

REPORT BASELINE STUDY



Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

GENDER STUDIES AND HUMAN RIGHTS
DOCUMENTATION CENTRE

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ACRONYMS AND ABBREVIATIONS

CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CHPS	Community-Based Health Planning and Services
CHRAJ	Commission on Human Rights and Administrative Justice
COMBAT	Community Based Action Team
CSO	Civil Society Organization
DFID	Department for International Development
DOVVSU	Domestic Violence and Victim Support Unit
DP	Development Partners
DSW	Department of Social Welfare
DV	Domestic Violence
FGD	Focus Group Discussions
GBV	Gender-based violence
GDHS	Ghana Demographic Health Survey
GES	Ghana Education Service
GHS	Ghana Health Service
GSHRDC	Gender Studies and Human Rights Documentation Centre
GSS	Ghana Statistical Service
III	Individual In-Depth Interview
IPV	Intimate Partner Violence
KII	Key Informant Interviews
NCCE	National Commission for Civil Education
NPPOA	National Policy and Plan of Action
SHS	Senior High School
SPSS	Statistical Package for the Social Sciences
TRLs	Traditional and Religious Leaders
TVET	Technical and Vocational Education and Training
UN	United Nations
UNICEF	United Nations Children's Fund

USAID	United States Agency for International Development
VAW	Violence Against Women
VAWG	Violence against Women and Girls
WHO	World Health Organization

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This report presents baseline findings from 10 communities in the Akwapim North Municipal and Okere District involved in the COMBAT intervention being implemented by the Gender Studies and Human Rights Documentation Centre. We would like to acknowledge with gratitude the Ford Foundation for funding the study via the Gender Studies and Human Rights Documentation Centre (GSHRDC).

The GSHRDC commissioned Kanko Associates to conduct this study. The study team gratefully acknowledges GSHRDC for the confidence placed in us, to perform this task and to contribute to the great work they are doing in Ghana.

We give special recognition to the community members including Traditional and Religious Leaders (TRLs), women leaders, opinion leaders as well as Assembly members and Unit Committee members who consented to speak to us voluntarily despite their busy schedules. We are also grateful for the cooperation, accessibility and information provided by you all. Your ideas have enabled us to successfully write this report. Most importantly, the study team is extremely grateful to the women who took time from their daily activities to share their experiences – some quite painful and distressing. Your stories have enriched the report and affirmed our findings. To our community mobilisers and guides we say thank you for assisting us in diverse ways in carrying out this study.

We would like to acknowledge staff of the following state institutions Police / Domestic Violence and Victim Support Unit (DOVVSU), Department of Social Welfare (DSW), Commission on Human rights and Administrative Justice (CHRAJ), Ghana Health Service (GHS), Ghana Education Service(GES), National Commission on Civic Education (NCCE) and the various Gender Based Organisations in the District and Municipality, who committed time to sharing experiences and providing information for this study. We also extend our gratitude to the heads of the state institutions who granted permission at all levels for the study team to access district-level data from their organisations as well as using their office space for the study.

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EXECUTIVE SUMMARY

Violence Against Women (VAW) is a worldwide pandemic that permeates across all geographical boundaries and impacts all people and societies regardless of culture, class, ethnicity, age, race, socio-economic status, political leaning, or religion. The most prevalent form of violence against females worldwide is Domestic Violence (DV) and Ghana is not exempt from this global crisis. Many Civil Society Organisations (CSOs), in partnership with government and Development Partners (DPs), are implementing diverse programmes to empower women and girls and to address violence perpetrated against them. GSHRDC has played a key role in this fight for many years.

The GSHRDC with funding from Ford Foundation is upscaling its COMBAT intervention in 10 new communities in the Okere District and Akwapim North Municipal of the Eastern Region. The goal of this project is to see changes in discriminatory social norms, attitudes and practices that sustain violence against women and girls leading to reduced incidence of Violence Against Women and Girls (VAWG).

This document presents a report on a study conducted to establish a baseline status that will be used to measure project progress against the set indicators over the course of the project implementation and eventually evaluate the impact at the end line. The study sought to gather comprehensive data on prevalence of Gender-Based Violence (GBV), attitudes towards gender equality, drivers of VAW, knowledge of laws and policies addressing VAW.

The specific areas that were investigated include gender related social norms and practices; relations between women and men in the project communities; the roles men and women play in families and communities and time use mapping for men and women, women's involvement in decision making; women's access and ownership of land and other properties; and inheritance of properties. Community members' perceptions and attitudes towards gender equality as well as prevalence of GBV & drivers of violence against women; Community Response to violence against women and girls; Victims/survivors' access to support services as well as community members' knowledge of laws and policies addressing VAW were also captured in the study.

Methodology: A mixed method approach was used to generate a combination of quantitative and qualitative data related to social/gender norms, attitudes and behaviors that hinder women and girls' rights and perpetuates gender imbalances and VAWG in the ten (10) communities in the Okere district and Akwapim North Municipality. Both secondary and primary data were employed and this included the usage of structured and semi-structured questionnaires and observation to solicit information through Key Informant Interviews (KII), Individual In-depth Interviews (III) and Focus Group Discussions (FGDs). Both random sampling and purposive sampling techniques were used to select the study respondents. A total of 42 FGDs, 42 KIIs and 2 IIIs were conducted, whilst a total of 530 questionnaires were administered.

Findings: The results of the study revealed that all the ten project communities have very similar gender related social norms and practices, however there are slight differences in the different communities. The relations between women and men in the project communities is superficially cordial and peaceful. Both men and women accept men superiority and have placed women in a subordinate position. There are clearly defined roles for men and women in families and at the community level. Women's focus on reproductive roles has significant effect on their productive roles, making them economically weak. Men on the other hand focus on their productive roles and are expected to provide for the homes, a role they share with women but take all the recognition for.

With respect to women's involvement in decision making, the study indicated that women have very weak political positions, both at home and in the community. As a result of their social orientation, traditional beliefs, cultural practices and other constraints, many women have low self-esteem and low self-confidence about their capabilities as community leaders. Majority of the respondents recognises the need for women to be involved in decision-making at all levels. There are systems in place to ensure women are consulted but ultimate decision-making is the prerogative of men.

Regarding women's access and ownership of land and other properties, the study revealed that although women are free to own land and other properties, more men do so than women because of financial and social constraints. In the patrilineal inheritance systems, inheritance of spouses and parents' properties favor men more than women, contributing to giving men more access to land than women. As much as 86% of respondents indicated that men have more access to land and other resources than women. 13% said both men and women have equal access to land and other resources and only 1% said women have more access. In spite of their constraints, some women in the ten communities own their own land and other landed

properties. Once one can afford to pay, there is no discrimination against women in the acquisition of land and other landed properties in all the project communities.

Assessing the people's perceptions and attitudes towards gender equality, this study found that they perceive the concept of gender equality as a deviation from the norms and cultural practices of the people in the project communities. Majority of the community members do not have a clear understanding of the concept of gender equality, some consider it as a foreign culture that may destroy the fabric of their society. Many men and women however welcome the concept whilst some consider it irrelevant and impossible since they are comfortable with the status quo. Many of the respondents (60%) do not accept that men and women are equal human beings. It is not generally common in the project communities to find influential persons promoting gender equality in public gatherings.

The study also revealed that women do not often demand their rights to be treated fairly as men in the project communities. Many of the respondents (46%) indicated that women demand their rights but not too often. 40% said women never demand to be treated equally with men and only 14% said women demand their rights most often. Not many women are assertive enough to demand their rights to be treated equally as men, both men and women perceive gender assertiveness as unacceptable in their communities. Findings from this study depict a patriarchal landscape in which there are few effective drivers towards gender equality.

Again, this baseline study found a high prevalence of Gender-Based Violence (GBV) and Violence Against Women and Girls (VAWG) in all the ten project communities. There are frequent disagreements and fights by men and women from the same family. The fights are predominantly verbal and significantly physical. All other forms of abuses against women prevail in these communities, including psychological, economic and sexual (including marital rape). Both men and women suffer these abuses but women suffer it more. A whopping 90% of the respondents said yes to women experiencing violence in their homes. Only 10% said no.

Regarding Community Response to VAWG and victims/survivors' access to support services, the study found that none of the communities endorse VAWG yet there are no efforts to prevent or minimize its occurrence. Many community members support women and girls to report cases of abuse to their clan heads and traditional authorities but only a few will support reporting an abuse to the police. Majority of the survey respondents (79%) indicated that there are no sanctions in place against perpetrators of VAWG.

Furthermore, it is not easy for victims/survivors of VAW to access support services in the project communities. There are no dedicated traditional systems established to address conflicts in the home. Victims, both men and women, report cases of violence to the established leadership structures in the communities, including clan heads,

traditional authorities and the local government structures (assembly persons and unit committees). The quantitative survey showed that many of the victims of DV **43%** report their cases to their clan heads. A good percentage, 36% report to the traditional authorities and only **21%** report to the Police. The reason for many victims of VAW refusing to report to the Police include: interference from relatives, fear of being stigmatized and poverty. Most of the state institutions that support DV Issues are established in the urban centres and district capitals and require incurring cost to access.

The state institutions' FGDs unveiled the collaboration between the state agencies on VAW. When the cases are reported to Department of Social Welfare (DSW), the police (DOVVSU) follows up to investigate and establish evidence for court processing. Sometimes they are unable to conduct such investigations due to inadequate resources such as vehicles and limited personnel. They therefore prioritize the most pressing cases and work on them. As a result, they advise some of the victims to report to the unit committees.

Concerning knowledge of laws and policies addressing VAW, majority of the community members have little or no knowledge about the Domestic Violence Act which protects women from GBV. They also do not know about laws protecting their rights to inheritance. As high as 93% responded "no" to the question of knowledge about the laws and policies. Those who do know about it, have only heard of it, but do not know exactly what it contains or entails. Consequently, the lack of knowledge on the content of the Act is preventing survivors from receiving effective support including legal advice on procedures.

Conclusion: We can confidently conclude that, the study has adequately established a baseline status that will be used to measure project progress against the set indicators over the course of the project implementation and eventually evaluate the impact at the end line. This study explicitly illustrate that issues of VAW is a critical development issue in all the ten communities. There is high prevalence of GBV in all the project communities and attitudes towards gender equality are not positive. The drivers of VAW include the patriarchal nature of the communities, perception of male superiority over women as well as women's limited involvement in decision making. There is limited knowledge of the laws and policies addressing VAW. Indeed, the relevance of this project cannot be overemphasized.

Recommendation:

1. There should be extensive sensitization and education on Women's rights and VAW in all the communities targeting TRLs and all key strategic stakeholders in the communities.
2. Capacities of women/girls must be built on some personal enhancement skills such as self-esteem, assertiveness, and confidence building

3. Build the response capacity of specialized personnel
4. At the national level, GSHRDC should consider initiating an advocacy process
 - a. towards engaging the Ghana Police Service to establish more DOVVSU posts.
 - b. for the government to strengthen and equip state agencies including (DOVVSU), CHRAJ, DSW and the Courts to effectively address GBV.
 - c. for the establishment of shelters for victims/survivors of domestic/GBV
 - d. for government to include the DV fund in the budget line of the Ministry of Gender, Children and Social Protection (MGCSP).
 - e. To ensure a reduction in violence against women (VAW) and survivor's access to justice through a well-resourced and sustainable DV Fund for survivors.
5. The traditional/alternative justice systems should also be targeted to ensure that they are gender sensitive and have full knowledge of VAWG.
6. GSHRDC should consider improving the economic status of women by integrating the Village Savings and Loans Association (VSLA) into the COMBAT concept. This model is highly community driven and owned and has been proven to be effective in many communities

1.0 INTRODUCTION AND BACKGROUND

Gender-Based Violence (GBV) or Violence Against Women and Girls (VAWG), is a global pandemic that affects 1 in 3 women in their lifetime (World Bank Brief on GBV (VAWG), September 25, 2019]. This brief indicates that: 35% of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence; globally, 7% of women have been sexually assaulted by someone other than a partner and as many as 38% of murders of women are committed by an intimate partner. Also, 200 million women have experienced female genital mutilation/cutting. This issue is not only devastating for survivors of violence and their families, but also entails significant social and economic costs. Many studies have revealed that GBV knows no physical, social or economic boundaries, it affects women and girls of all socio-economic backgrounds and in all countries, developed and underdeveloped, including Ghana.

Ghana has a human rights-based Constitution that guarantees equal rights between men and women. However, the patriarchal ideology, which is deeply ingrained in our socio-cultural systems and practices; religious beliefs and practices; men and women's socialization as well as other factors continue to place women in a subordinate position to men. Recent estimates of the prevalence and incidence of VAWG indicates that 28% of women report at least one form of violence in the past year (WHO, 2013) and 45% report prevalence of lifetime violence (UN Women 2012). The recent data supports findings from GSHRDC's 1998 study - that 33%, 27% and 27% of women had experienced physical, sexual and psychological Intimate Partner Violence (IPV) respectively in the previous year. The factors that place women and girls in a subordinate position to men, have impact on all areas of their lives from education, economic independence, sexual and reproductive health, as well as the protection of their human rights. These factors are also some of the key drivers of VAWG. Though Ghana has the required laws and policies to address gender inequalities, institutions mandated to implement these laws and policies are poorly equipped and generally under resourced, thus affecting their work. Many Civil Society Organisations (CSOs), in partnership with Development Partners (DPs), are implementing diverse programmes to empower women and girls and to address violence perpetrated against them.

GSHRDC has since its inception, in 1995, contributed greatly to the fight against VAWG by creating a knowledge base through research, advocacy and related activities on issues of critical importance to women and girls. It is as part of this effort that GSHRDC developed and implemented the Community Based Action Team (COMBAT) intervention in 2002 to deal with poor state/institutional response to VAWG and the high degree of tolerance of same in the Ghanaian society. The intervention

trains both women and men to undertake awareness-raising on GBV, its causes and consequences, provide support to victims of violence to access justice and services. The main objective of COMBAT is to increase knowledge, change individual and community attitudes and positively change social and gender norms and behaviors that perpetuate gender inequality and result in VAWG.

The GSHRDC with funding from Ford Foundation is upscaling its COMBAT intervention in 10 new communities in the Okere District and Akwapim North Municipal of the Eastern Region. The goal of this project is to see changes in discriminatory social norms, attitudes and practices that sustain VAWG leading to reduced incidence of violence against women and girlsVAWG. The medium-term outcomes of the project are to enable women and girls to become more aware of their rights and able to exercise it; increase public support to ending VAW; to see a change in discriminatory social norms and practices perpetuating VAWG reduced; the prevalence and incidence of VAWG reduced as well as an improved response by state institutions to victims reporting abuse cases. The project's outcome indicators are:

- 1) Number of women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc.) they need.
- 2) Number of women and girls expressing satisfaction at response received from state institutions.
- 3) Number of community members supporting women and girls to report cases of abuse
- 4) Number of social norms and practices changed.
- 5) Number of key influencers of public opinion making statements against VAWG.

1.1 Aims and Objectives of the Baseline Study

The study sought to gather comprehensive data on prevalence of (GBV), attitudes towards gender equality, drivers of VAW, knowledge of laws and policies addressing VAW. It was also to establish a baseline status that will be used to measure project progress against the set indicators over the course of the project implementation and eventually evaluate the impact at the end line.

1.2 Organization of the Report

This research report has four chapters (4). Chapter one deals with the background of the study and this includes the introduction and purpose of the survey. Chapter two presents the methodology and data collection techniques. The main findings are discussed in chapter three, whilst chapter four presents conclusions and recommendations that would be useful in improving the project design and implementation by GSHRDC.

2.0 METHODOLOGY

This section presents the baseline study methodology. It covers the study design and data sources; the study population and sampling; an overview of how the study was conducted and a description of the study ethics and COVID 19 protocols.

2.1 Study Design and Data Sources

The baseline study entailed a review of secondary data and gathering of primary data from the key stakeholders of the project. The secondary data was gathered from key stakeholders such as the GSHRDC, DOVVSU, CHRAJ, Ghana Health Service (GHS), (DSW) and a few local CSOs in the project district and municipality. For the primary data collection, mixed methods was used to gather qualitative and quantitative data. The mixed method enabled the validation of quantitative findings with qualitative data.

Gender aware participatory and inclusive qualitative data collection methods such as Focus Group Discussions (FGDs); Individual In-depth Interviews (III), Key Informant Interviews (KII) and direct observation were used. These qualitative data gathering methods enabled us to gather detailed information from the stakeholders within the limited time available for the study. Data collection tools in the form of semi-structured FGD guide; Key Informant interview (KII) guides and Individual In-depth Interview guides were developed and administered for the FGDs and key informant and in-depth interviews respectively. Direct observation method of data collection was also used to collect information on some of the aspects of the study such as cultural practices and attitudes towards gender equality.

For the quantitative data, a survey questionnaire was developed and administered to relevant stakeholders, particularly in the project communities. The study team carefully sought the consent of all interviewees, in groups and individuals before starting all the interviews. These consents were given verbally and captured in writing. The interviewees also gave the team permission to take photos of them and to record their discussions.

2.2 Study Population and Sampling

The project district and the municipality formed the study population. All the ten (10) project communities were sampled from both the Okere District and the Akwapim North Municipality in the Eastern Region of Ghana (including: Onyamebekyere, Nsutam, Okrakwadjo, Apirede, Aseseeso, Awukugua and Abiriw in the Okere district and Konko, Larteh Kubease and Larteh Ahenease in the Akwapim North Municipality) This was to ensure that the project has adequate baseline data for all the communities and for effective assessment in each project community.

Respondents for the Individual In-depth and KII were selected using purposive sampling technique enabling the study team to elicit data from people with the requisite

knowledge and experience on the subject matter. The III targeted survivors and victims of GBV. No man presented himself to be interviewed as a victim/survivor. Two women however graciously consented and were interviewed, one from each district/municipality. A total of 45 people were interviewed as key informants in 42 sessions. Stakeholders who were interviewed as key informants were purposively sampled from: TRLs, women's group leaders, assembly members, unit committee members and opinion leaders.

Respondents for the FGDs however were selected using the random sampling technique to ensure a fair mix of the community views and perspectives on the subject matter. A total of 393 people participated in 42 sessions of FGDs. Also, for the quantitative data, community members were randomly selected and interviewed, irrespective of their sex and social status. A total of 530 people were interviewed, targeting at least 50 per community.

2.3 The Study Approach – How the Study was Conducted

The baseline study was conducted in four phases: (i) Secondary data collection (ii) Field data collection preparation and planning (iii) Field data collection (iv) Data analysis and report writing.

Phase 1: Secondary Data Collection: The secondary data collection entailed, identifying, reading and recording relevant secondary data from key stakeholders. Some secondary information was also retrieved from relevant and credible on-line sources. The secondary data gathering was done through reviewing relevant hardcopy and on-line publications on the subject matter.

Phase 2: Data Collection Preparation and Planning: In this phase of the study, the consultants developed the structured questionnaires and semi-structured interview checklists and conducted pre-testing of the instruments. The enumerators were also trained on how to effectively administer the data collection tools. They were taken through a hands-on training on the use of smart phones in data collection, using the Kobo Collect Application. All key words were carefully translated into the Akan language, to ensure that the study team are on the same page. The data collection instruments were pre-tested and revised accordingly.

Phase 3: Field Data Collection: Focus Group Discussions (FGDs) were held for the 10 COMBAT teams, selected from the 10 project communities. In addition, FGDs were conducted in all project communities with adult and youth/adolescent community members. Each focus group involved ten to fifteen participants. Three (3) FGDs were held in each community, comprising of men's group, women's group and youth/adolescent's group¹. Additionally, focus group for the relevant state agencies

¹ The young people's group will target boys and girls between the ages of 13 and 18.

were organized in the project district and municipality. Therefore, a total of 42 FGDs were conducted. The study team sought the verbal consent of adult study participants while for adolescents within childhood years, the consent of their parents/caregivers were obtained and followed by their individual assent². FGD guide was used to facilitate the group discussions, all participants freely shared their views and contributed to the discussions.

Individual In-Depth Interviews (IIs) were conducted with three women and young ladies (including the mother a mentally retarded lady) who have suffered abuse. These interviews provided individual unique experiences of abuse/ violence. Ii guides were used to facilitate the discussions.

Key Informant Interviews (KII) were conducted with TRLs, women leaders, assembly members and opinion leaders. These interviews gave the study team an understanding of the specific context and nature of the social norms and practices and exactly when it operates among whom, and how interpretations of these social norms influence practice. In each community, at least four (4) key informant interviews were conducted. Kii guides were used to facilitate the interview.

Quantitative Survey - At least fifty structured questionnaires were administered in each of the ten communities. The survey questionnaires were administered to a total of 530 respondents. The questionnaire was generated on a smartphone-based user interface for data collection, kobo collect. The enumerators conducted face to face interviews, keying in interviewees' responses into smart phones. The data was then cleaned up and uploaded onto a cloud platform for analysis.

