraging the mainstreaming of VAW within their activities**

- **Documentation undertaken by GENDER CENTRE** (eg the RRS Guide and the VAW Manual) – How well has Gender Centre drawn out lessons learnt from the programme in order to share it with the wider development sector?

**(v) To strengthen the capacity of all project partners, COMBAT members and other CSOs in addressing VAW**

- **Monitoring of the programme at each level** (ie COMBATs, implementing partners, Gender Centre and WK) - How useful this process has been at each level? Have these monitoring processes been strengthened at each level?
- **Training audit** – What trainings have Gender Centre now developed (eg RRS, VAW training for state agencies, human rights, fundraising, finance etc) and what are their experiences of this? How can Gender Centre be more proactive in terms of training beyond this programme as means to raising an income?

**(vi) Additional objective of capacity building of the Gender Centre by WOMANKIND**

- **Gender Centre's organisational development** – How has OD work progressed during the programme? Where is Gender Centre on their fundraising strategy to ensure financial sustainability?
- **Relationship between Gender Centre and WK** – What is the nature of relationship and respective roles and responsibilities? What areas should WK focus on in relation to capacity building for the new phase of work?

**(2)** In order for the evaluation to be truly lesson learning, it is important **that both positive and negative results** from the evaluation be documented and that reasons for negative outcomes be identified and learning from the experience be extracted. Any unplanned outcomes should also be documented.

**(3) Comic Relief**, the UK donor, has some specific areas that they would like the evaluator to examine in relation to their Grant Making Principles as follows:

4. those in greatest need were helped – with a focus on women and girls, disabled people and people affected by HIV/AIDS;
5. people's basic needs *as well as* their basic rights have been addressed;
6. local people have been involved *throughout the work*;
7. the project has worked with a range of relevant stakeholders;
8. local organisations and social movements have been supported;
9. a long term commitment have been made;
10. the programme has learnt from experience and improved practice;
11. and the project represents good value for money.
12. Also - What has been the role and contribution of Comic Relief?

## **Methodology**

The ToR has jointly been prepared by WK and the Gender Centre. The evaluator will, with guidance and input from Dorcas Coker-Appiah (Executive Director, Gender Centre) and Kanwal Ahluwalia (Programme Manager for West Africa, WK) develop the methodology, lead the field based review, collect the data, analyse findings, make recommendations taking into consideration partner feedback and prepare a final report.

We would like the evaluator to ensure participatory methodologies are used during the evaluation to make the process meaningful to all those involved. We suggest the following process:

- WK Worldwide will provide key relevant documentation for the evaluator to consult:
  - in particular the Phase III evaluation
  - Phase IV proposal
  - Phase IV annual narrative and financial reports
  - Phase IV Mid-Term Review
  - Case studies from beneficiaries
  - Gender Centre's Rural Response Guide
  - Gender Centre VAW Manual

- summary of research conducted on HIV and AIDS
- Gender Centre's Strategic Plan

in order for the evaluator to have a full history of the programme and Gender Centre plans for future work

- The evaluator should establish communication with the Gender Centre as well as selected partners of the programme, with guidance from the Gender Centre, in order to organise the evaluation activities and plan for visits to them. As the Phase III evaluation was fairly comprehensive, the evaluator need only do one visit per Region to meet with 1 COMBAT and 1 community group ensuring a mix of old and new communities. It would be good to include COMBAT members who were present at the Phase IV mid-term review workshop in December 2006.
- In addition, the evaluator should aim to include relevant stakeholders where possible: Gender Centre staff, women beneficiaries, community members, traditional and religious leaders, staff from state agencies and members of the DV Coalition. The methodology should include a range of quantitative and qualitative techniques such as interviews, focus groups, surveys, field trips etc ensuring that a participative approach is adopted throughout.
- The evaluator should, on production of the draft report, share this with partners via a workshop to ensure ownership and provide space for participatory feedback, which can then be incorporated into the final report for WK and Gender Centre. The final report will be sent to all partners and Comic Relief.