Table 1: Number of Study Respondents

Data Collection Method	Tool Used	Number of Sessions	Total Number of Respondents	Remarks
Focus Group Discussions (FGD)	FGD Guide	42	393	FGD for COMBATs of 10 communities 3 FGD each for 10 communities; 2 State agencies FGD
Individual In-Depth Interviews (IIs)	Ii Guide	2	2	Both are women – 1 per district/municipality
Key Informant Interviews (KII)	Kii Guide	42	45	At least 4 KIIs per community

² All consents for interviews and taking of photos were negotiated verbally

Quantitative Survey	Questionnaire	530	530	At least 50 respondents from each of 10 communities
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Phase 4: Data analysis & Documentation: The qualitative data from the III, KII and the FGDs were analyzed using open coding, followed by thematic content analysis, which according to Ghani (2014) is best used for qualitative data as regards DV. Given the number of FDGs(43)³ and KIIs(44), the data were coded into thematic areas based on the trend of responses that emerged, to ensure that no relevant data was lost. Outstanding statements of some of the participants and respondents were captured then presented as quotes to support the thematic analysis.

The quantitative data processing and analysis entailed downloading data gathered from a cloud database and converting it into the Statistical Package for the Social Sciences (SPSS) format for analysis and cleaning the data to check for accuracy, completeness and consistency of the critical data elements. The data analysis was conducted, using the descriptive statistics which entailed computing frequency distributions; percentages and cross tabulations. Graphs and charts were also used to visually present summary results

The analyzed quantitative and qualitative data, together with information gathered from the secondary sources were triangulated to determine the findings of the study. The analyzed data was organized, using a predetermined reporting outline and documented as the baseline study report. Based on the findings, practical recommendations were made on how to improve the project design and implementation and to aid effective monitoring and evaluation of the project.

2.4 Study Ethics and Covid-19 Protocols

Ethics here concern the relationship between the researcher and the interviewees and the moral principles underpinning research actions. Respect for privacy, confidentiality and rights to anonymity were observed during this study. Before proceeding with the solicitation of information, the nature and purpose of the study were made known to the respondents. The facilitators and enumerators obtained verbal consent with all participants before commencing individual interviews, FGDs and KIIs. Participants' right to withdraw at any time was emphasized and confidentiality was assured. Female victims/survivors who were interviewed were assured of the possibility of withdrawing at any point during the interview process if they felt uncomfortable.

Furthermore, the study team took cognisance of the COVID-19 pandemic, and put in place appropriate measures to safeguard the health of the study team and respondents. This was done by ensuring strict monitoring of regular handwashing,

³ Three for each of the 10 communities (30); 10 FGDs for the COMBATs and two for the state agencies.

observing social (physical) distancing during interviews and providing masks to all respondents who did not have masks before conducting interviews. Also, at the start of each interview, the temperature of all research participants were checked using thermometer guns and hand sanitizers were provided for regular use.

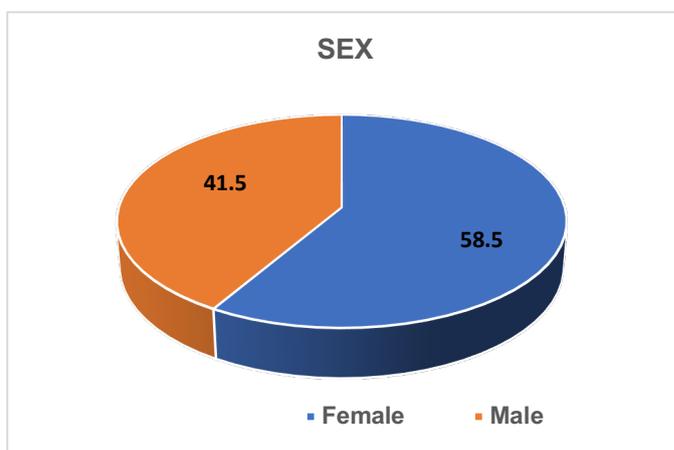
3.0 FINDINGS

This chapter covers the core findings of the baseline study, the findings are organized following the overall objectives of the study itself. After briefly providing the background of the survey respondents, this section describes the study's findings on gender related social norms and practices; relations between women and men in the project communities; the roles men and women play in families and communities as well as time mapping for men and women. This chapter also describes findings on women's involvement in decision making; women's access and ownership of land and other properties and inheritance of properties. It assesses community members' perceptions and attitudes towards gender equality as well as prevalence of GBV & drivers of VAW; community response to VAWG; victims/survivors' access to support services and finally the chapter assesses community members' knowledge of laws and policies addressing VAW.

It is important to emphasise that, the findings of this study is generated from an analysis of the entire data collected, including information gathered from the 10 COMBATs representing the 10 project communities. The study team observed that the responses of the COMBATs to the interview questions were very much in line with the responses of their respective communities. Therefore all the study findings regarding the communities apply to the COMBATs also.

3.1 Background Information on Respondents

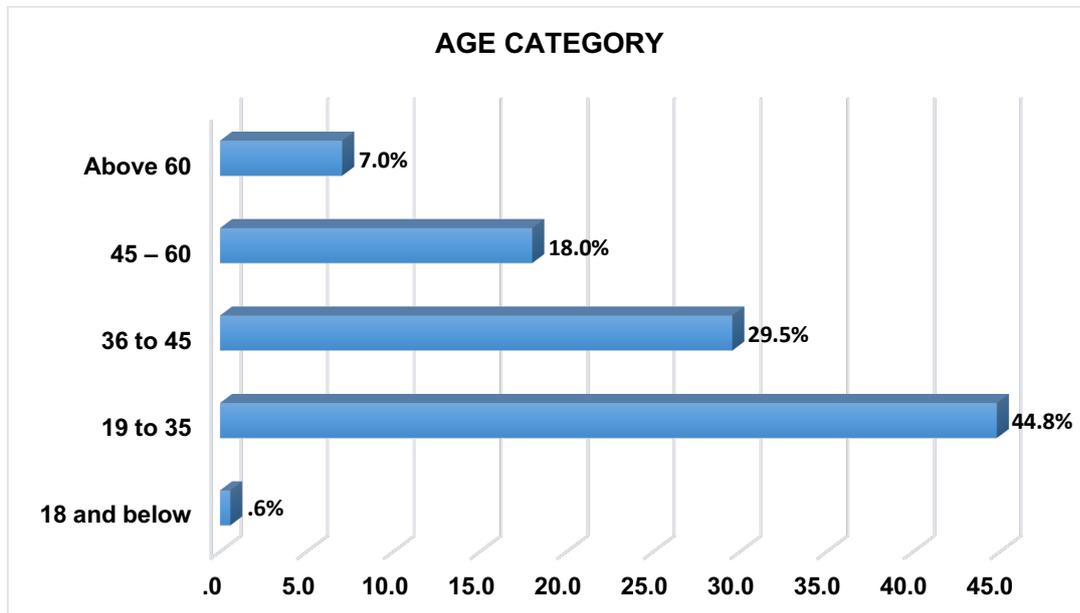
Figure 1: Sex distribution of respondents



A total of 530 people were interviewed, using the survey questionnaire of which 58% were females and 42% males. The time of the survey interviews could have contributed to the disparity between male and female respondents. The enumerators administered the interviews during working hours, when more women than men were available to respond. This also

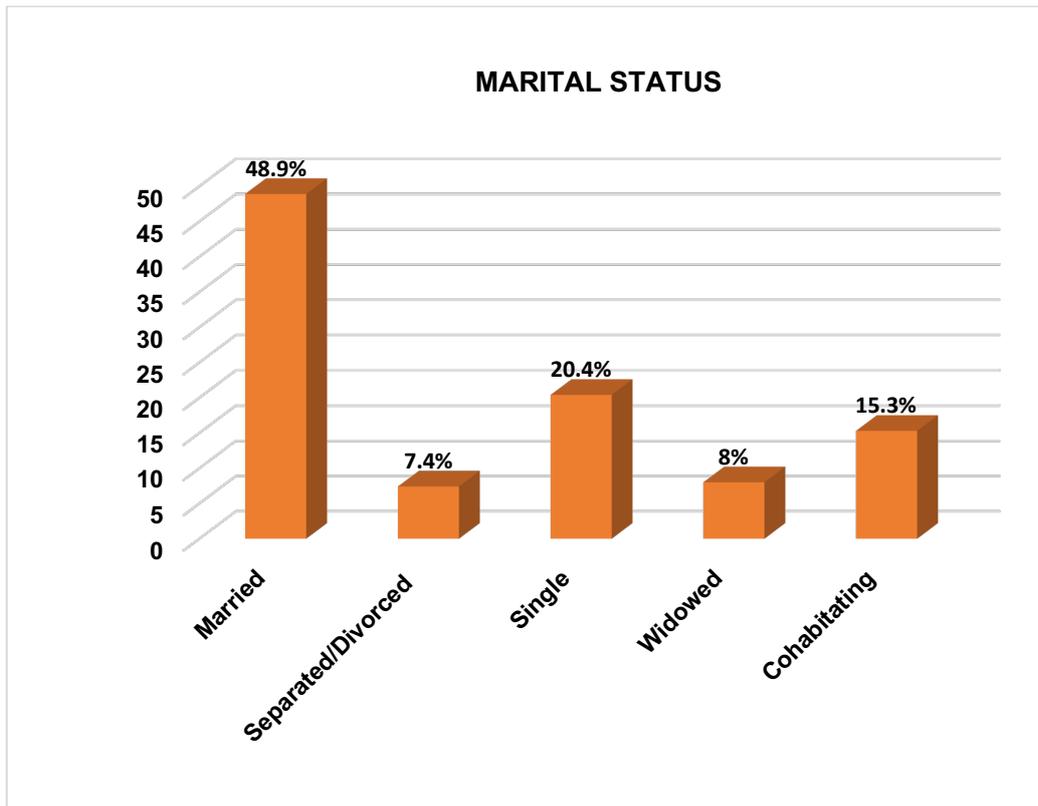
confirms one of the study findings that men spend more hours on their farms than women, who go to farms late and close earlier because of their reproductive work.

Figure 2: Age distribution of respondents



The survey respondents cut across a wide range of age categories, with the majority (75%) being young people within the ages of 19 and 45. A fourth of the respondents were older people above the age of 45.

Figure 3: Respondents' Marital Status



Majority of the survey respondents, 64.2% have nuclear families, as married or people cohabiting with their unmarried spouses. Nearly half of the respondents (48.9%), were married and 15.3%, were living in homes with their partners, though not married. Again, 20.3% were single, 7.4% divorced or separated and 8% have lost their spouses.

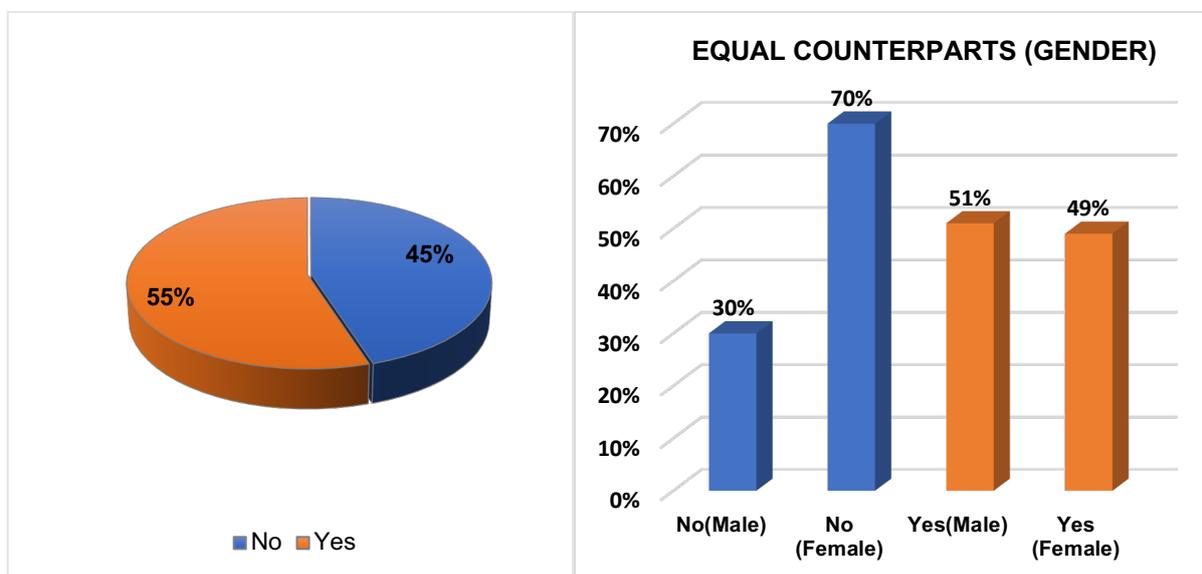
3.2 Gender Related Social Norms and Practices

Gender related social norms define what is expected of women and men in a given group or society. They determine acceptable, appropriate and obligatory actions for women and men in a group or society. Every society, ethnic group, and culture has gender related social norms and practices, but they can be very different from group to group. This section covers report on the relations between women and men in the project communities; the roles men and women play in families and communities; time use mapping for men and women in the project communities; women's involvement in decision making; women's ownership of land and other properties as well as inheritance of spouses and parents properties.

Relations Between Women and Men in the Project Communities

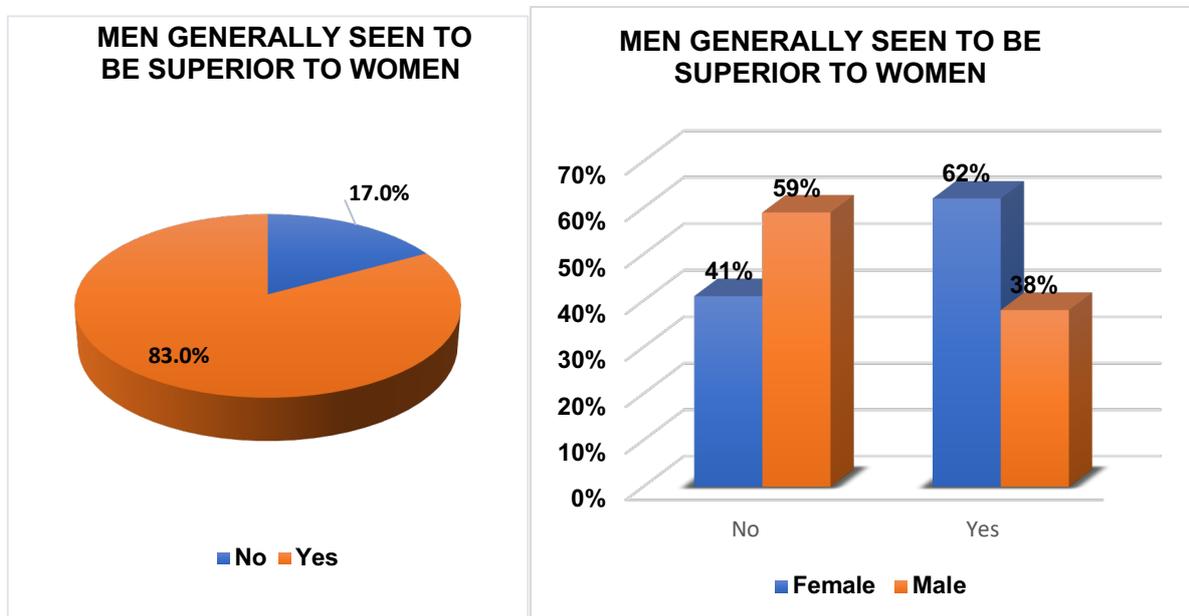
On the surface, one would observe that there is generally a cordial relationship between men and women in all the ten project communities. At the onset of the discussion on the relationship between men and women. Both expressed having a cordial relationship however when the researchers probed deeper, the women often expressed a contrary opinion. The men’s groups in all the communities were emphatic that they have cordial relations with their female counterparts. The men emphasized that, they gave women the opportunities to express their views at all times but the women’s groups expressed that they are not allowed to freely express their views, especially in public. According to the women, though they are invited to community meetings to share their views, they are often looked down upon and their views are not taken so many of them do not see the need to talk in such public gatherings. Many of the Women’s focus group discussants expressed that there are unequal relationships in their homes, they are viewed as subordinates, and not respected. In Okrakwadjo for instance, the women expressed that “they are treated as “Kaya” (slaves), they do a lot of hard work. The men see themselves as the bosses in the homes and determine the direction the home should go”.

Figure 4: Men and Women seen as Equal Counterparts



Majority of the survey respondents (55%) see men and women as equal counterparts. Out of those who responded “No” 70% are women and only 30% are men. Respondents for “Yes” were nearly equally split, 51% men and 49%, women. In all, more women in the project communities do not believe that men are equal counterparts to women.

Figure 5: Men are Superior to Women



An overwhelming majority of the respondents, 83% responded “Yes” to the question, “are men generally seen to be superior to women?”. Only 17% said “No”. Majority of the “Yes” respondents (62%) were women and 38% were men. Again, 59% of the “No” respondents were men and 41% were women. More women than men believe that men are seen to be superior to women.

Interestingly, in spite of the sentiments expressed by the women, the researchers observed that most of the women have accepted the male superiority as their way of life, they saw nothing wrong with their relation with men. For instance, in Larteh Ahenease the women expressed that they are subordinate to men because per their orientation, men are the leaders and heads of their homes. This they claim is something that has been handed over to them from generations; the man should be at the helm of affairs. Many of the women accepted the domineering behaviour of men as “being men” though a few felt they are being cheated. Many of the women considered the unequal relationship between them and men as men’s prerogative, a few of them had challenges but have accepted it because they are unable to change the status quo. In Larteh Kubease for instance, the women said the community leaders are selective with respect to which women could be involved in decision making. In Okrakwadjo, the Queen Mother is less respected, compared to the Chief who lives abroad. Some issues are left for the chief to come and address e.g., addressing teenage pregnancy, the chief commissions a task force to patrol the schools to arrest men who defile the girls. This is only done when the chief is back from his travel.

The Roles Men and Women Play In Families and Communities

This baseline study confirmed that women play reproductive roles and men lead in productive roles. It also confirmed that many women are involved in product ventures alongside their reproductive roles. It revealed that men and women have different roles assigned to them in their communities, and these are very similar across the 10 project communities. However, increasingly both sexes are doing many things in common, particularly in the urban centres and among the more educated respondents. The FGDs and KIs revealed that, many of the roles assigned to women still persist as women's roles but many women are much more involved in the traditional roles originally assigned to men. For instance, many women are playing the roles of household heads and leading in providing financial needs for their families and in taking key family decisions.

Family/Community Role	Predominantly Women's Role	Predominantly Men's Role	Few Women support	Few Men support	Role Equally shared between Men & Women
Provision of shelter & Maintenance					
Cleaning the house					
Fetching water					
Disposing off household waste					
Fetching of firewood					
Gathering food from the farm					
Providing money for housekeeping (Chop money)			Most women support		
Caring for children					
Caring for the elderly				Especially if the older person is the	

Family/Community Role	Predominantly Women's Role	Predominantly Men's Role	Few Women support	Few Men support	Role Equally shared between Men & Women
				man's parent	
Caring for the sick					
Cooking family meals					
Providing family laundry services					
Erecting canopies for community gatherings (e.g., funerals and festivals)					
Cooking for community gatherings					
Digging of graves for the dead					
Providing hospitality services ⁴ for visitors					

The survey revealed that women perform all the household chores, as a role assigned to them by society. Men who are seen to be performing some household chores like cooking, cleaning and fetching of water, fetching of firewood and others, are considered less of men in their communities. For this reason, women do not want their husbands to do such household chores; also, for the fear of them being seen as having bewitched their husbands. The men's focus group discussants however expressed that the trend is changing and many men now openly support their wives with household chores. Some of the men however disagreed.

⁴ Including accommodation arrangements, provision of food, water for drinking and bathing, cleaning

Though many women significantly contribute to the finances of the family, they consider the provision of “chop money” as a man’s role

Caring for the aged and the sick is predominantly the role of women in all the project communities. For the aged, this role is predominantly played by

their daughters. The study revealed that many men do not allow their wives to care for the personal needs (including bathing and feeding them) of their aging or ailing parents. It is believed that the daughter-in-law is not supposed to see the nakedness or the vulnerability of any of her husband’s parents. In the absence of the aged’s own daughter, the son would play a major role in their care, and not leave them in the care of their wives. Also, if caring for the aged and sick requires lifting them up at various points, the men play that role, since it is seen as ‘hard work’.

In all the ten project communities, men are expected to provide the finances for running the homes, commonly referred to as “chop money”. However, women are equally expected to support with finances in the home and almost all the women respondents indicated they do so. The research team observed that, there are many single parents in all the communities. Cases of men refusing to accept pregnancies or refusing to provide for children they have accepted responsibilities for is very common in all the communities. Such children are obviously catered for by single mothers. However, all respondents referred to the role of providing family finances as a man’s role.

Other things men and women do differently

The study identified some other things women and men do differently in their communities. These include the following:

In Aseseeso, during the celebration of their Awukudae and Odwura festivals, the women prepare the ‘Asafo Nsah’ (a special traditional wine) and serve the drink.

In Larteh Ahenease and Larteh Kubease as part of their festival, the men take the chief’s stool to the river for cleansing. Women are forbidden from going near this ritual because of the possibility of a woman being in her menstrual period. It is believed that women are unclean during this period and the god’s disapprove them from getting involved in such rituals. Also, in Onyamebikyere, women are not permitted to go to the chief’s palace when menstruating.

In all the project communities, generally men do not carry rubbish to the dump site and do not fetch water from the stream when women are available. Should a man attempt to do these, perhaps in the absence of his wife, other women or children will quickly intervene and prevent him from doing so by performing the activity for him.

In Aseseeso, Okrakwadjo, Konko and other communities, men harvest the farm produce, women sell them and hand over the proceeds to the men. Some youth and

men focus group discussants expressed their suspicion that the women do not accurately account for the sales to their husbands. They are considering measures to ensure effective accountability.

In Larteh Ahenease, as part of the widowhood rites, widows are made to bath from the buckets used to bath the dead bodies of their husbands but the widowers do not go through the same ordeal.

Among the Muslims in all the project communities, as it is the tradition of the Islamic religion, men sit in front and women at the back in community gatherings and when they visit the mosque, the men worship from the mosque but the women are not permitted to mix up with the men. They worship from the periphery of the mosque.

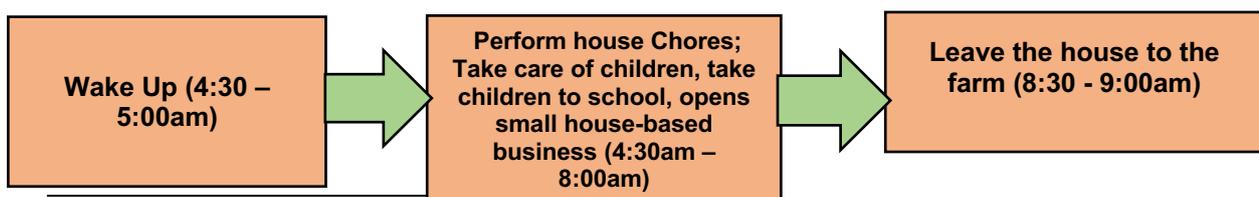
Larteh Kubease, like most of the project communities, the men decide who takes the place of the deceased. Often, the oldest woman in the family is consulted, but the men take the decision.

3.3 Time-use Mapping for Men and Women in the Project Communities

As established by this study, both men and women play multiple roles (productive, reproductive, and community management) in the project communities. The time use mapping exercises confirmed literature, that: while men are generally able to focus on a single productive role, and play their multiple roles sequentially, women, in contrast to men, play these roles simultaneously and must balance simultaneous competing claims on limited time for each of them (C. Mark Blackden and Quentin Wooden, 2006). Women in all the project communities spend greater part of their day doing house chores⁵ - They manage multiple activities at the same time and have very limited time for productive work and rest. In all the communities, the women are first to wake up and the last to sleep.

It was not possible getting a uniform time use pattern for all men or all women in the various communities. The team therefore focused on farmers, since they are in the majority for all the ten communities. Obviously the time-use patterns for men differed from that of women as indicated in figures 6 and 7.

Figure 6: Time Use Mapping for Women in the Communities



⁵ This includes but not limited to: cooking, caring for children, aged and the sick; cleaning the house; fetching water and firewood; doing family laundry; washing dishes and many more.

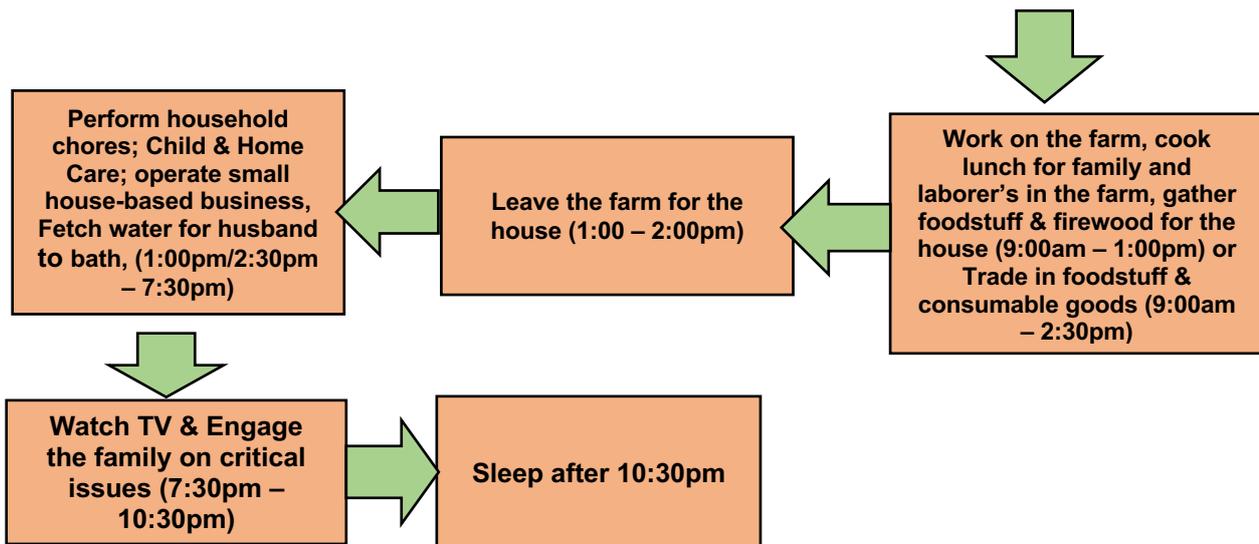
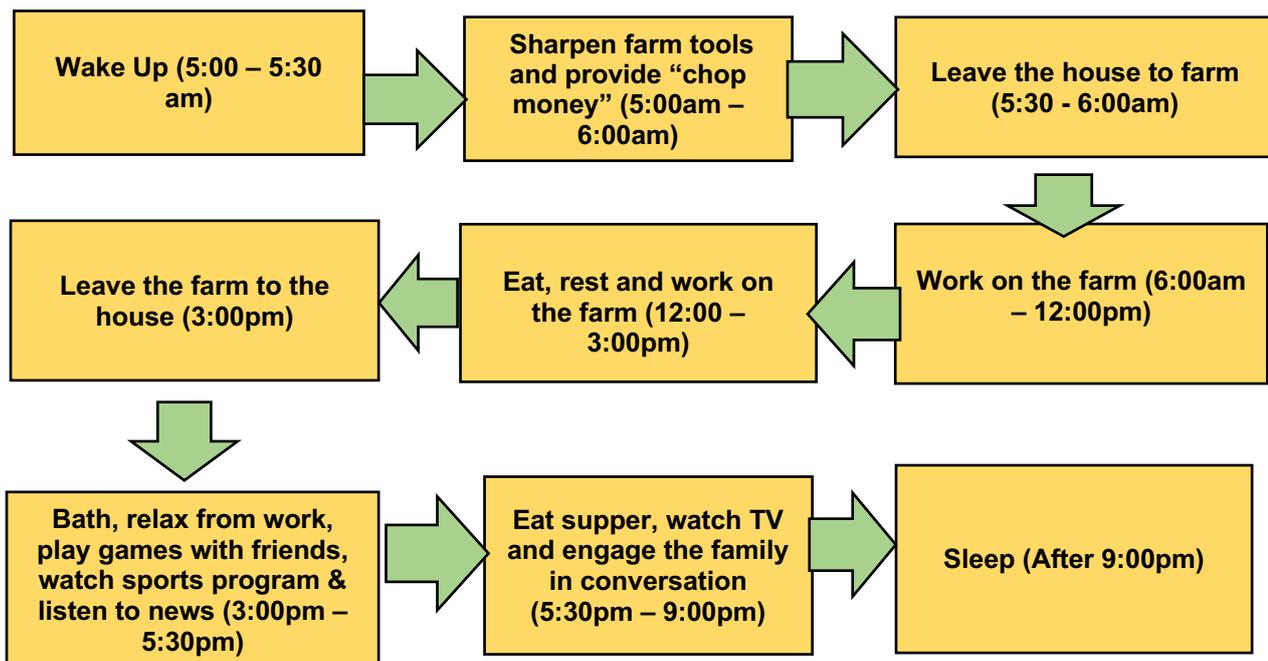


Figure 7: Time Use Mapping for Men in the Community



The study revealed that, women’s labour time and flexibility are much more constrained than is the case for men. Aside having limited hours for work, women in these communities combine their care work with their productive work. For instance, women cook lunch in the farms using part of their farming time. They make time to gather food stuff and firewood for the house and women with younger children continue to give them attention even when they are farming. While the men move straight into doing their productive work after waking up, women spend the early hours of their days doing house chores. They start their productive work later, when they are already tired from the reproductive work.

“Men just wake up around 5 – 6 am, do nothing and go to their farms but women do all the house chores before going to the farm”

A woman in Konko Women’s Focus Group

Women start their labour work later in the day but they close earlier to enable them attend to their reproductive work while their male counterparts continue to work. Women have little time

for productive work, this affects their productivity and effectiveness as farmers and has implication on their economic power. This also leads to women being poorer and more dependent on men. It also contributes to putting men in a superior position and women in a subservient position; thus, widening the power relations and fueling the gender inequalities.

After the hard day’s work, many of the men in all the communities take time off to rest and to socialize. Some play games like cards and draft with their friends; sit and while away the time in local drinking spots and others take naps in their houses. Women on the other hand have not such leisure times in their daily routines. After their labour work, they move on to do their reproductive work, which occupies them till night fall. In all the communities however, the women make time to relax and watch various television programmes before they go to bed. Many of them with younger children combine this relaxation time with providing support to the children on their school assignments. The socialization time gives the men more access to news and general information than women. This makes the men better informed to make more meaningful contributions to community discussions than their women counterparts. The lack of daily routine of socialization could contribute to the women having lower self-esteem and self-confidence, compared to the men. The Larteh Kubease youth focus group discussants indicated that men usually discourage their wives from going out to socialize for the fear of they being coaxed into cheating on them.

The time use mapping exercise revealed that both men and women in these communities are prone to stress related ailments but the causes differ. Women sleep for fewer hours and have very limited resting time in the day. Men however, are prone to stress related diseases because of the financial burden and leadership expectations placed on them. Again, the masculinity culture in these communities require that men do not share their problems. This they believe contributes to stress related diseases in men.

The women’s reproductive role gives them more opportunities to bond with their children. The men’s focus group discussants in Larteh Ahenease lamented that because of their financial responsibilities towards their families, fathers have less time with children and tend not to bond well with them. Often times the women portray the fathers as disciplinarians and “wicked” to the children. This they said affect their relationships with their children when they become adults.

Women's Involvement in Decision Making

Majority of the survey respondents were of the view that women have a role to play in both household and community level decision making. Nearly all the respondents, said women should be involved in both household and community level decision making, 95% and 97% for household and community level decision making respectively as shown in figures 8 and 9.

Figure 8: Involving Women in Household Decision Making

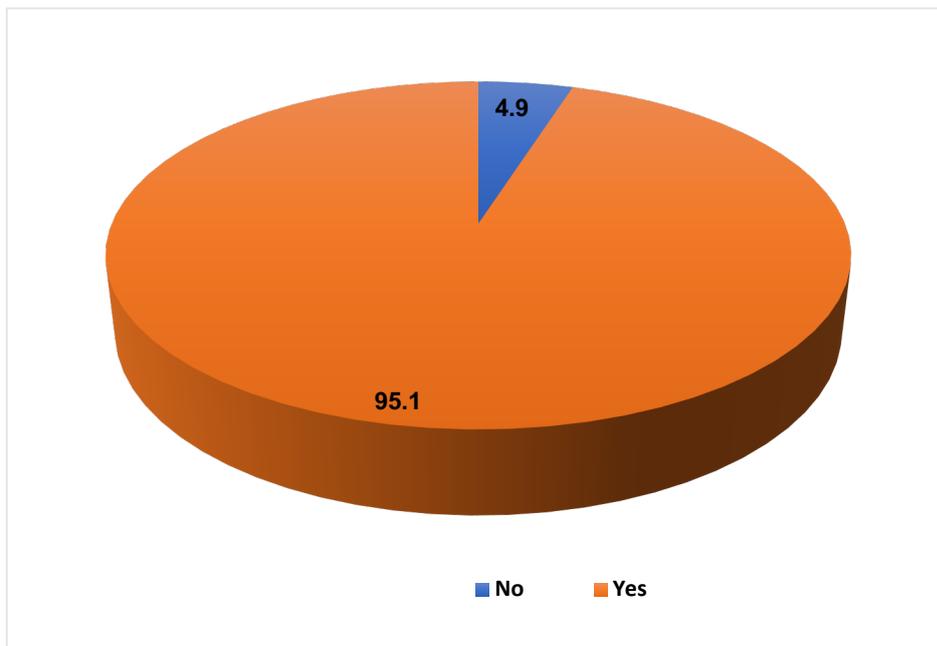
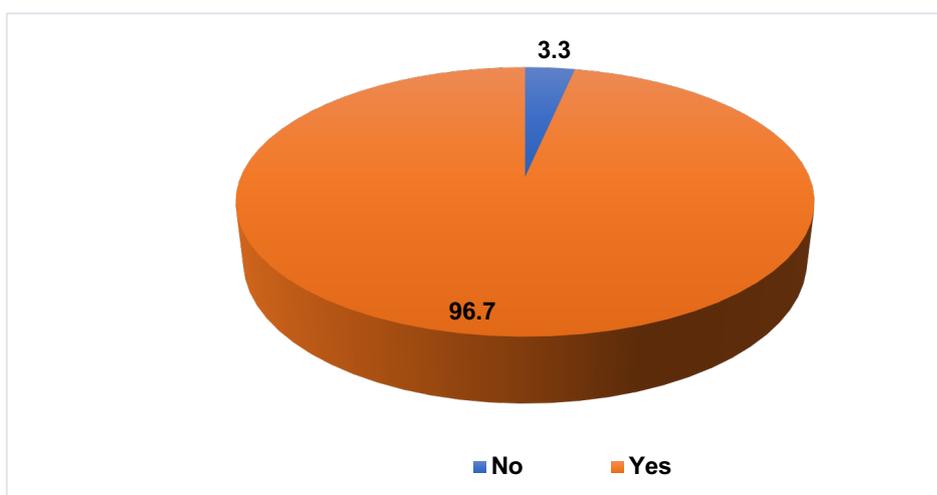


Figure 9: Involving Women in Community Decision Making



Extent to which women are involved in decision making

In addition to the overwhelming response that women should be involved in decision making, many of the key informants pointed to cultural practices and adages that affirmed the need for women to be involved in decision making at all levels, household, family, clan and community levels. For instance, in Aseeseo, women customarily tell the history of the people to others. It is believed that the older women have the historic memory because in the olden days, men used to go to war and the women remained at home. The cultural practice is that in whatever major decision to be taken, they have to consult the oldest lady in the family (referred to in an adage as “Kobisa aberewa” – go and ask the old lady). On the basis of this practice, most key informants referred to women as playing major roles in decision making.

A deeper dive into the topic however revealed the contrary, women may be consulted but the ultimate decision-making power is in the hands of men.

“The culture of “kobisa aberewa” (go and ask the old lady) is superficial, in reality, the women are not much involved in decision making, the men have the final say at all levels”.

A women’s leader in Onyamebkyere

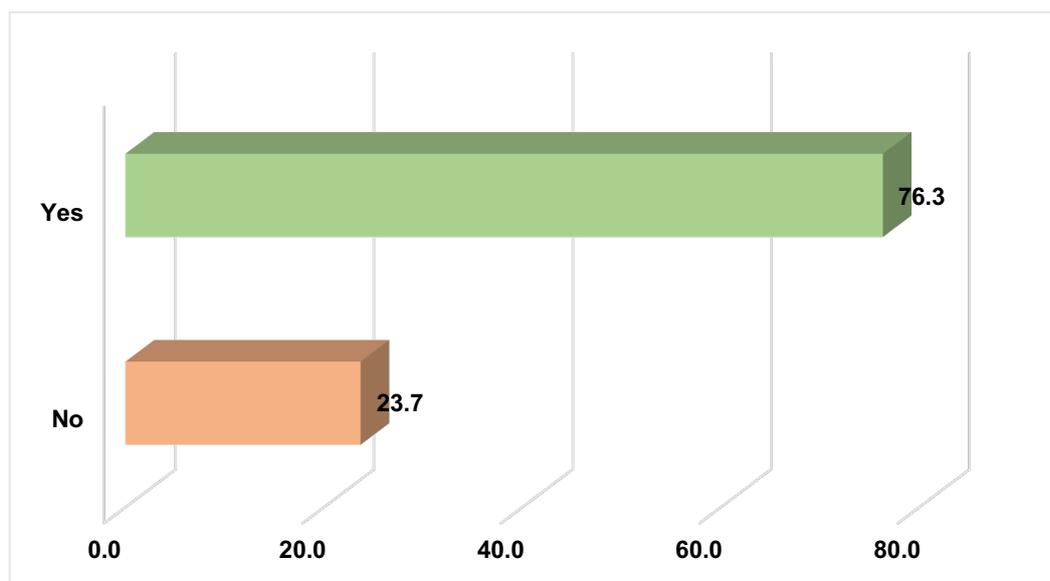
At the household level, many women are consulted in decision making but taking the final decision is the prerogative of the husband, since he is the head of the family. Women are represented in decision-making

processes at all levels but they do not often have the final say. In most of the community committees, women are represented. The men often outnumber the women but, in few cases, women are not represented at all. E.g., in Larteh Kubease and Onyamebkyere, the unit committee of 5 are all men. In these cases, the women were not denied participation but the women did not put themselves up to be elected. All chiefs and sub-chiefs have their queen mothers and women leaders representing women. In Nsutam, the queen mother invites all women for discussion but their views are not taken in most cases.

In all the project communities, women are free to share their views in community meetings but the men have the discretion on which views to work with. Both men and women groups agreed that if a woman makes a valid contribution to a discussion, her view may be taken, in spite of she being a woman. In some few communities, the women expressed that their views are not respected so they hardly participate in community meetings or share their views when they are there. For example, in Larteh Ahenease, a woman expressed that “here, only the minds of the men work, the women refuse to participate in community meetings because they know their views will not be taken”.

3.3 Women’s Access and Ownership of Land and other Properties

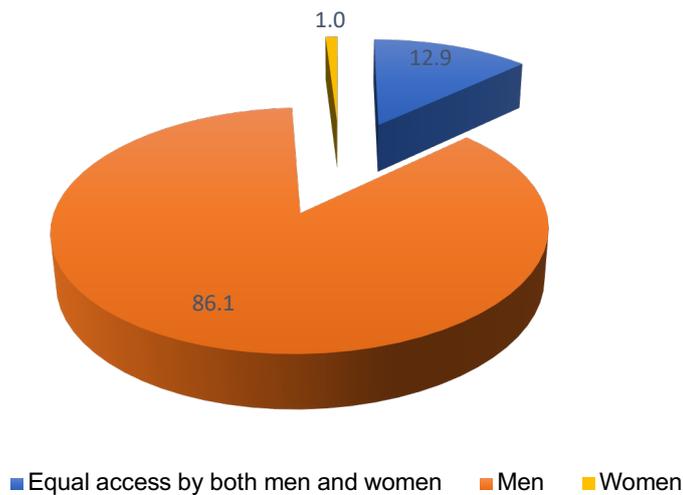
Figure 10: Women's Ownership of Land and other Properties



Majority of the survey respondents (76%) agreed that women in the project communities own land and other properties. Women in all the ten projectproject communities are able to own land and other properties. Some women are able to acquire landed properties without the support of men but more men own land and other properties than women. In Okrakwadjo, there was an assertion that most of the women who own the properties do not live in the communities. It is believed that women who live and work in the urban centres are more able to own properties than the local women. Settler women are generally able to acquire land but not many of them are able to own land and other properties. In Konko, settler women are only able to acquire land on rental basis and not through outright sale.

Figure 10: Access to Land and Other Resources

ACCESS TO LAND AND OTHER RESOURCES



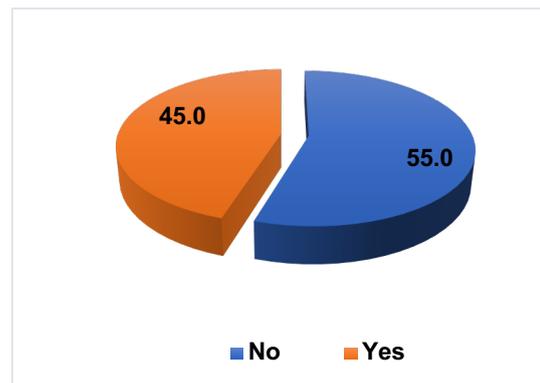
As much as 86% of respondents indicated that men have more access to land and other resources. 13% said both men and women have equal access to land and other resources and only 1% said women have more access.

Access to land in all the ten project communities is purely based on

affordability. There is no discrimination; once you have your money, you would be able to buy land, irrespective of your sex. However, in Abiriw and Larteh Ahenease a few respondents indicated that a woman needs to be accompanied by a man to acquire land. This could be their own perceptions since all indications pointed to the fact that access to land is based on one's ability to pay. The settler women generally have equal access but many of them depend on their husbands for land. The Imam in Okrakwadjo, referring to the wives of the settler men, expressed that, women are normally given land based on their behaviour and attitude. Men have more control and access to land and other resources than women, a contributing factor to women having less economic opportunities and higher poverty levels.

Inheritance of Spouses and Parents' Properties

Many of the survey respondents (55%) said women and men have equal opportunities to inherit their properties of their parents or spouses. However, a significant percentage, 45% thought otherwise. Many of these were of the view that men have more opportunities to inherit properties than women.