### **Report outputs**

We recommend that the report is written in **jargon-free, accessible English** and does not exceed 29 pages (excluding annexures) for ease of use. We would like the following information to be included in the final report:

#### **Summary (1 page)**

Project title and duration  
 Purpose of evaluation  
 Dates of evaluation  
 Names of evaluator(s)  
 Summary of methodology

#### **Executive summary (2-3 pages)**

Brief description of project  
 Background of evaluation (summary of ToR)  
 Overall assessment of project  
 Main conclusions and recommendations  
 Lessons learned  
 Implications for next phase

#### **Report (max 25 pages)**

Description of project (context, duration, objectives, beneficiaries)  
 Identification, design and appraisal  
 Implementation  
 Monitoring and evaluation  
 Impact (as per the table above)  
 Sustainability  
 Lessons learned  
 Next phase

#### **Annexes**

ToR  
 Itinerary  
 List of documents consulted  
 Methodology  
 Statistical information  
 Technical annexes

#### **Timeframe**

The ToR will be distributed within Ghana for consultants to respond to with a proposal for the work by August 15, 2007. Work should initiate **on September 1, 2007** and field work is envisaged to take 10 days (this does not include travel). The evaluation, partner workshop and writing up should be completed and the report sent to WK by **October 15, 2007** at the latest.

We envisage the following timeframe to carry out the evaluation:

- 4 days prep work looking at all documents
- 1 day interviewing all of Gender Centre staff
- 10 days field work plus travel – interviews with stakeholders etc
- 8-10 days writing first draft, holding partner feedback workshop, writing final draft

### Annex 8.3: Field Interaction Itineraries January – February 2008

Date	Partner Organisation	Individual/Groups interacted with	Venue of Interaction
24 Jan 2008	Gender Centre	Interview, Project Staff	GC office, Accra
26 Jan.	GAWU	Interview, Project officer	GC office, Accra
27 Jan	<b>GAWU</b>	Discussion with Community	Akenkase, Eastern Region
27 Jan	<b>GAWU</b>	Discussion with COMBAT, TAs RLs	Akenkase, ER
27 Jan	<b>GAWU</b>	Discussion with SAs	Kade, ER
27 Jan	Travel to Kumasi		
28 Jan	<b>CEDEP</b>	Discussion with Community	Serebuosu, Ashanti Region
29 Jan	<b>CEDEP</b>	Discussion with COMBAT, TAs, RLs; SAs:	Serebuosu, AR
30 Jan	Travel to Accra		
10 Feb	Travel to Tamale		
10 Feb	Travel to Bawku		
10 Feb	<b>BEWDA</b>	Discussion with Project Staff	Bawku, Upper East Region
10 Feb	<b>BEWDA</b>	Discussion with TAs & RLs	Bawku, UER
10 Feb	<b>BEWDA</b>	Discussion with TAs & RLs	Bawku, UER
11 Feb	<b>BEWDA</b>	Discussion with SAs Discussion with Community	Bawku, UER
12 Feb	<b>BEWDA</b>	Discussion with COMBAT	Bawku, UER
12 Feb	<b>CENSUDI</b>	Discussion with Community	Saaka, UER
13 Feb	<b>CENSUDI</b>	Discussion with COMBAT & TA	Saaka, UER
13 Feb	<b>CENSUDI</b>	Interview with Project Officer	Bolgatanga, UER
14 Feb	<b>CENSUDI</b>	Discussion with SAs	Bolgatanga, UER
14 Feb	Travel to Wa		
14 Feb	<b>Amasachina</b>	Discussion with Community	Chansa-Wa, Upper West Region
15 Feb	<b>Amasachina</b>	Discussion with COMBAT & TAs	Wa, UWR
15 Feb	<b>Amasachina</b>	Discussion with SAs [Ishak Abdul Mumuni, Omar Ishak, Bilibo S. Enock; Social welfare; Christine Kolen, GES; Corporal Gideon Dormeya, Corporal Jacob Dogbowodo; DOVSU; GBC representative]	Wa, UWR
16 Feb	<b>Amasachina</b>	Interview, Project Officer	Wa, UWR
16 Feb	Return to Tamale		
17 Feb	Return to Accra		