All the ten project communities practice the patrilineal system of inheritance, where the child belongs to the father's family. Across the diverse respondents the research team interacted with, it was not clear what the traditional rules are on inheritance. People, including the chiefs had diverging views. The team observed that there were no hard and fast rules, various clans had adapted diverse approaches as they deemed suitable. What run through all the practices is that, by and large, the personal properties of the deceased (who dies without a will) is handed over to his/her spouse and children. If s/he inherited some properties or was in possession of family properties, those ones go back to the family.

Both daughters and sons inherit their parents' properties but the proportions differ. Some clans share equally but others give the men more than the women. Some clans actually add the daughters' portions to their brothers, making the men the custodians of their sisters' inherited properties. The general notion regarding inheritance is that the women marry and become members of their husband's families. It was however observed that the wife is not permitted to inherit from her husband's family, she can only inherit part of her husband's personal properties. Usually, the sons and the family have greater authority over inherited properties when a father dies interstate.

"The man carries the family name into marriage and deserves more than a woman who does not carry any family identity"

Assembly Men, Onyamebekyere

How the properties are shared between the mother and children was unclear. In many cases, it is often assumed that mother/father and children are one and

are left to decide how they share their portions of the inheritance among themselves. In situations where the husband has multiple wives, his personal properties are shares equally among the wives and their children. For instance, if the deceased had five wives, his properties will be equally divided into five and each given to each wife and her children. The number of children a wife had with the deceased does not matter. The widow with only a child will receive the same share as the one with ten children. The further sharing of the properties among the mothers and their children is left for them to decide.

What happens to an inherited property after the surviving spouse remarries is different for men and women. If the widow who has inherited her late husband's landed property remarries, she is expected to leave the property with the children and family of the deceased. If the children are young, the properties go back to the deceased's family, in custody for the children. If the children are old enough, they take over all the properties, including what was allocated to their mother. On the other hand, if a widower remarries, he can continue to possess his late wife's properties that he inherited.

"If the wife wants to keep the property of the late husband from his family, she has to remarry a brother of the late husband. Otherwise, the late husband's family will take over the property when the widow dies under their care"

Youth FGD, Onyamebekyere

In all the communities, the children of the woman are treated differently from that of the man. The children

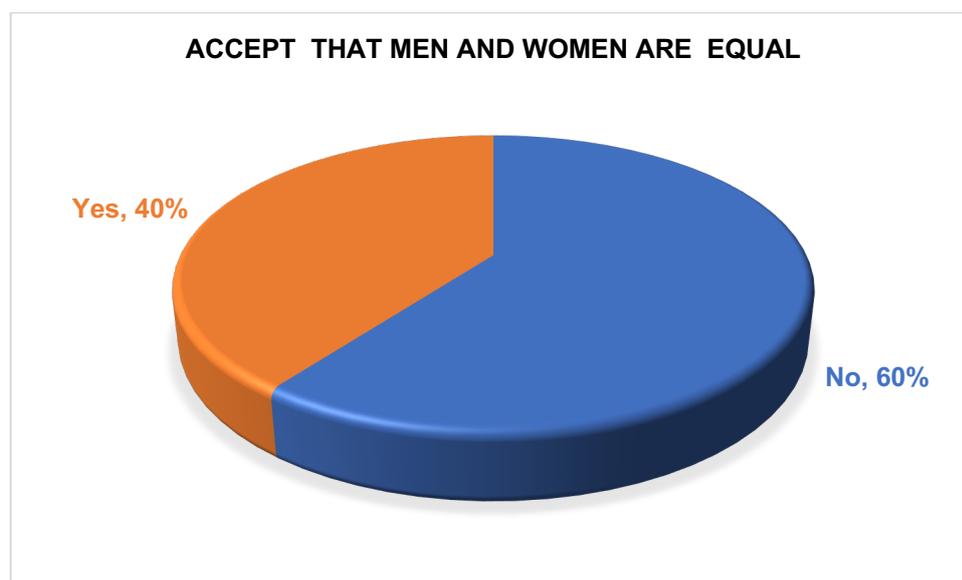
of a woman's daughter often referred to as "obaa ba" – meaning a woman's child) are not permitted to inherit their mother's property, which she inherited from her parents. This is because, they do not belong to their mother's family. Upon the death of the woman, such inherited properties revert to her parent's family. On the other hand, the son's children ("barima ba" – meaning man's child) are permitted to inherit their

grandparents properties, which their father inherited. However, a woman's children can inherit her personally acquired properties and any properties her parents gave to her as gift while they were still alive.

3.4 Perceptions and Attitudes towards Gender Equality

Community Members' Reaction Towards the Concept of Gender Equality

Generally, gender equality is not well understood and not fully accepted in all the ten communities. Many of the respondents (60%) do not accept that men and women are equal human beings. They are comfortable with equal access to education but not with other things.



Many of the key informants, presented the impression that they are ok with gender equality but the community members presented a different picture. It was obvious that the community leaders welcome the project into their communities and did not want to appear as not accepting the concept of gender equality.

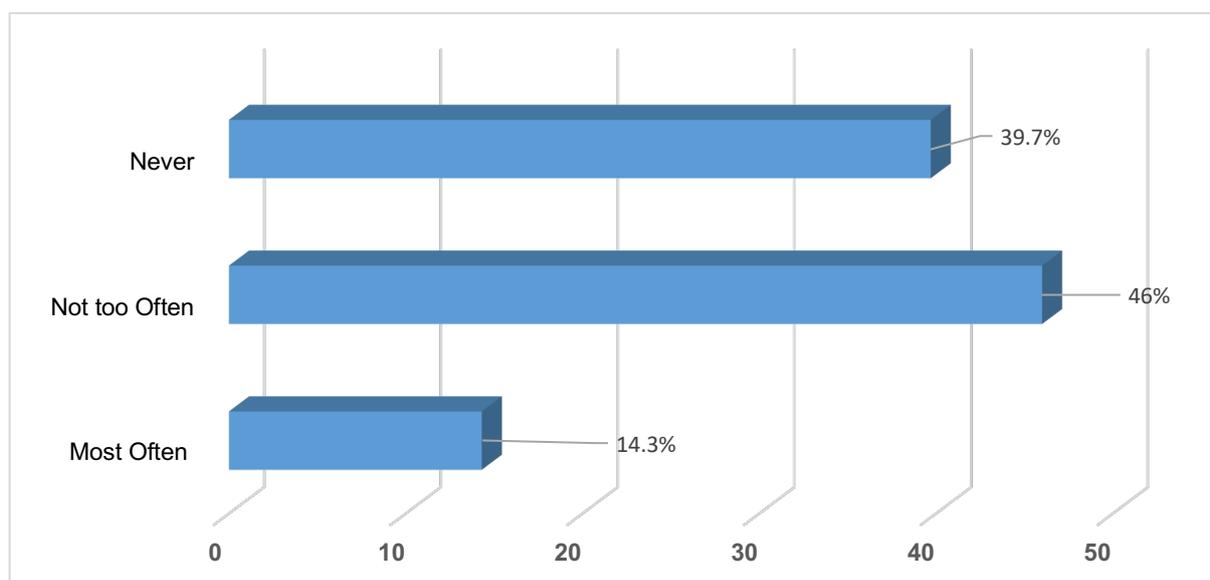
The women are more likely to embrace the concept, compared to men though many of the women believe that men are superior to them and it is not possible for women and men to be equal. This could be attributed to their orientation and cultural beliefs. They have always seen men to be the leaders and superior to women. Many referred to the Bible giving the headship to men, implying that women can never be equal with men. Many of the men accepted that women are rubbing shoulders with them in many spheres of life, especially in the work and political

“Equal rights come with equal responsibilities. If women want equal rights, they should be prepared to take up the accompanying responsibilities. Women claim equal rights but when pushed to the limit, they claim vulnerability to avoid the responsibility”
A man in a state agencies' FGD

environment. They however emphasized that women cannot be at the same level in the home and community as men. For sanity to prevail in the home, the wife must submit to the husband irrespective of her office position and social status. Some of the men’s group expressed that woman claim equal rights but present themselves as vulnerable when it comes to being responsible.

How Communities Perceive Gender Assertiveness

Figure 1: How often do women demand their rights to be treated equally like men?



The survey revealed that women do not often demand their rights to be treated fairly as men in the project communities. Many of the respondents (46%) indicated that women demand their right but not too often. Forty percent said women never demand to be treated equally with men and only 14% said women demand their rights most often. This finding affirmed that most women in these project communities have been oriented to believing that they are unequal with men. They have accepted their fate as inferior human being, subordinate to men.

An assertive woman is often called names, like “obaa barima” – meaning “man woman”; “tiger women” “wild woman” “Obaa Yaa Asantewaa” and others. Such women are seen as greedy persons, arrogant and witches. These are done to discourage other women, especially the younger ones, from becoming assertive.

A female COMBAT respondent said “I will perceive the woman who is demanding to be equally treated like men as proud and a witch”

FGD for COMBAT, Konko

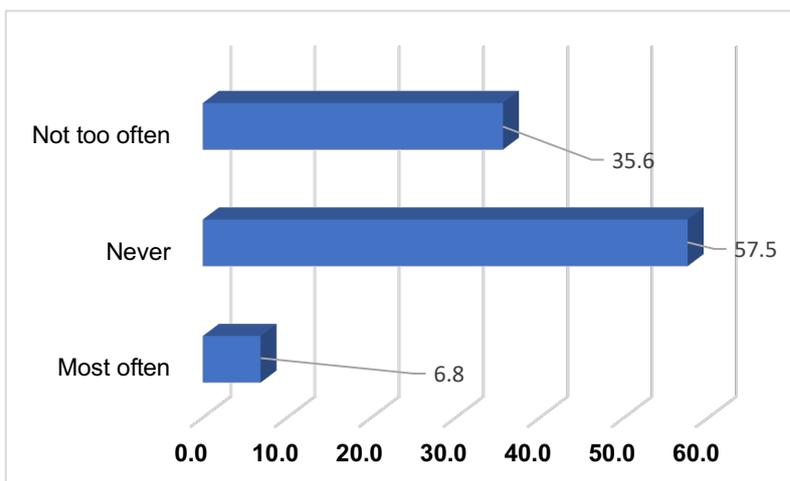
A few women said they would support a woman who demands her right, they would see her as a brave woman. Some men said if she is respectful and demanding her right, she will be

supported. In Okrakwadjo, the Imam said an assertive woman cannot get her demands if she does not have the support of the community. Some women will perceive the gender equality advocate to be bold and courageous in defending the right to inclusion of women. This will encourage women to rise up for equal treatment. The men in the community may perceive a gender equality advocate or an assertive woman as mischievous and will not give the needed support. She will be seen as a woman who can never live peacefully with a man in matrimonial home.

Influential Persons, Promoting Gender Equality

It is not generally common in the project communities to find influential persons promoting gender equality in public gatherings. Not many influential people have ever spoken publicly about gender equality. However, in some communities like Abiriw and Apirede, it happens once in a long while and there were some indications of some form of such messages in the churches. For instance, in the Presbyterian Church in Larteh Kubease, the Pastor encourages parents to take their girls to school just as they educate their boys.

Figure 2: Influential People Advocating for Gender Equality



Majority of the survey respondents (58%) said they have never seen or heard any influential person talking about gender equality in public in their communities. Thirty six percent (36%) said it happens but not too often and only 7% said it happens most often.

3.5 Prevalence of Gender Based Violence & Drivers of Violence Against Women

Disagreements and fights by men and women from the same family

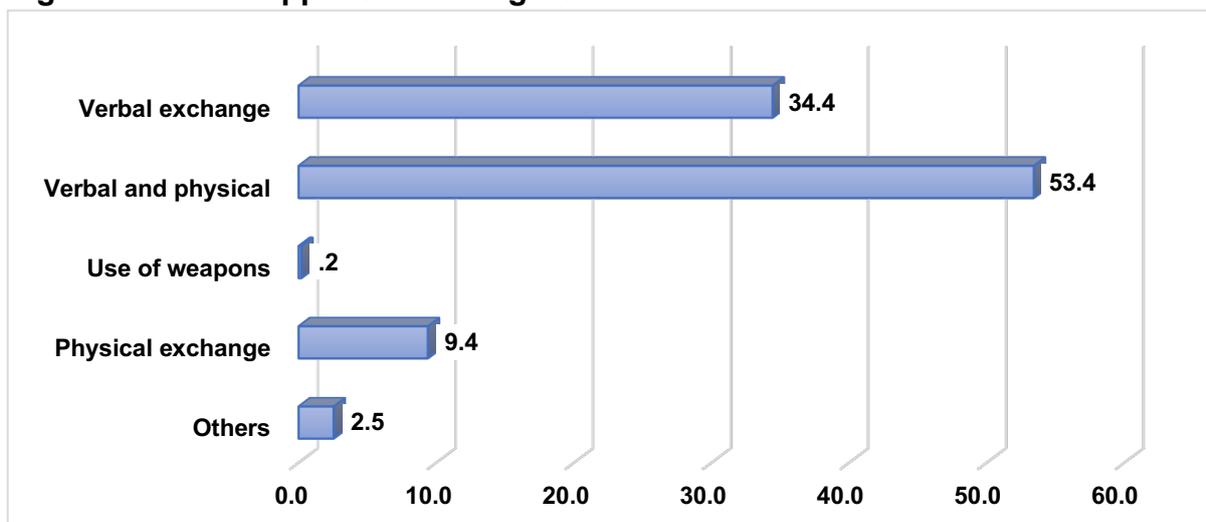
Who is involved in these fights?

All the ten project communities indicated that disagreements and fights do happen in homes among family members. Persons involved in such disagreements and fights include the husband, wife, girlfriend, boyfriend, cohabiting partners and children. Sometimes it involves members of the household including sisters, brothers, nieces, nephews, cousins, uncles, aunties and others. All the communities indicated violence against children as a common phenomenon. At the extended family level, fights were mostly among siblings and is over inheritance.

Nature/Forms of Fights in homes and Communities

Violence in the homes of these project communities takes all forms and shapes. Including verbal, physical economic, emotional/psychological and sexual (including marital rape). Mostly such fights begin as disagreements that lead to verbal exchanges, as tempers raise the verbal exchanges may turn physical and in extreme cases lead to the use of various forms of weapons.

Figure 3: What Happens in the Fights



About 34% of the survey respondents indicated that the fights are often verbal exchanges. Fifty three percent (53%) said they include both verbal and physical exchanges. Only 0.2% indicated the use of weapons; 2.5% said others and 9% emphasized on the use of physical assaults. Throughout the quantitative survey, only 0.2% referred to the use of weapons. The focus group discussions revealed that various non-conventional weapons⁶ are used in these fights. For instance, in the use of brooms, shoes, chairs and other items to hurt the other person. It is possible that

⁶ Anything that is used to hurt a person, that may not be designed to be used in fights. For instance, ladles, stools, shoes etc.

the survey respondents were referring to the use of conventional weapons like knives, guns and the like.

Sexual Violence was reported as occurring in all the project communities. It is mostly perpetrated by men in and out of marital relationships. Rape cases do not seem to happen often, even though a couple of the communities (Latteh Ahenease and Konko) reported having experienced it and the perpetrators having been arrested in the past. In Okrakwadjo, it was reported that the chief sets up a taskforce to patrol the school compound to prevent defilement of the school girls. Marital rape appears to be a common phenomenon but many said they could not testify of it since it is a private issue. Many, especially the men did not see anything wrong with raping their wives, to them, it is their right to have sex with their wives so if they are denied that right, they can forcefully take it.

The study identified sexual denial as one of the weapons women use to express their displeasure with their husbands or partners. Some men also confessed using it as a psychological abuse against their partners. Other psychological abuses identified were refusal to talk with spouse; the women use refusal to cook or giving their husbands food and the men use refusal to eat the wife/partner's food. Men also use frequent threats of harm women as psychological abuse; and both spouses could show negative attitudes to each other.

Forms of Economic Violence recorded include refusal of men to give "housekeeping money" to women; and refusal of women to support men financially regarding household needs. The men emphasized that sometimes when the men genuinely do not have enough to meet their financial obligations, the women take it as economic abuse.

What is the fighting about?

The causes of family fights are many and the study identified the following:

Men not providing "chop money"⁷, the finances for family feeding. As identified earlier, men are expected to provide the financial needs of the family. When this responsibility is not done, it often leads to fights between husbands and wives, girlfriends and boyfriends as well as cohabiting partners.

Women not being submissive or controlling behaviour of some women: As expected, women are to be submissive to their husbands. If a woman is seen being assertive, demanding her rights and perhaps challenging the authority of her husband, it leads to disagreements and fights between the couple. Such women are seen to be

⁷ Housekeeping money – particularly for feeding the family

“controlling” their husbands. Many of the men believe that these happen when the women are in a better economic standing than their husbands.

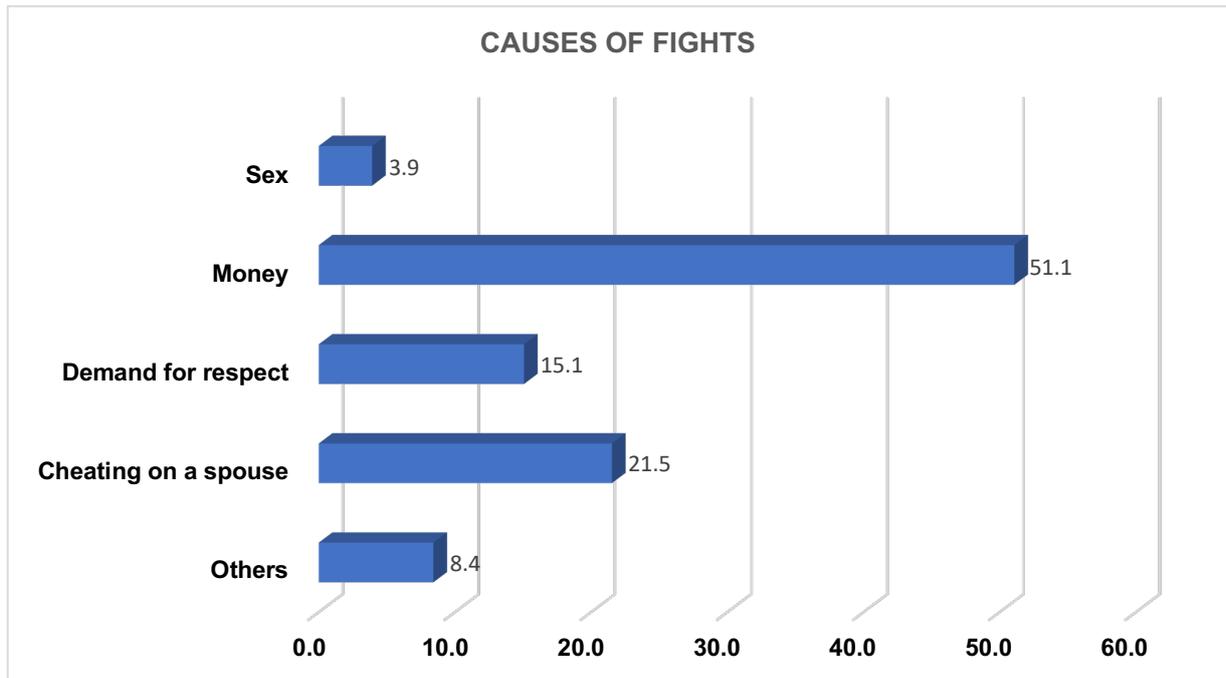
Denial of sexual intercourse: According to the men, this is a very common recipe for fights between husbands and wives. The claimed that women make excuses just to deny their husbands of sex. This they consider unacceptable and leads to fights especially in the nights.

Alcoholism and drug abuse: Many people, particularly the men tend to be more abusive when they indulge in alcoholism and substance abuse. The research team observed that many of the youth in all the ten communities are involved in alcohol and other substance abuse.

Cheating on spouses: When spouses engage in amorous relationships with others, it leads to jealousy and fights. This was observed as a common occurrence in all the ten communities, particularly perpetrated by the men. According to the women, what brings the fight, when men cheat is the suspicion that they give monies to their girlfriends and neglect their homes. Some women who are suspected to be cheating or engage in cheating suffer the consequence in the form of verbal or physical violence. A few men expressed how their wives physically assault them for cheating.

Women disrespecting their husbands and men demanding respect: In connection with the expectation of women to be submissive, if a woman is seen to be disrespecting her husband, the men demand to be respected and this could lead to disagreements and fights. The definition of disrespect here is very subjective. It could simply mean the woman expressing her views and not keeping quiet to just accept whatever her husband says.

Refusal of women to perform house chores: As expected, the performance of house chores is the responsibility of women. If a woman relent on this duty, it could lead to fights in her home.



Money and financial issues were identified as the highest cause of fights in the home (51%). This is followed by cheating on a spouse (21%) and demand for respect (15%). Only 4% of the respondents identified sex as a major Cause for fighting in the home.

How often do these fights happen?

Generally, the fights happen often, perhaps more frequently than the community and opinion leaders know. In all the communities, many of the key informants gave the impression that the fights were minimal and hardly happen but the women and youth groups were emphatic that the fights happen often in the communities.

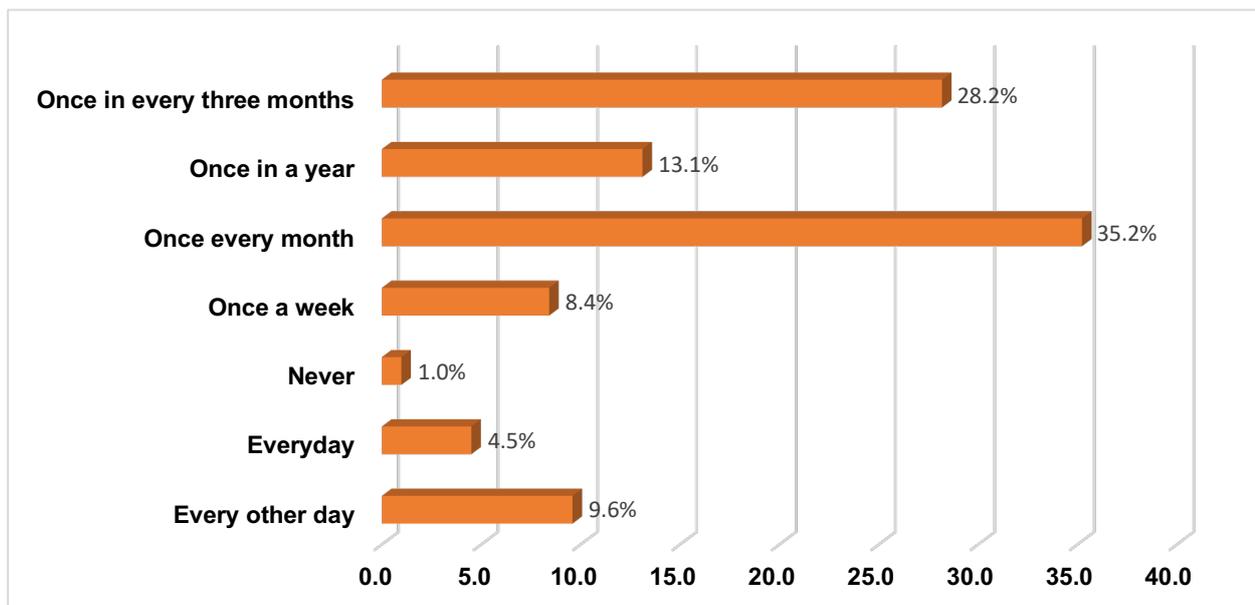


Figure 4: Frequency of Fights

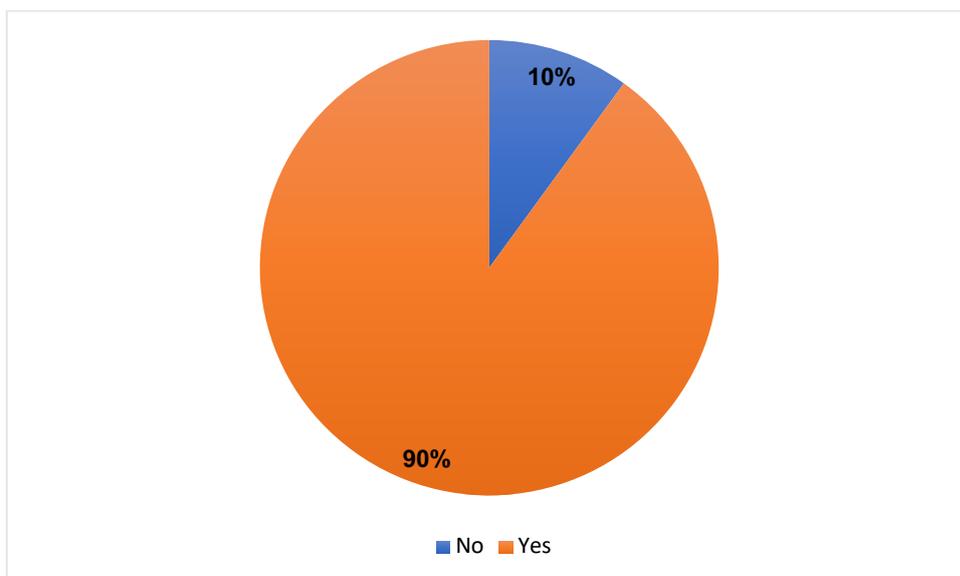
In the survey, 35% of the respondents indicated rated the fights to be happening monthly. A significant percentage, 28% said it happens quarterly. 13% said annually and 10% and 8% indicate every other day and weekly respectively.

The state agencies focus group discussants revealed that more fights happen during festivals and funeral periods. The fights happen quite often between husbands and wives as well as boyfriends and girlfriends in cohabitation. Siblings fight are recorded once in a while.

Who is affected by these fights?

Mostly women and children are affected by these domestic fights. The children are mostly victims of parental neglect and child labour, especially the step children and poor children living with extended family members. Some children pick up violent traits from parents and adults in their environment as a result of domestic violence

Women's Experience of Violence in their families



In all the project communities, women experience diverse forms of violence in their families. A whopping 90% of the respondents said yes to women experiencing violence in their homes. Only 10% said no.

Generally, the women experience all the forms of abuses: physical, sexual, verbal, economic and psychological abuses in their homes. The women's focus group in Abiriw added that the abuse women suffer include "excessive show of male superiority at home over women – what the man says is final at home". Another form of abuse the study identified is "unreasonable sexual demands from men". The women explained that some men demand sex too many times in a week and too many rounds in one night. They believe this is a sexual abuse that many women are unable to talk about. The women's group in Apirede also unilaterally agreed that excessive practice of infidelity by men is an abuse against women in their homes. They added that some men deliberately use that as weapons to subdue their wives/partners. Again, some women suffer from frequent threats of harm against them and others have their freedom of movement and socialization curtailed by their husbands/partners. Women also suffer economic violence when their husbands refuse to provide for them and others are prevented from working and earning their own income.

The study revealed that these abuses happen but many women keep the abuses they suffer to themselves with the fear that reporting the man or perpetrator to the head of family, the traditional authority or the police may cause them to lose their marriage, their source of livelihoods and become single parents. Some women also fear the societal reaction of a wife reporting her husband to the police, they fear stigmatization and name calling. According to the state institutions, many women suffer on the quiet side because they do not know whom to complain to and do not know the laws in place. For example: a man and woman have given birth to twelve children but the man has not performed the marriage rites and the woman does not know what to do.

"My daughter experienced violence in her marriage some time ago and when all attempts to resolve the issues could not work, the marriage had to finally end on the rocks. The case was not reported at any place to seek redress"

Traditional leader, Apirede

The women's focus group revealed that, some women in the Larteh Ahenease have resolved to alcoholism due to the violence against them in their homes.

Why Violence Against Women Happen

Many reasons were given for the violence mitted against women. These include:

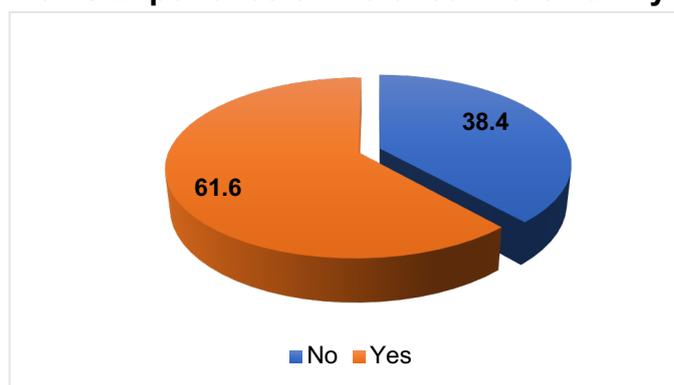
- Mostly happens when some men want to demand respect from women (Disrespectful attitudes of women)

- Some women suffer from sexual violence because their men continuously demand sex, giving them no breathing space.
- Indiscipline conducts of some women in marital homes.
- High number of men and women in cohabitation, some go as far as 10 years. Because the men have not traditionally married these women, they do not value them so they treat them anyhow.
- Alcoholism and drug abuse among the men.
- Male superiority and women being viewed a subordinate. For instance, a man in the Aseseese Men’s FGD expressed that “As far as I am married to you the woman, I have all the rights to cheat on you but you do not have same rights as a woman”.

“My girlfriend one time refused to have sex with me. I got annoyed so I walked her out of the house and I decided to leave the residence and had it locked up to sleep somewhere else, with another girl. My partner had to find somewhere else to sleep till I returned”. This was to teach her a lesson.

FDG Youth, Aseseeso

Men’s Experience of Violence in the Family?



Majority of the survey respondents, 62% agreed that men too experience violence in their homes. however, a significant percentage of 38% disagreed that men experience violence in their homes. All the qualitative data collected through focus group discussion and key informant interviews affirmed that men, in all the ten project

communities experience violence in their homes but generally it not as much as what women experience. The men are usually silent about the violence against them as compared to the women. This supports their orientation that “man does not cry”. Many men feel embarrassed for others to know that they are assaulted by their wives. This is also based on the general notion that women are the weaker ones.

In Larteh Ahenae, the men explained that men experience violence in the form of verbal and psychological abuse as a result of sexual denial. In Okrakwadjo, the youth emphasized that men experience violence such as denial of food and sex by their wives. The men claimed that many of them cheat on their wives to satisfy their sexual desires because their wives deny them of sex. According to the state institutions, men also suffer violence because many of them abuse alcohol. When they get drunk, they become vulnerable and get abused by members of their households and sometimes members of the community.

What does this look like?

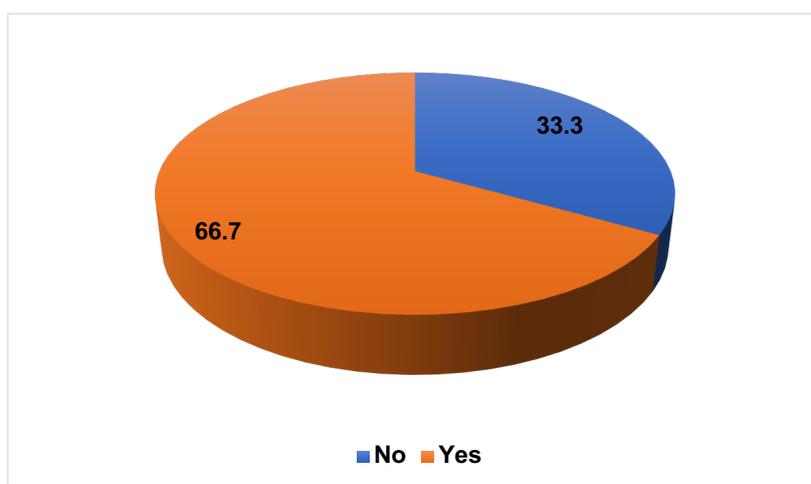
A respondent shared, showing some scars on the legs resulting from physical abuse: “My wife has physically assaulted me several times but because of my love for her, I always decide not to retaliate or report her to the Police”

Men’s FGD, Apirede

The men’s focus groups recounted other treatments they receive from women, which they consider as abuses. Some women refuse to support their men with their financial obligations even when they are in the position to do so. Other women refuse to cook and take care of their husband’s domestic needs, including laundry and tidying up their rooms. Some women are physically stronger than their husbands so they bully them with repeated violence. The Konko men’s focus group revealed that “some men have to pay their wives before they can be allowed to have sex with them”. Mostly drunkards and lazy men who refuse to work suffer from physical violence from wives and women

cohabitants. According to a Traditional leader in Konko, “Some women beat men with broom and refuse to cook for them. This usually happens to men who are drunkards and lazy with farm work”.

Figure 5: Children and Youth Experiencing Violence



The study further revealed that children and youth also experience violence in the home. Most of the survey respondents, 67% agreed that children and youth experience violence. A significant percentage, 33% disagreed that children and youth experience

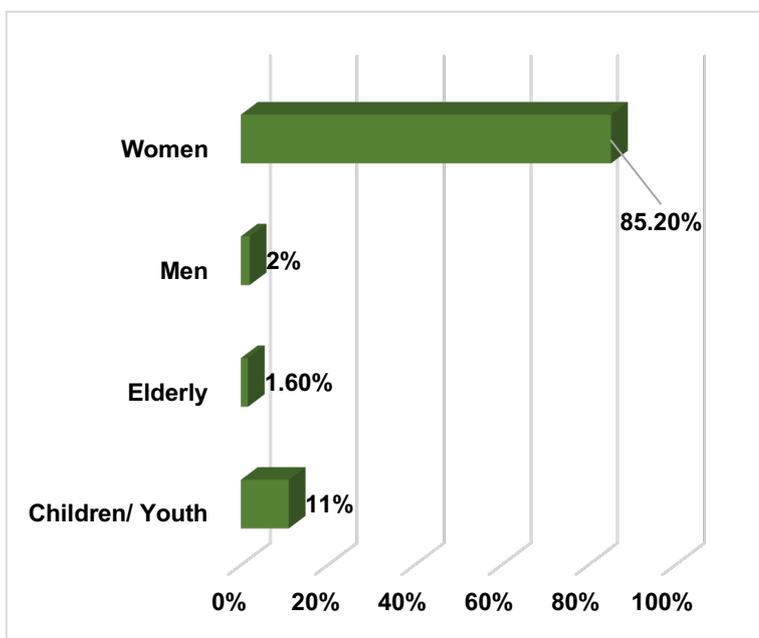
violence in their homes. however, the qualitative data gathered revealed that many of

the community members did not consider beating of children as violence against them. They see it as a normal way of disciplining the child. Most of them consider an abuse of a child as violence only when the child is severely injured.

The different between men and women’s experience of violence in the family

Figure 6: Who Experiences Violence Most?

An overwhelming majority of the survey respondents 85% indicated that women experience violence most in the family. This is followed by children and youth representing 11%. Only 2% indicated men and 1.6% ticked the elderly.



Women are mostly louder on domestic violence against them as compared to their men counterparts. The state Agencies focus groups confirmed that, men hardly report cases of domestic violence they suffer from women.

For example, Okere District Assembly (Social Welfare Department) has not recorded any case of domestic violence against a man since its creation from 13th March, 2018. On the other hand, in the same period, there has been 5 reported cases of child abuse and 50 reported cases of home maintenance abuse against women in that District.

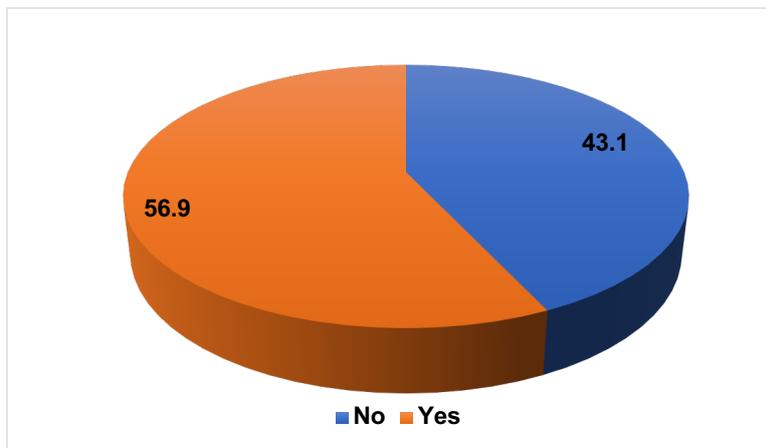
3.6 Community Response - Number of Community Members Supporting Women and Girls to Report Cases of Abuse

Community Members and their Leaders’ Reactions to Violence in the Home Preventing the Occurrence of Violence in Homes

In most of the communities, there are no plans in place for prevention of violence in homes. however, a few communities do periodic education on the essence of peaceful communal living devoid of domestic violence. These communities include Konko and Larteh Ahenease. “During the Awukudae and Akwasidae, the traditional council talks to the community members and offer solutions to issues brought up by the residents”- Traditional leader, Larteh Ahenease. Marriage ceremonies in the Larteh Ahenease community are used as opportunities for the community elders to educate the newlyweds and the general public on how to have peaceful marriages. The youth of Awukugua explained that, the community members try to educate them on the consequences of violence. In Abiriw community, they try to settle the potential cases of violence before they get out of hands.

Support Women and Girls Receive to Report Cases of Abuse

Figure 7: Community Members Support Women and Girls to Report Cases of Abuse

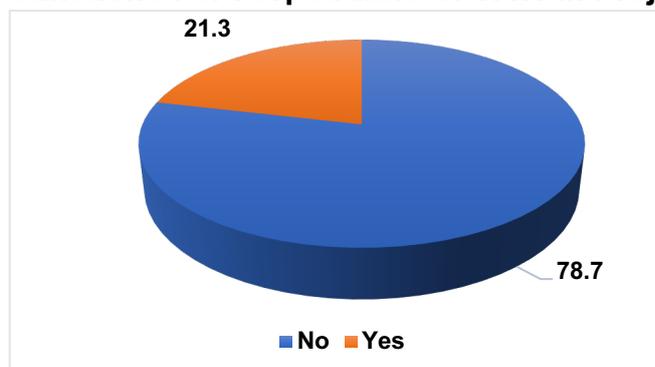


Over half of the survey respondents 57% claimed that community members support women and girls to report cases of abuse. A significant percentage (43%) however stated otherwise.

Generally, individual community members show concern and seek ways to address the cases of violence in a particular home. Victims are often encouraged to forgive their perpetrators. Community members support women and girls to report cases of violence mostly when it happens repeatedly and when the extent of abuse is severe; including causing harm to body parts, rape or defilement. In some cases, community leaders support the victim of violence to report at the police station only when the perpetrator refuses to cooperate with them for settlement. Many of the communities reported that in many occasions, when cases of domestic violence are reported to the police, community and clan leaders intervene to withdraw the case from the Police and resort to home settlement, in such cases, the victim has no choice but to agree.

The communities have varied responses towards supporting women to report cases of violence. For instance, in Aseseeso the women claimed that each one minds his or her own business, nobody supports a victim to report violence, she is on her own. The Okrakwadjo women also explained that, there is no support from the community for victims of violence to report. The community will rather indict or betray anyone who supports the victim to report.

Sanctions For Perpetrators of VAW in Project Communities



Majority of the survey respondents 79% indicated that there are no sanctions in place against perpetrators of VAW. Twenty one percent (21%) said there are sanctions in place. It could be that these respondents were referring to some earlier sanctions that are no longer being implemented because

the interviews and focus group discussions all affirmed the absence of sanctions.

None of the project communities places high value on the incidence of VAW to warrant establishing some sanctions against perpetrators. Almost all the communities have no formal sanctions in place for perpetrators of VAW. A few of them mentioned that, in the past, their leaders established a fine of two or three bags of cement for all who engaged in violence act, not limited to domestic violence or violence against women and girls. In some of the communities, e.g., Larteh Ahenease and Okrakwadjo, the clan heads and chiefs impose fines on perpetrators to compensate victims. The form and value of the compensation depends on the severity of the case and who are involved. However, if the perpetrator default in the payment of these fines nothing is done about it. In Abiriw, the youth explained that they beat up the perpetrators before taking them to the palace for settlement.

3.7 Victims/Survivors' Access to Support Services

The study did not identify any traditional system established solely to address domestic violence or VAW and girls in particular. Issues of VAW are addressed through the established conflict resolution systems in the communities. Cases are reported to the clan head or senior family members for settlement. More serious cases are referred to the chief and his elders, who also arbitrate in the spirit of seeking peace and harmony in homes. In some situations, cases are reported to the Unit Committee members, who also mediate, using the mediation approach. The religious leaders, also play the role of amicably settling such cases. According to the Abiriw religious leader (a Pentecostal Church Pastor), "through God's word and counselling we mediate both sides, when we receive reports of violence in the homes of our members". Larteh Ahenease has a court system, known as the 'Osabanama Arbitration, (an Alternate Dispute Resolution system) which adjudicate cases, including DV and VAW. The district courts in both districts were commended for their good work. However, it was obvious that victims and survivors of domestic violence never go beyond the police to access the courts.

Many of the communities which do not have police stations, access the stations in the district capitals, in Awukugua, the cases are reported to the Adukrom Police station and in Aseseso, to the Akropong Police Station. Generally, victims report their cases to the general police and they are then referred to the Domestic Violence Victim Support Unit (DOVVSU). In most of these communities, the women have to travel and pay an average of twenty Cedis for transportation to and from the district capital to access the services of police, DOVVSU and sometimes in extreme cases the hospitals. Most of the communities have clinics that provide first aid in stations of physical assault. The health centres, clinics and the hospitals in these communities do not have adequate equipment and health personnel. Also, some of the health personnel are unprofessional in discharging their duties.

Most of the women and men in the project communities complained that they have difficulty accessing these services. In Aseseeso, when cases are reported, the Police personnel request the complainants to provide them with vehicles. In some cases, the women were asked to pay some monies before the police even listen to their issues. In Okrakwadjo, the youth claimed that, when cases are reported to DOVVSU, the unit does not have the money and logistics to follow up. The women in Awukugua, indicated that when the cases are reported, most at times DOVVSU abandoned these cases and the perpetrators go scot free. The men's group in Larteh Ahenease lamented that, the work of the police officers in their community is not satisfactory. Although they use the 'First Come First Serve' principle, they are not fair in the way they treat the people. Once you are the first to report a case, even if you are at fault the case will be dealt with in your favor – they alleged that the police engage in bribery and corruption. In Okrakwadjo, the women complained that “our police officers are drunkards “abromens” and they are not professional at all”. The women in Aseseeso claimed they hardly report cases to the police nowadays because the police do not solve it well.