## Annex 8.4: Materials Consulted

- Analysis of the mini research conducted on Sanctions and Shelter in the Three communities (not named, nd)
- Amasachina Individual Testimonies (2007)
- Domestic Violence in retrospect – experiences of Victims and Perpetrators from Serebuso and Nkrumah (2007)
- Development of the TOR for the Final Evaluation of Phase IV
- In-depth Interview Guide (PLWHA)
- External Evaluation of the Nkyinkyim Anti Violence Programme, March 2002- May 2004 (April 2004).
- GAWU: Interview of Beneficiaries of Nyinkyim (sic) Anti Violence Project (n.d)
- Gender Centre Strategic Plan 2008-2012
- Gender Centre's Violence Against Women Training Manual
- Gender Centre's Workshop on HIV Report (November 2007)
- Guide to Developing a Community Response to Violence Against Women in Ghana (Gender Centre)
- Memorandum of Understanding among Partners Organisations (Phase IV)
- Mini Research on Community Sanctions and Shelter (June 2005).
- Report of the Mid-Term Evaluation Workshop of Phase IV of the Nkinkyim Anti-Violence Project (December 2006)
- The Role of Gender Norms and Domestic Violence in Increasing Women's Vulnerability to HIV/AIDS: A Case study of Ghana (Darkwah and Akumatey, 2008)
- WOMANKIND Worldwide: Violence Against Women and Girls, Ghana: Phase IV - proposal to Comic Relief
- WOMANKIND Worldwide: Ghana Country Visit Report, November 2007

### Others:

- Caroline Ramazanoğlu with Janet Holland. 2002. *Feminist Methodology: Challenges and Choices*. Thousand Oaks: Sage
- Shulamit Reinharz. 1992. *Feminist Methods in Social Research*. New York: Oxford University Press

## Annex 8.5: Evaluation Data Collection Instruments\*

\*Note that several issues were repeated across groups so rather than duplicate these below they are highlighted related to the groups were the questions were raised

### 1. What are the current activities of Your Organisation [Gender Centre, WK & Partners only]?

- Main activities and who is responsible for them? [core staff?]
- Gender Centre own staff training on core issues esp violence?

### 2. Organisation Specific Issues [Gender Centre & WK only]

- The First evaluation suggests that the project is complex and that there is a need for a coordinating agency as well as MOU to regulate the partnerships – what has happened here and how has it worked?
- Describe Gender Centre's Relationship with Womankind?
- With regard to the First evaluation report, have respective roles been clarified since?
- Are there improved deadlines?
- What are the fundraising strategies?
- Detail the Relationships with partners
- What Training is provided?
- How is communication facilitated?
- What are the Reporting lines and forms- how? How often? Less frequent or more prompt than before?
- How does Gender Centre/WK make the process participatory?

Please provide table of Networks that Gender Centre and partners are in at regional and national level.

### 3. What do you understand to be the core goals of the Gender Centre? [Gender Centre & Partners only]

#### 4. How does Gender Centre support work of partners?

- Mentoring?
- How is the 'Guide to developing a community response to VAW in Ghana' used?
- Does Gender Centre/partners follow the stages set out in the manual?
- What about the 'other' training recommended eg Family law, links between GBV and HIV/AIDS?
- How is programme and financial reporting done?
- How is fundraising done? (probe on accessing Social Investment Fund at DA level)
- Which partners have brought in additional funds for the programme?
- How is mainstreaming of VAW occurring? Progressing?
- Which partners have mainstreamed gender issues?