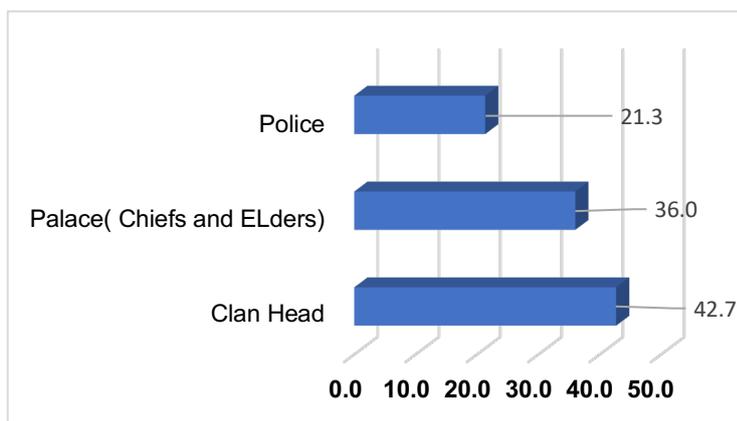
Discussants at the state agencies focus group confirmed that, when the cases are reported to DSW and the police follows up to the DOVVSU division, they lack resources to do the follow ups. They claimed they do not have logistics e.g., vehicles and very limited personnel so they prioritize the most pressing cases and work on them. Due to this, some of the victims are advised to report to the unit committee.

Traditional Systems Established to Address Conflicts in the Homes

The clan or family heads; the traditional authorities (Chieftaincy institution); religious leaders (including shrines) and the assembly persons and unit committees are the main traditional systems for addressing conflicts in general, including domestic conflicts. These systems use mainly settlement towards brokering peace in the homes, irrespective of the severity of the conflict. The traditional systems of settlement and religious institutions mostly recognise married couples and ignore the unmarried, even if the couple have been cohabiting for years. The unmarried cannot send their case to chiefs and elders or to their church leaders. They may however report to the unit committees.

Where men and women report cases of violence

Figure 8: Where Men and Women Report Cases of Violence



According to the quantitative survey most of the victims of DV 43% report their cases to their clan heads. A good percentage, 36% report to the traditional authorities and only 21% report to the Police. This finding is affirmed by the qualitative data analyzed.

Generally, most people, both men and women keep the issues of domestic conflicts to themselves. They try to resolve their issues with their spouses and sometimes, before launching a formal complaint to the clan head or other traditional settlement institutions, they would try bringing in their spouse’s close friend or relative to help resolve the issue. Many people only go out to report when they feel the situation is getting out of hand. Some of the women and men testified of instances when they have suffered violence in the hands of their spouses but they did not report because s/he showed a sense of remorse and apologized.

The cases are mostly reported to the family/clan heads, chiefs and community elders, assembly persons and unit committees as well as the police authorities. Many of the victims also report to their

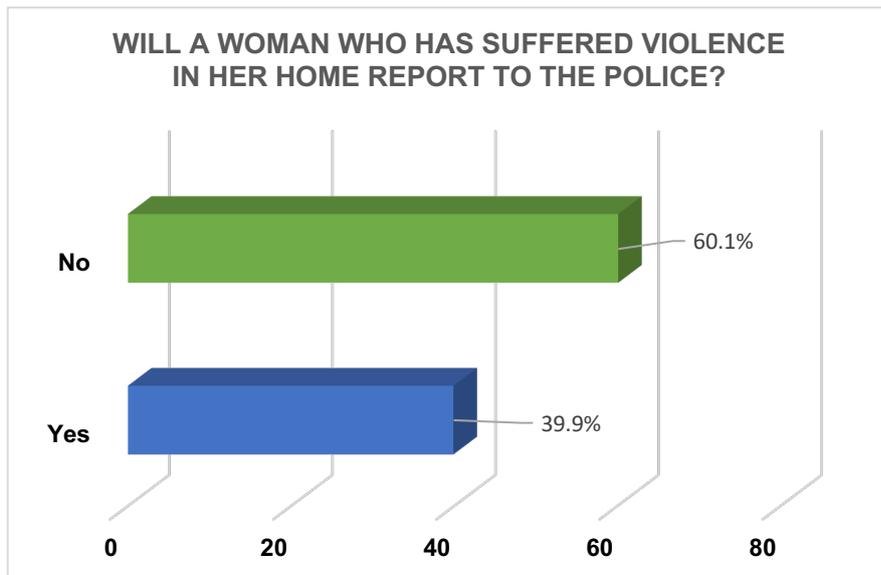
“We will not be happy if the victim goes to report to the police instead of the traditional authority because that person did not respect the power and authority of the traditional council”

Traditional leader, Larteh Ahenease

religious leaders. All the communities claimed that only extreme cases of violence (physical & sexual) are reported to the Police (DOVVSU). Cases of child abuse and home maintenance are often reported to the DSW, in the district capitals. In almost all the communities surveyed, the cases of abuse reported to the police or DOVVSU are transferred back to the family and community level to be solved by the traditional leaders.

In Okrakwadjo, the youth explained the traditional authorities do nothing about such situations. In Larteh Ahenease, the men said that the chiefs do not dissolve marriages, even if they find it necessary. It is mostly done by the clan heads. In Okrakwadjo, the women commended their queen mother who always reports such cases to the police authorities.

Figure 9: Will a Woman Who has Suffered Violence in her Home Report to the Police?



Majority of the survey respondents (60%) believe that a woman who has suffered violence in her home will not report to the police. This affirms the qualitative findings that they would first report to their clan head or traditional authority. A significant number (40%) of the

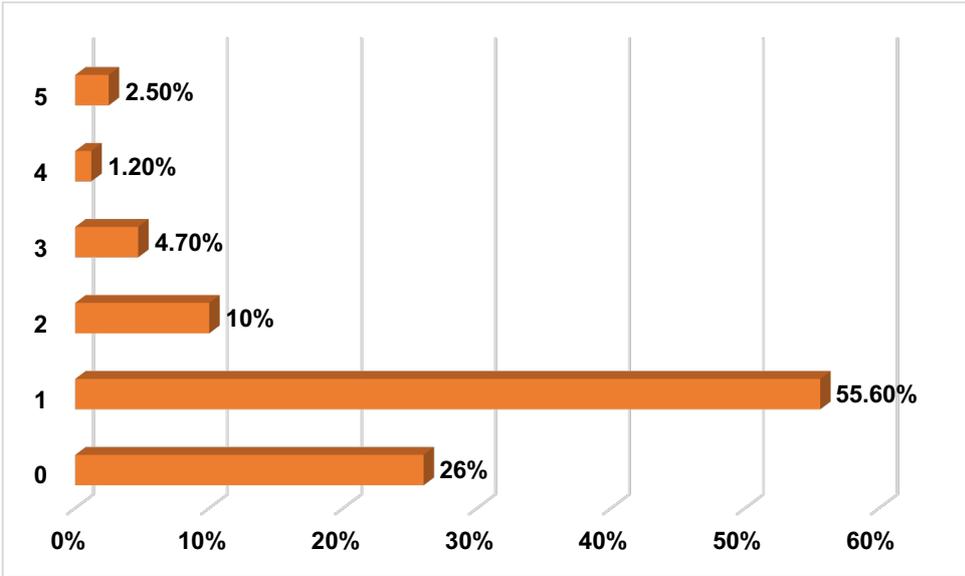
respondents indicated “Yes”, women do report to the police when assaulted, especially when the abuse is intense.

State Institutions/Services Supporting DV Issues

Many of the communities, especially the rural ones do not have police stations. They access their services in nearby urban centres or the district/municipal capital. Almost all the communities can only access CHRAJ and DSW in their district capitals. Most of the respondents in many of the communities (Nsutam, Okrakwadjo, Larteh Ahenease and Konko) do not know about CHRAJ and its mandate. None of the study respondents, in all the 10 communities, has ever accessed the services of CHRAJ. Many of the communities have some health facility, at least a Community-based Health Planning and Services (CHPS) compound. Most communities were not aware of CHRAJ especially Nsutam, Okrakwadjo, Larteh Ahenease and Konko communities.

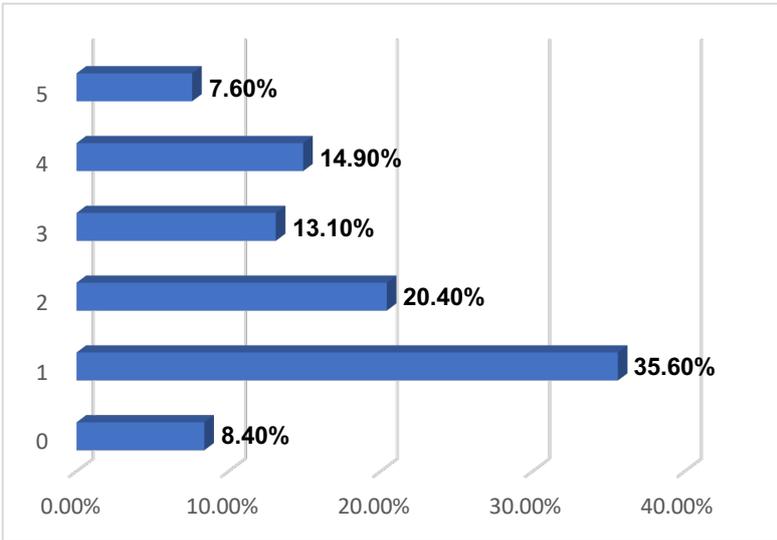
Respondents scored the state institutions on a scale of 0 to 5 with the understanding that 5 is very satisfactory; 4 is satisfactory, 3 is average, 2 is dissatisfactory; 1 is very dissatisfactory and 0 is non-existent.

Figure 10: Centre for Human Rights and Administrative Justice (CHRAJ)



Over a quarter of the survey respondents (26%) did not know about the existence of this centre and its mandate. Over half of the respondents (56%) expressed their dissatisfaction of the services provided by CHRAJ. Further interrogation revealed that many expressed dissatisfactions on the basis that they do not even know about this centre and what it stands for.

Figure 11: Police/DOVVSU



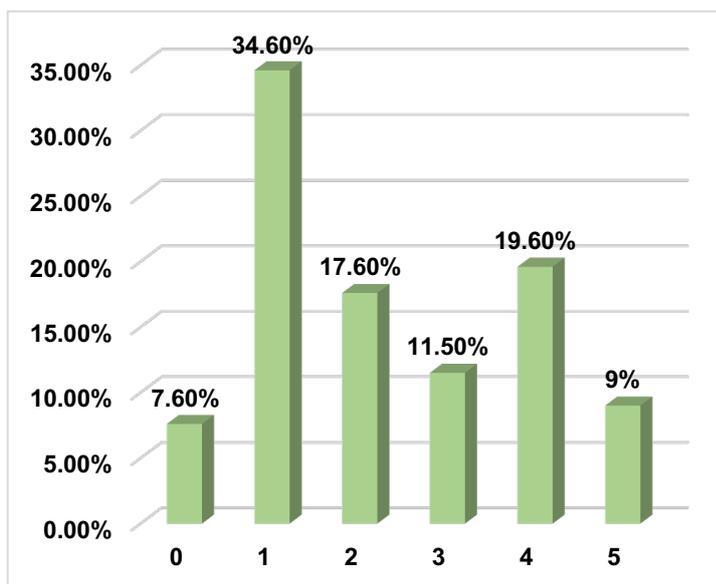
Most of the respondents (56%) expressed their dissatisfaction in the services that the Police (including DOVVSU) provides. Out of this 36% said they were very dissatisfied and 20 were dissatisfied. 13% indicated that the services were average and 22.5% were satisfied with the police services, out of which only 8% were very satisfied.

Many of the key informants and focus group discussants did not say nice things about the Police. Some shared their bad experiences with the Police, including: “the police do not handle issues reported to them well and they do not have the necessary logistics to discharge their duties; “the Police take bribe and deal with people who are unable to pay bribes unfairly”. According to the Abiriw youth, “the Police usually come to our rescue but with DOVVSU it is strange that instead of settling the cases, they

end up having affairs with our women”. “The police also exhibit high rate of partiality”. “The police do not investigate the cases; they just listen to one sided story all the time”. The Police Service is not proactive in dealing with reported cases of violence. There are often delays in processing cases for further attention and actions. Others exhibited a level of understanding of the poor Police service, they lamented over the lack of logistics and inadequate human resources for the Police to perform their duties.

“The police service collect money from perpetrators of violence to influence victims for out of court settlement in several instances”
Youth FGD, Apirede

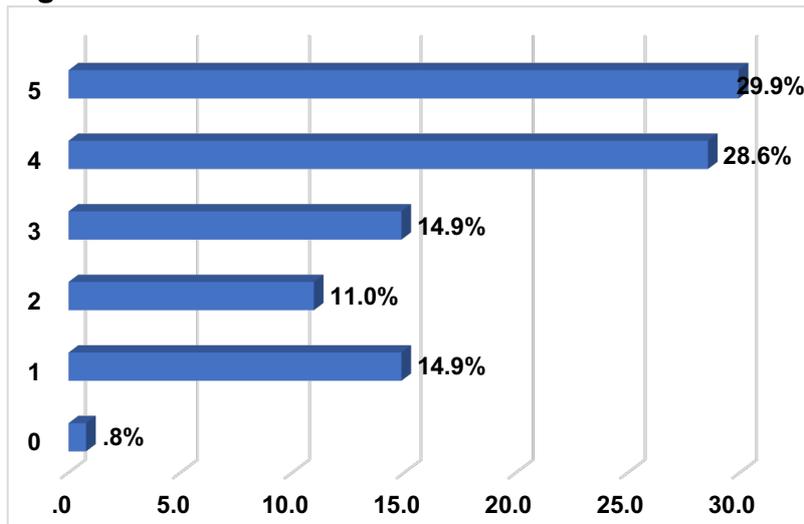
Figure 12: Department of Social Welfare



More than half the respondent (52%) expressed dissatisfaction in the services provided by Social Welfare Department, out of which 35% are very dissatisfied and 18% are dissatisfied. Less than a third of the respondents (29%) expressed satisfaction with the services of DSW, out of which only 9% were very satisfied and 20% were satisfied.

Some of the focus group discussants indicated having accessed the services of the DSW. Many go to them with child maintenance cases and expressed satisfaction with their services in both districts. According to the state agencies focus group in the Okere district, the DSW has a shelter that provides support for children who have been abandoned/neglected by their parents. An officer expressed that “when the victims come to the department and they are abused severely, we report to the police and send them to the hospital for medical attention. A woman in the Larteh Kubease FGD shared that, “Some officers influenced my cousin from pursuing reported case of economic violence against her” at the Akuapim North Municipal (ANM) DSW.

Figure 13: Ghana Health Services



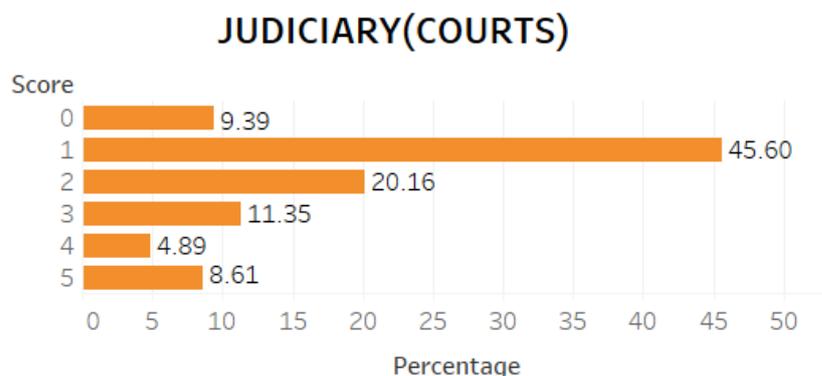
Most of the respondents (59%) expressed their satisfaction with the services they receive from the health centres. Nearly half of this 30% were very satisfied and the other half (29%) satisfied. Fifteen percent (15%) of the respondents described the services as average and 26% were dissatisfied with the services.

The research team observed that some of the communities do not have any health facility. For instance, the nearest health facility to the Nsutam community is Amanfrom and Mampong Government Hospitals. Many of the communities however have CHPS compounds which provide first aid services and transfer serious cases to nearby hospitals. The CHPS compounds do not have adequate logistics to deliver quality health services to community members. Some respondents lamented about the unfriendly and unresponsive attitudes of some of the nurses and other health workers. Others also complained about some doctors charging exorbitant prices before signing medical reports for victims of VAW.

“A girl was raped and taken to the hospital, the doctor asked for a large sum of money not affordable to the victim before signing the medical report. Since the girl did not have the money, nothing was done about it.”

FGD women. Larteh Ahenease

Figure 14: Judiciary Service



The courts are all located in the district and regional capitals. Many of the respondents have never accessed the services of the judiciary in connection with VAW but a few have used

the service for other reasons. Rating the service, 66% of the respondents expressed their dissatisfaction with the Judiciary services in the two districts, of which 46% were very dissatisfied and 20% were dissatisfied. Eleven percent (11%) rated the service as average and only 13% expressed satisfaction with the services of the courts.

Accessibility of Support Services

The research team observed that eight of the communities have health facilities and only three have Police Stations located in the communities. For these communities, the presence of the support services makes it easy to physically visit them for support. Many of the health facilities are CHPS compounds and health posts that provide basic health need, first aid. Many of the communities access actual health and police services in the nearest urban centre of district capital. A list of government support services in the project communities is provided in annex iii.

In these situations, accessibility is first dependent on one's ability to pay for transportation to the facility. The distance between communities like Onyamebekyere, Konko and Larteh Ahenease and these state agencies imposes high financial burden on women who find the need to access them. The cost of transport from Konko to the nearest DOVVSU post which is at Koforidua is GHS 14. The cost of transportation from Larteh Ahenease to Akropong (where the DOVVSU post is) is GHS 20. This is aside from the number of times an individual would need to visit these support services for follow up. The cost of transportation alone discourages many women from reporting cases of abuse.

Aside from the transportation cost, community members also pay for service administration costs. As a result of the National Health Insurance Scheme (NHIS), it is easier for many community members to access health facilities, even though the insurance does not cover all ailments and medication. Though officially, accessing police service is free, most of the women believe that "if you are not in the position to pay, you do not need to report your case to the police". Some of the women lamented about the cost of obtaining a medical report, some of them need to travel to a nearby health facility and also pay the doctor before he signs the report.

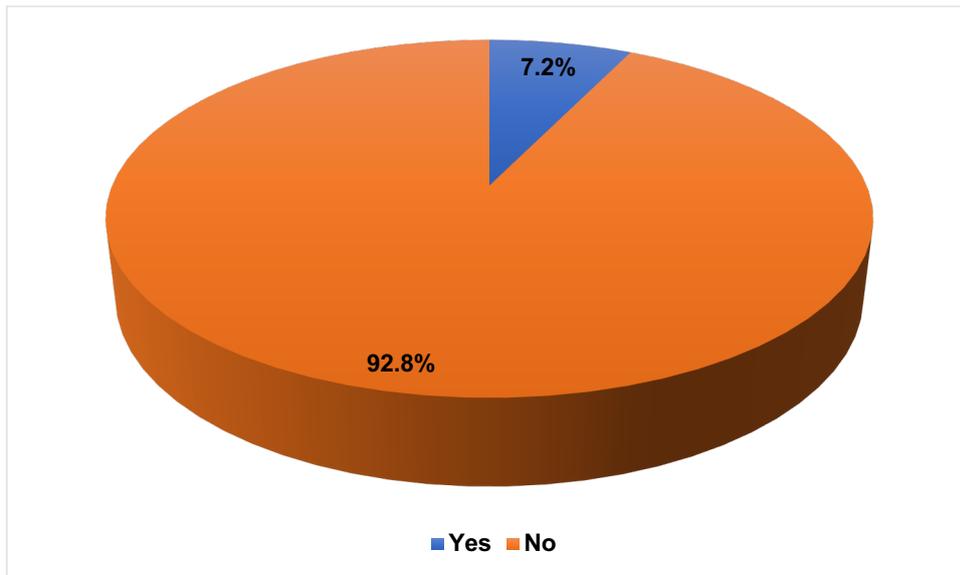
The study team observed that, lack of knowledge about the government support services and how to access them are the greatest hindrance to the people in the project communities in accessing these services. Many of the women do not know that these government institutions are there to serve them.

"It never occurred to me to report the cases of abuse I suffered to any state agency for redress".

VAW Survivor Apirede

3.8 Knowledge of Laws and Policies Addressing VAW

Figure 15: Knowledge of Laws and Policies Addressing VAW



Most of the respondents did not have any knowledge about laws and policies that address violence against women in Ghana. An overwhelming majority of 93% responded “no to the question of knowledge about the laws and policies. This response was confirmed at the various FGDs. A few key informants exhibited some level of knowledge but not complete. Specifically, also, most of the community members did not have any idea or knowledge about laws that deal with women’s access to property and inheritance.

4.0 CONCLUSIONS AND RECOMMENDATIONS

This section provides the researcher’s conclusion on the study and recommendations on how the project can effectively transforming gender social norms and end violence against women and girls in the rural communities in Ghana.

4.1 Conclusions

The study has adequately established a baseline status that will be used to measure project progress against the set indicators over the course of the project implementation and eventually evaluate the impact at the end line.

This study explicitly illustrates that issues of VAW are critical development issue in all the ten project communities. There is high prevalence of Gender-Based Violence (GBV) in all the communities and attitudes towards gender equality are not positive. The drivers of VAW include the patriarchal nature of the communities, perception of male superiority over women as well as women’s limited involvement in decision making. There is limited knowledge of the laws and policies addressing VAW. Indeed, the relevance of this project cannot be overemphasized.

The relations between women and men in the project communities is superficially cordial and peaceful. Both men and women accept men superiority and have placed women in a subordinate position. Women's focus on reproductive roles has significant effect on their productive roles, making them economically weak. Men on the other hand focus on their productive roles and are expected to provide for the homes, a role they share with women but take all the recognition for. Women have very weak political positions, both at home and in the community, there are systems in place to ensure women are consulted but ultimate decision-making is the prerogative of men. Though women are free to own land and other properties, more men do so than women. Also, inheritance of spouses and parents properties favor men more than women because of the patrilineal inheritance culture.

Gender Equality is perceived to be a deviation from the norms and cultural practices of the people in the project communities. Both men and women perceive gender assertiveness as unacceptable in their communities. Hardly do influential persons promote gender equality in these communities. It is not easy for victims/survivors' of VAW to access to support services in the project communities. Not many victims of VAW in the project communities report to the Police for diverse reasons, including interference from relatives, fear of being stigmatized and poverty.

4.2 Recommendations

Based on the findings and the conclusions that have been drawn from the study, the study team would like to make the following recommendations for GSHRDC to consider to improve the project implementation:

1. There should be extensive sensitization and education on Women's rights and VAW in all the communities targeting TRLs and all key strategic holders in the communities as well as men and boys. Implement a sustained educational campaign to bring change in the communities (including women and girls) attitudes towards gender equality. Also, the project must engage men especially in their project activities since engaging boys and men in gender-equality efforts has proven to be critical to lasting social change. The community education should also aim at enhancing the socio-economic status of women and removing negative perceptions existing with regard to women and the girl-child.
2. The confidence level of most of the women is low. Some even fear to attend community meetings and even when they attend, they fear to voice their opinions and grievances on matters concerning their wellbeing. Capacities of the women/girls must be built on some personal enhancement skills such as self-esteem, assertiveness, and confidence building. This will improve their assertiveness levels so that they feel better about themselves. It will also be an opportunity for them to develop greater self-awareness and understanding

on how to develop an assertive mindset. This will invariably enhance their life and build their confidence levels.

3. Build the response capacity of specialized personnel - There is a need to update and improve the training of relevant state agencies in the two districts, particularly the police officers (DOVVSU) to support the victims as well as on issues of human rights, gender equality and domestic violence
4. At the national level, GSHRDC should consider initiating an advocacy process
 - a. towards engaging the National Police Service to establish more DOVVSU posts. These posts are required most in the hard to reach areas where women are most vulnerable to abuse
 - b. for the government to strengthen and equip state agencies including Domestic Violence and Victims Support Unit (DOVVSU), CHRAJ, the DSW, the Courts to effectively address GBV.
 - c. for the establishment of shelters for victims/survivors of domestic/gender based violence
 - d. for government to include the Domestic Violence fund in the budget line of the Ministry of Women, Gender and Social Protection.
 - e. to ensure a reduction in violence against women and survivor's access to justice through a well-resourced and sustainable Domestic Violence Fund for survivors.
5. The traditional/alternative justice systems should also be targeted to ensure that they are gender sensitive, have full knowledge of VAWG so that they can be at the forefront of protecting women and girls against violence. Specifically, GSHRDC should consider organizing trainings for clan heads, traditional authorities, assemblypersons and unit committee members on the DV act and other relevant policies.
6. Financial constraint emerged as a major barrier to women empowerment in all the communities. One of the tested financial inclusion and savings models is the Village Savings and Loans Association (VSLA) model. VSLA is the formation and support of alternative means for women to save, revolve and access their own funds. The element of peer review and accountability makes it highly sustainable allowing contributors to borrow to start small businesses with and address basic social welfare needs. GSHRDC should consider replicating this model by integrating it into the COMBAT concept. This model is highly community driven and owned and has been proven to be efficacious in many communities.

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Shifting Cultural Norms to Address GBV; Partnership between the World Bank Group and Sexual Violence Research Initiative

ANNEXES

Annex I: Data Collection Tools

ANNEX I

DATA COLLECTION INSTRUMENTS BASELINE STUDY



Communities in Ghana



APRIL 2021

FOCUS GROUP DISCUSSIONS – WOMEN
**Baseline Study for a Programme on Transforming Gender Social Norms and Ending
Violence Against Women and Girls in Rural Communities in Ghana**

Date of Interview:	Interviewer:
Focus Group:	District/Community of Interview:
Time:	Interview No:
No. of Males:	No. of Females:

Introduction: Thank you for setting the time aside today for this discussion. My name is [moderator name], my colleague [notetaker name] is here to take notes and ensure that your responses are captured accurately.

The Gender Studies and Human Rights Documentation Centre (Gender Centre), has been given a grant by the Ford Foundation to upscale the Combat intervention in 10 new communities in the Okere District and Akwapim North Municipal of the Eastern Region. The intervention trains both women and men to undertake awareness-raising on gender-based violence, its causes and consequences. It provides support to victims of violence to access justice and services. The main objective being to increase knowledge, change individual and community attitudes and positively change social and gender norms and behaviours that perpetuate gender inequality and result in VAWG. Before the commencement of this intervention. Gender Centre has commissioned Kanko Associates to conduct a baseline study. The study will seek to gather comprehensive data on prevalence of GBV, attitudes towards gender equality, drivers of VAW, knowledge of laws and policies addressing VAW. The aim of the study is to provide a baseline assessment against which future progress can be measured.

I will be asking you some questions relating to the subject matter. Please be candid with answers. Some of the questions may be personal; if you do not want to give an answer, you do not have to and please note that confidentiality of the responses provided is guaranteed. Thank you.

Gender Related Social Norms and Practices

- What are the relations between women and men in this community? What are the relations between women and men in this community? *Probe into how men view women, as peers, equal partners, helpers, properties etc. How do the community leaders view women?*
- What are the roles men and women play in your families and in this community? *(Probe into the various activities and responsibilities – house chores, caring for the sick, elderly and children, providing for the family, decision making and community governance etc. - and let them give reasons for assigning specific roles to men and women House chores)*
- In a typical day, how do men and women use their time in this community? *(conduct women and men’s daily time use separately – Probe for reasons and implications for gender equality)*

- What other things do men and women do differently in this community – *probe with respect to farming activities, cultural practices, social lives, religion etc.*
- Do you think women should be involved in decision making in their households? How about at the community level? *Probe for reasons and implications for gender equality.*
- To what extent are women involved in household and community decision making?
- Do women in this community own land and other properties? Men and women who have more access and control over land and other resources (including farm tools and inputs? Why?
- Can women and men equally inherit their spouses and parents properties? *Probe into siblings inheritance; do sons and daughters get equal inheritance? – how are widows and their children normally treated?*

Perceptions and Attitudes Towards Gender Equality

- How do people in this community react to the concept of gender equality?
- How often do people in influential positions – traditional leaders, religious leaders and government officials – say things publicly to promote gender equality?
- If a woman demands to be treated equally like a man, how would you view her? *Probe into how men and women will view her*

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

- Are there disagreements and fights by people/men and women from the same family in this community? *If Yes, probe: Who is involved in these fights? What is the fighting about? How often do we hear or see these fights?*
- What typically happens during these fights/disagreements? *Describe these fights. Probe if they are verbal or physical and if they use weapons*
- Who is affected by these fights? How? Why? (Probe: children, elderly members, others in family?)
- Do women experience violence in their families? Why do you think Violence Against Women happens?
- Do men also experience violence in the family? What does this look like? How is this different from how women’s experience of violence in the domestic context?

- What forms of violence do women experience in your community? Probe into sexual, verbal, physical, psychological, economic, marital rape etc.

Community Response - Number of community members supporting women and girls to report cases of abuse.

- How do individuals in this community react to violence in the home – if you hear a woman, being beaten by her husband, shouting, what will you do?
- What does this community do when violence occur? *Probe into what they do as a people and their leaders do at different levels*
- What do men and women and the community do to prevent violence in homes from occurring? *Probe into the difference between what men and women do*
- Do members of this community support women and girls to report cases of abuse.
- Are there any sanctions in place for perpetrators here in the community? If so what are they?

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

- What traditional systems are in place in this community to address conflicts in the home? Where can victims of abuse go and seek redress? *Emphasis on local/traditional systems, not government – e.g., Clan heads, religious leaders, traditional authorities etc.*
- Where do men and women report cases of violence? *Probe if they would report to traditional systems or state agencies and why?*
- In your community, what kind of state institutions/services are there to help people who are hurt by their family? *Probe: list the institutions/services to understand the ‘in principle’ facets of government support.*
- Which of these institutions/services do people use the most? Why?

- Do any women have difficulty accessing these services? If so, what difficulties do they have and why?
- Will a woman who has suffered violence in her home report to the police? *Probe if the violence was perpetuated by her husband, other family members etc.; why/why not?*

State institutions' response to Women and girl-victims/survivors.

- How do the state agencies such as CHRAJ, Social Welfare, GHS, courts and the Police respond to cases sent to them - do you get satisfactory response?
- What has been your experience with government support for people hurt by other people in their family? *Probe and discuss satisfaction with police handling of case reporting/help at health centres.*

Knowledge of laws and policies addressing VAW

- Do you know of any law that deals with violence against women? *Probe into what they know in that law*
- Do you know of any law that deals with women's access to property and inheritance? *Probe into what they know in that law*

Recommendations to Address VAW

- What do you think should be done to address the issue of VAW?
- What should be done to make the support services more accessible and their services more satisfactory?
- What should be done to make your community respond better to cases of domestic violence?
- What should be done to get more women to report VAW cases and seek support as victims?

FOCUS GROUP DISCUSSIONS – MEN

Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

Date of Interview:

Interviewer:

Focus Group:

District/Community of Interview:

Time:

Interview No:

No. of Males:

No. of Females:

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I will be asking you some questions relating to the subject matter. Please be candid with answers. Some of the questions may be personal; if you do not want to give an answer, you do not have to and please note that confidentiality of the responses provided is guaranteed. Thank you.

Gender Related Social Norms and Practices

1. What are the relations between women and men in this community? Probe into how men view women, as peers, equal partners, helpers, properties etc.
2. What are the roles men and women play in your families and in this community? (*Probe into the various activities and responsibilities – house chores, caring for the sick, elderly and children, providing for the family, decision making and community governance etc. - and let them give reasons for assigning specific roles to men and women House chores*)
3. In a typical day, how do men and women use their time in this community? (*conduct women and men's daily time use separately – Probe for reasons and implications for gender equality*)
4. What other things do men and women do differently in this community – probe with respect to farming activities, cultural practices, social lives, religion etc.

5. Do you think women should be involved in decision making in their households? How about at the community level? *Probe for reasons and implications for gender equality.*
6. To what extent are women involved in household and community decision making? *Probe if the men think women have anything to bring to the table. In what areas of family life do they include women in decision making?*
7. Do women in this community own land and other properties? Men and women who have more access and control over land and other resources (including farm tools and inputs? Why? Probe about settler women too
8. Can women and men equally inherit their spouses and parents properties? *Probe into siblings inheritance; do sons and daughters get equal inheritance? – how are widows and their children normally treated?*

Perceptions and Attitudes Towards Gender Equality

9. How do people in this community react to the concept of gender equality?
10. How often do people in influential positions – traditional leaders, religious leaders and government officials – say things publicly to promote gender equality?
11. If a woman demands to be treated equally like a man, how would you view her? *Probe into how men and women will view her*

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

12. Are there disagreements and fights by people/men and women from the same family in this community? *If Yes, probe: Who is involved in these fights? What is the fighting about? How often do we hear or see these fights?*
13. What typically happens during these fights/disagreements? *Describe these fights. Probe if they are verbal or physical*
14. Who is affected by these fights? How? Why? (Probe: children, elderly members, others in family?)
15. Do women experience violence in their families? Why do you think Violence Against Women happens?
16. Do men also experience violence in the family? What does this look like? How is this different from how women's experience of violence in the domestic context?

17. What forms of violence do women experience in your community? Probe into sexual, verbal, physical, psychological, economic, marital rape etc.

Community Response - Number of community members supporting women and girls to report cases of abuse.

18. How do individuals in this community react to violence in the home – if you hear a woman, being beaten by her husband, shouting, what do you do?
19. What does this community do when violence occur? *Probe into what they do as a people and their leaders do at different levels*
20. What do men and women and the community do to prevent violence in homes from occurring? *Probe into the difference between what men and women do*
21. Do members of this community support women and girls to report cases of abuse.
22. Are there any sanctions in place for perpetrators here in the community? If so what are they?

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

23. What traditional systems are in place in this community to address conflicts in the home? Where can victims of abuse go and seek redress? Emphasis on local/traditional systems, not government – e.g., Clan heads, religious leaders, traditional authorities etc.
24. Where do men and women report cases of violence? Probe if they would report to traditional systems or state agencies and why?
25. In your community, what kind of state institutions/services are there to help people who are hurt by their family? (Probe: list the institutions/services to understand the ‘in principle’ facets of government support.)
26. Which of these institutions/services do people use the most? Why?
27. Do any women have difficulty accessing these services? If so, what difficulties do they have and why?

28. Will a woman who has suffered violence in her home report to the police? *Probe if the violence was perpetrated by her husband, other family members etc.; why/why not?*

State institutions' response to Women and girl-victims/survivors.

29. How do the state agencies such as CHRAJ, Social Welfare and the Police respond to cases sent to them - do you get satisfactory response?

30. What has been your experience with government support for people hurt by other people in their family? *Probe and discuss satisfaction with police handling of case reporting/help at health centres.*

Knowledge of laws and policies addressing VAW

31. Do you know of any law that deals with violence against women? *Probe into what they know in that law*

32. Do you know of any law that deals with women's access to property and inheritance? *Probe into what they know in that law*

Recommendations to Address VAW

33. What do you think should be done to address the issue of VAW?

34. What should be done to make the support services more accessible and their services more satisfactory?

35. What should be done to make your community respond better to cases of domestic violence?

36. What should be done to get more women to report VAW cases and seek support as victims?

FOCUS GROUP DISCUSSIONS – COMBAT

Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

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Focus Group:	District/Community of Interview:
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No. of Males:	No. of Females:

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Recommendations to Address VAW

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FOCUS GROUP DISCUSSIONS – YOUTH

Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

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Interviewer:

Focus Group:

District/Community of Interview:

Time:

Interview No:

No. of Males:

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violence, its causes and consequences. It provides support to victims of violence to access justice and services. The main objective being to increase knowledge, change individual and community attitudes and positively change social and gender norms and behaviours that perpetuate gender inequality and result in VAWG. Before the commencement of this intervention. Gender Centre has commissioned Kanko Associates to conduct a baseline study. The study will seek to gather comprehensive data on prevalence of GBV, attitudes towards gender equality, drivers of VAW, knowledge of laws and policies addressing VAW. The aim of the study is to provide a baseline assessment against which future progress can be measured.

I will be asking you some questions relating to the subject matter. Please be candid with answers. Some of the questions may be personal; if you do not want to give an answer, you do not have to and please note that confidentiality of the responses provided is guaranteed. Thank you.

Gender Related Social Norms and Practices

1. What are the relations between women and men in this community? Probe into how men view women, as peers, equal partners, helpers, properties etc. *How do the community leaders view women?*
2. What are the roles men and women play in your families and in this community? *(Probe into the various activities and responsibilities – house chores, caring for the sick, elderly and children, providing for the family, decision making and community governance etc. - and let them give reasons for assigning specific roles to men and women House chores)*
3. In a typical day, how do men and women use their time in this community? *(conduct women and men's daily time use separately – Probe for reasons and implications for gender equality)*
4. What other things do men and women do differently in this community – *probe with respect to farming activities, cultural practices, social lives, religion etc.*
5. Do you think women should be involved in decision making in their households? How about at the community level? *Probe for reasons and implications for gender equality.*
6. To what extent are women involved in household and community decision making?
7. Do women in this community own land and other properties? Men and women who have more access and control over land and other resources (including farm tools and inputs? Why?
8. Can women and men equally inherit their spouses and parents properties? *Probe into siblings inheritance; do sons and daughters get equal inheritance? – how are widows and their children normally treated?*

Perceptions and Attitudes Towards Gender Equality

9. How do people in this community react to the concept of gender equality?

10. How often do people in influential positions – traditional leaders, religious leaders and government officials – say things publicly to promote gender equality?
11. If a woman demands to be treated equally like a man, how would you view her? *Probe into how men and women will view her*

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

12. Are there disagreements and fights by people/men and women from the same family in this community? *If Yes, probe: Who is involved in these fights? What is the fighting about? How often do we hear or see these fights?*
13. What typically happens during these fights/disagreements? *Describe these fights. Probe if they are verbal or physical and if they use weapons*
14. Who is affected by these fights? How? Why? (Probe: children, elderly members, others in family?)
15. Do women experience violence in their families? Why do you think Violence Against Women happens?
16. Do men also experience violence in the family? What does this look like? How is this different from how women's experience of violence in the domestic context?
17. What forms of violence do women experience in your community? Probe into sexual, verbal, physical, psychological, economic, marital rape etc.

Community Response - Number of community members supporting women and girls to report cases of abuse.

18. How do individuals in this community react to violence in the home – if you hear a woman, being beaten by her husband, shouting, what will you do?
19. What does this community do when violence occur? *Probe into what they do as a people and their leaders do at different levels*
20. What do men and women and the community do to prevent violence in homes from occurring? *Probe into the difference between what men and women do*

21. Do members of this community support women and girls to report cases of abuse.
22. Are there any sanctions in place for perpetrators here in the community? If so what are they?

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

23. What traditional systems are in place in this community to address conflicts in the home? Where can victims of abuse go and seek redress? *Emphasis on local/traditional systems, not government – e.g., Clan heads, religious leaders, traditional authorities etc.*
24. Where do men and women report cases of violence? *Probe if they would report to traditional systems or state agencies and why?*
25. In your community, what kind of state institutions/services are there to help people who are hurt by their family? *Probe: list the institutions/services to understand the 'in principle' facets of government support.*
26. Which of these institutions/services do people use the most? Why?
27. Do any women have difficulty accessing these services? If so, what difficulties do they have and why?
28. Will a woman who has suffered violence in her home report to the police? *Probe if the violence was perpetuated by her husband, other family members etc.; why/why not?*

State institutions' response to Women and girl-victims/survivors.

29. How do the state agencies such as CHRAJ, Social Welfare, GHS, courts and the Police respond to cases sent to them - do you get satisfactory response?
30. What has been your experience with government support for people hurt by other people in their family? *Probe and discuss satisfaction with police handling of case reporting/help at health centres.*

Knowledge of laws and policies addressing VAW

31. Do you know of any law that deals with violence against women? *Probe into what they know in that law*
32. Do you know of any law that deals with women’s access to property and inheritance? *Probe into what they know in that law*

Recommendations to Address VAW

33. What do you think should be done to address the issue of VAW?
34. What should be done to make the support services more accessible and their services more satisfactory?
35. What should be done to make your community respond better to cases of domestic violence?
36. What should be done to get more women to report VAW cases and seek support as victims?

FOCUS GROUP DISCUSSIONS – STATE INSTITUTIONS
Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

Date of Interview:	Interviewer:
Focus Group:	District/Municipal of Interview:
Time:	Interview No:
No. of Males:	No. of Females:

Introduction: Thank you for setting the time aside today for this discussion. My name is [moderator name], my colleague [notetaker name] is here to take notes and ensure that your responses are captured accurately.

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towards gender equality, drivers of VAW, knowledge of laws and policies addressing VAW. The aim of the study is to provide a baseline assessment against which future progress can be measured.

I will be asking you some questions relating to the subject matter. Please be candid with answers. Some of the questions may be personal; if you do not want to give an answer, you do not have to and please note that confidentiality of the responses provided is guaranteed. Thank you.

Gender Related Social Norms and Practices

1. As state agencies, do you see any problems with the way men treat women? With the way women treat men? With the way parents treat their children?
2. Do you think women should be given equal rights with men in their households? How about at the community level? *Probe for reasons and implications for gender equality.*
3. In your institution, what measures are put in place to ensure that men and women given equal treatment?

Perceptions and Attitudes Towards Gender Equality

4. How do people in your institutions react to the concept of gender equality?
5. If a woman demands to be treated equally like a man, how would you and your colleagues view her? *Probe into how men and women will view her differently.*

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

6. What do you know about disagreements and fights by people/men and women from the same family in this district? *If Yes, probe: Who is involved in these fights? What is the fighting about? How often do we hear or see these fights?*
7. What kinds of fights do you see? Probe to find about forms:
 - a. Are these fights verbal, physical, or sexually related?
 - b. Who is involved? Probe for: partners, parents and children, adults and nonbiological children?
8. Why is there fighting/abuse and violence within families? *Probe to find out about causes: Are they about money, about infidelity, about school etc.*
9. Based on your observations, as a professional, how often do you think it happens? *Probe: At least once a week or once a month?*

10. Are there specific times when this fighting takes place? *Probe: Any seasons or specific days? Is it linked to school terms? Is it linked to monthly payment cycles?*
11. Do women experience violence in their families? Why do you think Violence Against Women happens?
12. Do men also experience violence in the family? What does this look like? How is this different from how women's experience of violence in the domestic context?
13. What forms of violence do women experience in this district? Probe into sexual, verbal, physical, psychological, economic, marital rape etc.