#### 5. Advocacy and networking? [Gender Centre & Partners only]

- How does Gender Centre and partners build alliances? [Esp with SAs and other CSOs?]
- Which partners working closely with DAs?

#### 6. Main lessons? [Gender Centre, WK & Partners only]

- What have you learned from working with partners?
- How have you learned from working with partners?

#### 7. M & E & Accountability? [Gender Centre & Partners only]

- How does Gender Centre do M & E of partners?
  1. Reflection meetings?
  2. Steering member meetings with partners?
  3. Evaluating trainings?
  4. Twice-yearly field visits? Who? What covered? How long? Adequate?
  5. What about financial accountability? [separate bank accounts?]
  6. How does Gender Centre remain accountable to CS partners?

#### 8. Is Gender Centre engaged in any research to enhance effectiveness of programme? [Gender Centre & Partners only]

- Any baseline data on VAW to be able to assess change? What about change in attitudes?

- How does work of partners feed into this?
- How can one get partners and Communities to be more critical of the project?
- How does Gender Centre help partners with baseline data collection?
- Impact assessment evaluating – is this done? How?
- How is feedback from COMBATS? SAs? Survivors collected?

**8. To what extent has Gender Centre increased public awareness about and commitment to addressing VAW? [Gender Centre only]**

- What kinds of documents has Gender Centre published/produced? Please provide list of materials produced and used during period under review, where, with whom in the *Table provided*
- How do CSP partner reports feed into Gender Centre publications?
- How are these disseminated?
- How are these publications produced and what plans are there to strengthen process since the Ex Director [who mainly works on these] is stretched?
- How else does G Gender Centre publicize its work? Particularly with: TR, youth, State Agencies, the media?

**9. Gender Centre & Partners' Role in passage of DV legislation? [Gender Centre & Partners]**

- How have partners continued to work on this since 2004?
- Any involved in the implementation phase activities/contact with MOWAC?

**13. 10. To what extent have you been able to understand links between VAW and HIV/AIDS? [Gender Centre & Partners]**

**Questions for COMBATs, Community Members, State Authorities and Traditional Rulers and Religious Leaders**

**1. Project Overview issues [All except SAs]**

- What is your sense of the change in incidence of VAW over the project period?
  1. How does this differ in the various communities?
  2. How are the different groups affected (wo/men; children, the youth; disabled)?
  3. What are people's attitudes towards women, children, rape, and different kinds of violence?
- How have these attitudes in the communities changed as a result of the programme?
- What are people's attitudes about how to deal with the different types of violence?
- Are there/ have there been any [new] sanctions and bye-laws; [what constitutes, how does it work/not?]
- What have been the effects?
- How are the different groups involved in the programme?
- How have women's economic needs/dependence and relation to experience/reporting of Violence been addressed?
- Have there been any back lashes as a result of the programme?

**COMBATs [Gender Centre, Partners, COMBATs only]**

- How are they selected?
- How are they trained? Team members and state agency staff together? [role of animators?]
- How do they work? As teams/individuals [eg. One pastor doing most of cases?]
- Advantage fe/male teams?
- Has there been any training audit?
- How are they supported?
- Strategic Plan says they are 'hungry for information', what do you give them and how? (training and capacity building, when, who, how often?)

**TA/RLs/SAs [Gender Centre, Partners, COMBATs only]**

- How has Gender Centre/partners worked with traditional/religious leaders?
- Attitudes? Do they report /settle cases? Implement sanctions/bye-laws?
- Role and interest of State Agencies? Does referral system work?
- District Assembly involvement?

Any focus on 'prevention work' among any of the groups?



## Annex 8.6: Materials Used by Partners for Education, Training and Outreach.

### 1. CEDEP

Type of Material [eg. Poster, pamphlet et.c]	When [dates] and Where has it been used Specific location]	Context [eg. Training workshop]
DV Act, Act 732	13 <sup>th</sup> -27 <sup>th</sup> Nov. (Serebuosu, Nyinawusu, Kwanfifi, Nkrumah)	Community sensitizations
DV Act, Act 732	22 <sup>nd</sup> Nov, / 4 <sup>th</sup> Dec, 2007 (District Assembly)	Seminar for– Assembly members of Atwima mpona, CBOs, State Agencies, department etc.
Materials from counseling skills developed by DV Coalition	Sept. 2007, Refresher counseling skills to all combats of Serebuosu, Nyinawusu Nkrumah	Reflection counseling workshop
Leadership materials from Ark Foundation Alva consortioum of U.S.A.	7-14 Aug. 2007, Community women of Serebuosu, Nyinawusu, Nkrumah June, 2007 (Kwanfifi)	Community reflection sessions
Papers on UN Sec. Gen. Report on Findings/Recommendations on the elimination of all forms of VAW against girl child	26 <sup>th</sup> June (Trad / Religious and Youth leaders of Nyinawusu, Serebuosu, Nkrumah)	Community sensitization
Material from gender centre of peace for Africa. Wore of faim network.	Jan-march 2007. Serebuosu, Nyiawusu, Nkrumah	Seminar of the elimination of all forms of violence against the girl child
Legal literacy materials FIDA Ghana (ACT 560, children's Act).	May 2007- Serebuosu, Nyinawusu, Nkrumah.	Community sensitization children's Rights.
HIV/AIDS and gender based materials from Ark Foundation /Gender centre	May 3 <sup>rd</sup> -7 <sup>th</sup> Serebuosu, Nyinawusu, Nkrumah	Community sensitization
Materials from Gender Centre/ Audio Tapes on VAW & Posters on VAW	Oct. 2005 Kwanfifi COMBAT	Community sensitization
The National Health insurance Act		

<p>Pamphlets from Gender Centre</p> <p>Pamphlets/ Land Administration project materials from Gender centre, Ark Foundation</p> <p>Materials by her ladyship Justice Geogina Woode</p> <p>Family laws intestate succession wills Act types of marriage</p>	<p>Aug. 206 (Trad'l / Religious / Youth leaders)</p> <p>July – Aug. 2006, Serebuosu / Nkrumah, Nyinowusu</p> <p>10<sup>th</sup> Aug. 2006 selected leaders of the 3 community Based Anti violence Teams from Serebuosu, Nyinawusu, Nkrumah</p> <p>24<sup>th</sup> – 27<sup>th</sup> Oct. 2006 Alternative dispute Resolution skills to. COMBATS of Serebuosu, Nyinawusu / Nkrumah</p> <p>2006 Serebuosu, Nyinawusu, Nkrumah.</p>	<p>Oneday seminar on the National Health Insurance Act to COMBAT of Kwanfifi.</p> <p>Seminar on Religion and VAW</p> <p>Community sensitization</p> <p>One day workshop on Documentation of cases / leadership skills</p> <p>3 day workshop.</p>
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## 2. Amasachina

TYPE OF MATERIAL (eg POSTERS, PAMPHELETS etc)	WHEN, (dates) AND WHERE HAS IT BEEN USED SPECIFIC LOCATION	CONTEXT (eg TRAINING WORKSHOPS)
<b>4 different posters</b>	First and second quarter 2005	Community sensitization programmes, sensitization meeting with State Agencies and Traditional Authorities
<b>Stickers</b>	Fourth quarter 2007	16 days of activism against gender violence
<b>Brochures</b> <b>Interstate succession law</b> <b>Marriage law</b> <b>Wills act</b> <b>Child rights</b> <b>D. V. Bill</b> <b>D. V. Act</b> <b>Hand outs on Religion and violence (Christianity and Islam)</b>	Second quarter 2005 to fourth quarter 2007	Community sensitization programmes, sensitization meeting with State Agencies and Traditional Authorities
<b>News letters</b>	Quarterly basis	Distribution to stake holders
<b>Radio discussions</b>	Once every quarter	Disseminate project information and advocacy issues relating to project to the general public
<b>HIV /AIDS Campaign, Skills Training for street girls from project communities</b>	Second quarter 2007 and fourth quarter 2007	To link HIV/AIDS to violence and poverty

### 3. CENSUDI

TYPE OF MATERIAL (eg POSTERS, PAMPHELETS etc)	WHEN, (dates) AND WHERE HAS IT BEEN USED SPECIFIC LOCATION	CONTEXT (eg TRAINING WORKSHOPS)
Posters: About six different types of posters with various data/information such as findings of national research, messages on violence against women and children	2005 – 2006 Bolgatanga, Mirigu, Sirigu, Zuarungu Daborin	Sensitization of state agencies Sensitization of the three RRS project communities
Pamphlets describing the different types of violence and what to do and or where to go for assistance	Same period as above	As above
Handouts/case studies	October-December 2005 Bolgatanga	General and skills training of COMBATs on various aspects of violence
Handout on Reporting Guide/format for COMBAT and Community reflection	As above	Training of COMBATs
T shirts with messages on violence against women and children and the launch of RRS	February 2006 T shirts worn at the launch in Sirigu	Worn by COMBAT and selected participants at the launch of RRS Project in Sirigu in the Kassena Nankana District
Banner: Information on the official launch of the RRS Project	February 2006 banner displayed at the launching grounds in Sirigu	Displayed at the official launch of the RRS Project
Case studies/handouts on counseling	December 2005 Navrongo	Training workshop on counseling for COMBATs
Reporting Guide/format for project officers for community and COMBATs reflection	April 2005 Training of RRS project officers Accra	Training of RRS project officers

Audio cassettes	December 2006 Bolgatanga	Radio discussion on harmful traditional practices and gender based violence
Handouts/Case studies/manual	May 2007, Bolgatanga	Training of COMBATs on Alternate Dispute Resolution

#### 4. BEWDA

TYPE OF MATERIAL (eg POSTERS, PAMPHELETS etc)	WHEN, (dates) AND WHERE HAS IT BEEN USED SPECIFIC LOCATION	CONTEXT (eg TRAINING WORKSHOPS)
Handouts on Wills Act, Intestate succession law, marriage laws and the Children's Act.	Workshop Aug 2007 at Zebilla Friends Garden	COMBAT Training on Family and Legal Laws
Posters on VAW	Community sensitisation in Lamboysa, Yikurugu, Saaka and Teogo	Community sensitisation
Radio Discussions	28 Nov. 2006 in Bolgatanga during 16 Days of Activism	For programme of Women For Health of the World, No More Violence
T shirts (eg. Stop VAW as its message)	16 Days of Activism for COMBATs and SAs	Celebration of 16 Days of Activism
DV Bill and Act	2 <sup>nd</sup> Quarter 2005, 4 <sup>th</sup> Quarter 2007	Community sensitisation, TRs and SAs

**List of organizations and individuals to whom Gender Centre has sent materials:**

#	Name of individual	Organization/Individual
1	Rosaline Obeng - Ofori	ActionAid Ghana
2	Rosaline Obeng - Ofori	Consultant – Gender Training
3	Jane Quaye	FIDA – Ghana
4	Adolf Awuku Bekoe	DV Coalition – used docs during meeting with parliamentary select committee on gender, legal and constitutional affairs and children
5	Patricia Essel	WiLDAF-Ghana

**Note:**

All CSOs who participated in Gender Centre’s VAW training programmes were also given some of the materials for use in their work. In the Safe Schools Programme, SAs (CHRAJ, Social Welfare, Health, Education officers, NCCE and the Dept. of community development) from 3 Districts were trained and given copies of all the documents for use. During monitoring visits to their offices the Gender Centre team noticed that the posters were pasted on walls in their offices.