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

14. Where do men and women report cases of violence? Probe if they would report to traditional systems or state agencies and why?
15. In this district, what kind of state institutions/services are there to help people who are hurt by their family? (Probe: list the institutions/services to understand the 'in principle' facets of government support.)
16. Do you know if any women have difficulty accessing your services? If so, what difficulties do they have and why?
17. Will a woman who has suffered violence in her home report to the police? *Probe if the violence was perpetuated by her husband, other family members etc.; why/why not?*
18. How many DV reported cases do you receive in a year? *Probe to get this data for all the government agencies; probe for 2018, 2019 and 2020; get them to commit to give you the actual data from their office, follow up for the data*
19. Out of the cases reported to your agency, how many of them are VAW? *Probe same as 18*

State institutions' response to Women and girl-victims/survivors.

20. As state agencies, what are some of your main responsibilities towards addressing the issue of domestic violence?

21. As state agencies, what are some of the main challenges in your work?
22. How do the state agencies such as CHRAJ, Social Welfare and the Police respond to cases sent to you?
23. In what ways do you provide government's support to victims of domestic violence? What kinds of support – *list it out*
24. In your view, to what extend are the people you provide these services to, *satisfied?* *Probe into with police handling of case reporting/help at health centres.*

Knowledge of laws and policies addressing VAW

25. Do you know of any law that deals with violence against women? *Probe into what they know in that law*
26. As a professional, to what extend do you think the implementation of the DV act has contributed in addressing VAW in Ghana?

Recommendations to Address VAW

27. What do you think should be done to enable relevant government agencies better address the issue of VAW?
28. What should be done to make the support services more accessible and their services more satisfactory?
29. What should be done to get more women to report VAW cases and seek support as victims?
30. What do you think needs to happen to help those people who commit violence to stop?
31. What do you think needs to happen to Help people who experience violence to get support?
32. What do you think needs to happen to help government services reach the right people to end the violence?

KEY INFORMANT INTERVIEW – COMMUNITY/RELIGIOUS LEADERS

Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

Date of Interview:

Interviewer:

Key Informant:

District/Community of Interview:

Time:

Interview No:

Introduction: Thank you for setting the time aside today for this discussion. My name is [moderator name], my colleague [notetaker name] is here to take notes and ensure that your responses are captured accurately.

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I will be asking you some questions relating to the subject matter. Please be candid with answers. Some of the questions may be personal; if you do not want to give an answer, you do not have to and please note that confidentiality of the responses provided is guaranteed. Thank you.

Gender Related Social Norms and Practices

1. What are the relations between women and men in this community? Probe into how men view women, as peers, equal partners, helpers, properties etc. *How do the community leaders view women?*
2. What are the roles men and women play in this community? *(Probe into community level activities like festivals, funerals and decision making and community governance etc. - and let them give reasons for assigning specific roles to men and women House chores)*
3. Do you think women should be involved in community level decision making? *Probe for reasons and implications for gender equality.*
4. To what extent are women involved in community decision making? *Probe if the community leaders think women have anything to bring to the table. In what areas of community life do they include women in decision making?*

5. Do women in this community own land and other properties? If you have to choose who to give a parcel of land to, Man and woman who will you choose? Men and women, who have more control over land and other resources (including farm tools and inputs? Why? Probe about settler women too
6. Can women and men equally inherit their spouses and parents properties? *Probe into siblings inheritance; do sons and daughters get equal inheritance? – how are widows and their children normally treated?*

Perceptions and Attitudes Towards Gender Equality

7. How often do people in influential positions – traditional leaders, religious leaders and government officials – say things publicly to promote gender equality?
8. How often do women demand their rights to inclusion – on inheritance, decision making, access and control of resources.
9. If a woman demands to be treated equally like a man, how would you and other community leaders view her? *Probe into how men and women will view her differently.*

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

10. Are there disagreements and fights by people/men and women from the same family in this community? *If Yes, probe: Who is involved in these fights? What is the fighting about? How often do we hear or see these fights?*
11. Do women experience violence in their families? Why do you think Violence Against Women happens?
12. Do men also experience violence in the family? What does this look like? How is this different from how women's experience of violence in the domestic context?
13. What forms of violence do women experience in your community? Probe into sexual, verbal, physical, psychological, economic, marital rape etc.

Community Response - Number of community members supporting women and girls to report cases of abuse.

14. How do community leadership react to violence in the home? – if you hear a woman, being beaten by her husband, shouting, what do you do?
15. What do community leaders do to prevent violence in homes from occurring?

16. Do leaders of this community support women and girls to report cases of abuse.
17. When women report violence/abuse to community leaders what do you do?
18. Are there any sanctions in place for perpetrators here in the community? If so what are they?

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

19. What traditional systems are in place in this community to address conflicts in the home? Where can victims of abuse go and seek redress? Emphasis on local/traditional systems, not government – e.g., Clan heads, religious leaders, traditional authorities etc.
20. Where do men and women report cases of violence? Probe if they would report to traditional systems or state agencies and why?
21. Will a woman who has suffered violence in her home report to the police? *Probe if the violence was perpetuated by her husband, other family members etc.; why/why not?*

Recommendations to Address VAW

22. What do you think community leaders can do to address the issue of VAW?
23. What should be done to make the support services more accessible and their services more satisfactory?
24. What should be done to make your community respond better to cases of domestic violence?
25. What should be done to get more women to report VAW cases and seek support as victims?

INDIVIDUAL INDEPTH INTERVIEW – VICTIMS/SURVIVORS OF VAW
Baseline Study for a Programme on Transforming Gender Social Norms and Ending
Violence Against Women and Girls in Rural Communities in Ghana

Date of Interview:

Interviewer:

Key Informant:

District/Community of Interview:

Time:

Interview No:

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I will be asking you some questions relating to the subject matter. Please be candid with answers. Some of the questions may be personal; if you do not want to give an answer, you do not have to and please note that confidentiality of the responses provided is guaranteed. Thank you.

Gender Related Social Norms and Practices

1. What are the relations between women and men in this community? Probe into how men view women, as peers, equal partners, helpers, properties etc. *How do the community leaders view women?*

Perceptions and Attitudes Towards Gender Equality

2. Have you ever felt discriminated against as a woman? When did this happen and what did you do about that?
3. If a woman demands to be treated equally like a man, how would you and other community leaders view her? *Probe into how men and women will view her differently.*
4. Have you ever demanded your right to be treated equally as men are treated? If yes, how often have you done so and what were people's reaction to that?

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

5. Have you experienced disagreements and fights by in your family? *If Yes, probe: Who is involved in these fights? What is the fighting about? How often do we hear or see these fights?*

6. Have you experienced violence in your family? What do you think were the causes of the violence you experienced?
7. Do men also experience violence in your family? What does this look like? How is this different from how women's experience of violence in the domestic context?
8. What forms of violence did you experience? Probe into sexual, verbal, physical, psychological, economic, marital rape etc.

Community Response - Number of community members supporting women and girls to report cases of abuse.

9. How do community leadership react to violence in your home?
10. What do community leaders do to prevent violence in homes from occurring?
11. Do leaders of this community support women and girls to report cases of abuse.
12. Do you know of any sanctions in place for perpetrators here in the community? If so what are they?

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

13. Where did you report your case of violence? Probe if they would report to traditional systems or state agencies and why?
14. When you suffered violence in your home, did you report to the police? *Probe if the violence was perpetuated by her husband, other family members etc.; why/why not?*

Recommendations to Address VAW

15. What do you think community leaders can do to address the issue of VAW?
16. What should be done to make the support services more accessible and their services more satisfactory?
17. What should be done to make your community respond better to cases of domestic violence?

C) Never

Drivers of VAW & Prevalence of GBV

Key influencers of public opinion attitude towards violence against women and girls

16. Are there disagreements and fights by people/men and women from the same family in this community?

- A) Yes
- B) No

17. Who is involved in these fights?

- A) Husband and wives
- B) Boyfriends and Girlfriends
- C) Parents and children
- D) Siblings
- E) *Others, please specify*.....

18. What is the fighting about?

- A) Money
- B) Sex
- C) Demand for respect
- D) Cheating on a spouse
- E) *Others, please specify*.....

19. How often do we hear or see these fights?

- A) Never
- B) Once in a year
- C) Once in every three months
- D) Once every month
- E) Once a week
- F) Every other day
- G) Everyday

20. What typically happens during these fights/disagreements?

- A) *Verbal exchange*
- B) *Physical exchange*
- C) *Verbal and physical*
- D) *Use of weapons*
- E) *Others, please specify*.....

21. Do women experience violence in their families?

- A) Yes
- B) No

22. Do men also experience violence in the family?

- A) Yes
- B) No

23. Do children and youth in the family experience violence?

- A) Yes
- B) No

24. Who experiences violence most in the family?

A) Women B) Men C) Children/youth D) Elderly

25. What forms of violence do women mostly experience in your community?

A) Sexual B) Verbal C) Physical D) Psychological E) Economic

	Perceptions & Beliefs	Yes	No	Don't Know
26	Is it acceptable if a man beats his wife for disagreeing with him?			
27	Is it acceptable if a man beats his wife for refusing to have sex with him?			
28	Is it acceptable if a man refuses to give 'chop money' to his wife as punishment?			
29	Is it acceptable if a man beats his wife or girlfriend for suspecting she is cheating on him?			
30	Is it acceptable for men to stop his wife from working ?			
31	Is it acceptable if a woman beats her husband or boyfriend for suspecting he is cheating on her?			
32	Is it acceptable if a woman beats her husband for having a child with someone outside the family?			
33	Is it acceptable for men & women to beat children and youth in the home?			
34	Is it acceptable for fathers to stop their daughters from attending school?			
35	Is it acceptable for parents to give their daughters out in early marriage against their will?			

Community Response - Number of community members supporting women and girls to report cases of abuse.

36. Do members of this community support women and girls to report cases of abuse?

A) Yes B) No

37. Do you know of any sanctions in place for perpetrators here in the community? If so what are they?

A) Yes B) No

Women and girl-victims/survivors accessing support services (legal, medical, psychosocial etc) they need.

38. Where do men and women report cases of violence?

A) Clan Head
 B) Palace (chiefs and elders)
 C) Police

39. Will a woman who has suffered violence in her home report to the police?

A) Yes B) No

State institutions' response to Women and girl-victims/survivors.

40. On a scale of 1 to 5, with 5 being the highest (5 =very satisfactory, 4 = satisfactory, 3 = Average, 2 = unsatisfactory 1 = very unsatisfactory, 0 = non existent), how satisfied are you with how the following government agencies respond to cases that are reported to them? What are your reasons?

Government Agency	Score	Reason
CHRAJ		
Department of Social Welfare		
Ghana Police - DOVVSU		
Judiciary - Courts		
GHS - Hospitals		

Knowledge of laws and policies addressing VAW

41. Do you know of any law that deals with violence against women in Ghana?

A) Yes

B) No

ANNEX II: Baseline Study Respondents

LIST OF KEY INFORMANTS & SURVIVORS INTERVIEWED

Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

District	Community	Key Informant / Survivor	Designation / Position	Date & Time of Interview
Okere District	Onyamebekyere,	Nana Kwadwo Ahunu	Odikro	20 th April 2021, 9.22 am
		Elder Emmanuel Osew	Religious/Church Leader	20 th April, 2021, 9:20 am
		Daniel Aboah Osew	Assembly Man	20 th April, 2021, 1:10 pm
		Francis Larbi	Unit Committee Chairman	20 th April, 2021, 1:10 pm
		Adu Akuffo	Unit Committee member	13 th April, 2021, 9:46 am
		Samuel Otu	Unit Committee member	13 th April, 2021, 9:46 am
		Ernestina Asare	Opinion Leader (Chief's Sister)	13 th April, 2021, 10:15am
		Alice Adubea	Opinion Leader for women	13 th April, 2021, 10:15am
		Nana Adu/ Opanin Kwaku Akuffo and Opanin Kwame Gyampo	Odikro/ Members of the traditional council	13 th April, 2021 10: 48am
	Okrakwadjo	Alhaji Abdul Razak Abdallah	Chief Imam	19 th April, 2021, 9.15AM
		Omar Abdul Mumuni	Member of the Muslim Council	19 th April, 2021, 9.15AM
		Charles Kwaku Osew	Akonkwa papa (Stool father)	19 April , 2021, 9:49 am
		Adelaide Agyeibea	Retired Nurse and Midwife	19 April, 2021, 10:43 am
		Sarah Aforo	Retired Nurse and Former Assemblywoman	19 April, 2021, 10:43 am
	Apirede,	Nana Kwame Anom	Bemuhene	15 th April 2021, 10.05am

		Nana Anom Asiedu	Abusuapanin	15 th April 2021, 10.05am
		Nana Kofi Ahenfie	Apiradehene	15 th April 2021, 10.05am
		Beatrice Asamoah	Opinion Leader	15 th April, 2021 10:55 am
		Elder Mante Akrofi	Religious/Church Leader	15 th April, 2021 12:50 pm
		Okai Aमेvor	Unit Committee	15 th April, 2021 2.00pm
	Aseeseeso	Nana Temaa Amoako Agyampa	Ahohohemaa	16 th April, 2021 at 9:46am
		Elder Abedi	Presbyter	16 th April, 2021 10 am
		Okatakyie Kusi Oboduom V	Chief of Aseeseeso	16 th April, 2020 12:15pm
		Florence Asabea	Survivor	16 th April, 2021 1:30pm
	Awukugua	Barima Asare Bediako II	Nsamahene	12 th April 2021, 9.30am
		Nana Adwoa Kumiwaa	Etwafu hemaa	12 th April 2021, 9.30aM
		Hon. Stephen Darko Gyau	Assemblyman	12 th April, 2021, 11: 00 am
	Abiriiw	Nana Owora Kesse	Amankrado	14 th April 2021 8:50 am
		Awo Amobeaa	Abontendon Hemaa (Queenmother)	14 th April, 2021 9.30 am
		Victoria Ansah	Survivor (VAW)	14 th April, 2021 at 9:43 am
		Rev. John Ehuren	Pastor Christ Apostolic Church (CAC)	14 th April 2021, 11:00am
Akwapim North Municipal	Larteh Ahenease	Kofi Dwirantwi	Osihene	21 st April 2021 8:36am
		Nana Ntow Brempong I	Nana Dantahene	21 st April 2021 8:36am
		Okyeame Sika	Benkumahemaa's Linguist	21 st April, 2021 11:50 am
		Rev. Canon W.K Obiri	Retired Anglican Priest	21 st April 2021 12:17pm

Larteh Kubease Konko	Nana Fred Opare Fianko	Abusuapanin	22 nd April, 2021 9:05 am
	Philip Mensah Bonsu	Unit Committee Member	22 nd April, 2021 9.09 am
	Felicia Asare Larbi	Presbyter	22 nd April, 2021 12.49 pm
	Abdulai Mohammed	Imam	17 th April, 2021, 9.42 am
	Samuel Addokwei	Unit Committee Chairman	17 th April, 2021 9:40 am
	Kwasi Bekoe	Ankobeahene	17 th April, 2021 11:15 am
	Adwoa Adjo	Former Mmabaawahemaa	17 th April, 2021 4:40 pm

FOCUS GROUP DISCUSSION PARTICIPANTS LIST

Baseline Study for a Programme on Transforming Gender Social Norms and Ending Violence Against Women and Girls in Rural Communities in Ghana

District	Community	Focus Group	# Women	# Men	Total	Date & Time of Interview
Okere District	Onyamebekyere,	Men	0	10	10	20 th April,2021 at 12:08 PM
		Women	9	0	9	20 th April at 10:25 AM
		Youth	5	15	20	20 th April, 2021 at 10:55 AM
		COMBAT	3	3	6	11 th April,2021 at 3:15 PM
	Nsutam,	Men	15	0	15	13 th April,2021 at 9:30 AM
		Women	12	0	12	13 th April,2021 at 3:15 PM
		Youth	5	10	15	13 th April,2021 at 5:00 PM
		COMBAT	4	2	6	11 th April,2021 at 2:00 PM
	Okrakwadjo	Men	11	0	11	19 th April,2021 at 12:35 PM
		Women	15	0	15	19 th April,2021 at 11:15 AM

		Youth	2	5	7	19 th April,2021 at 12:10 PM
		COMBAT	3	3	6	11 th April,2021 at 1:25 PM
	Apirede,	Men	8	0	8	15 th April, 2021 at 3:20 PM
		Women	9	0	9	15 th April,2021 at 11:30 AM
		Youth	10	3	13	15 th April, 2021 at 9:40 AM
		COMBAT	3	3	6	11 th April,2021 at 11:45 AM
	Aseseeso	Men	11	0	11	16 th April,2021 at 10:50 AM
		Women	15	0	15	16 th April,2021 at 10:30 AM
		Youth	6	0	6	16 th April,2021 at 12:34 PM
		COMBAT	3	2	5	11 th April,2021 at 11:10 AM
	Awukugua	Men	6	0	12	12 th April, 2021 at 1:15 PM
		Women	12	0	12	12 th April, 2021 at 9:45 AM
		Youth	4	6	10	12 th April, 2021 at 12:00 PM
		COMBAT	3	2	5	11 th April,2021 at 9:45 PM
	Abiriw	Men	11	0	11	14 th April, 2021 at 09:50AM
		Women	10	0	10	14 th April, 2021 at 10:44 AM
		Youth	1	15	16	14 th April, 2021 at 12:30 PM
		COMBAT	3	2	5	11 th April, 2021 at 2:58 PM
Akwapim North Municipal	Larteh Ahenease	Men	7	0	7	21 st April,2021 at 9:10 AM
		Women	12	0	12	21 st April,2021 at 09:50 AM
		Youth	5	7	12	21 st April,2021 at 12:10 PM
		COMBAT	3	3	6	11 th April,2021 at 1:45 PM

	Larteh Kubease	Men	15	0	15	22 nd April,2021 at 10:35 AM
		Women	20	0	20	22 nd April,2021 at 10:50 AM
		Youth	5	4	9	22 nd April,2021 at 12:35pm
		COMBAT	3	3	6	11 th April, 2021 at 12:00 PM
	Konko	Men	9	0	9	17 th April,2021 at 03:50 PM
		Women	7	0	7	17 th April,2021 at 11:25 AM
		Youth	9	10	19	17 th April, 2021 at 10:15 AM
		COMBAT	3	3	6	11 th April, 2021 at 10:22 AM

ANNEX III: Government Support Services in Target Communities

- The Social Welfare Departments are located in the two (2) district capitals in the Okere and Akuapem North Districts.
- Judiciary Services are also in the district capitals.

Community	Health Service	Police/ DOVVSU	Remarks
Awukugua	• Health post in the community	• No police post in the community	• Access nearby police station at Adukrom
Nsutam	• No health service in the community	• No police post in the community	• Access nearby police station at Amanfro (Gh¢10 in and out). • Access nearby health service at Amanfro
Apirede	• CHPS compound in the community.(lacks logistics)	• No police post in the community.	• Access nearby police services at Adukrom

Konko	<ul style="list-style-type: none"> • CHPS compound in the community. 	<ul style="list-style-type: none"> • No police post in the community. 	<ul style="list-style-type: none"> • Access nearby police services at Adawso or Koforidua (Gh¢14 in and out). • Access nearby health services at the Akuapem Mampong hospital or Koforidua
Onyamebek yere	<ul style="list-style-type: none"> • Health Service in the community. 	<ul style="list-style-type: none"> • No police post in the community. 	<ul style="list-style-type: none"> • Access nearby police station at Amanfro • However, DOVVSU at Akropong
Aseseeso	<ul style="list-style-type: none"> • CHPS compound in the community. 	<ul style="list-style-type: none"> • No police service in the community. 	<ul style="list-style-type: none"> • Access nearby police station at Adukrom (Gh¢4 in and out)
Abiriw	<ul style="list-style-type: none"> • Clinic in the community (poor services are provided). 	<ul style="list-style-type: none"> • No police service in the community. 	<p>Access nearby health services at the Akuapem Mampong hospital or Koforidua.</p> <p>DOVVSU is located at Adukrom(Gh¢5 in and out)</p>
Okrakwadjo	<ul style="list-style-type: none"> • Clinic in the community 	<ul style="list-style-type: none"> • Police Post in the community. 	
Larteh Ahenease	<ul style="list-style-type: none"> • Health facility in the community 	<ul style="list-style-type: none"> • Police post in the community 	<ul style="list-style-type: none"> • DOVVSU is located at Akropong (Gh¢20 in and out). • Victims of VAW access nearby health service at the Akuapem Mampong hospital.
Larteh Kubease	<ul style="list-style-type: none"> • No health facility in the community 	<ul style="list-style-type: none"> • Police post in the community 	<ul style="list-style-type: none"> • Access DOVVSU at Akropong(Gh¢15in and out). • Access nearby polyclinic at Akropong (Gh¢15 in and out).

ANNEX IV: Reasons for Scoring State Institutions

COMMISSION ON HUMAN RIGHTS AND ADMINISTRATIVE J

0 (Non-existent)	1 (Very Unsatisfactory)	2 (Unsatisfactory)	3 (Average)	4 (Satisfactory)	5 (Very Satisfactory)
Non-existent	No personal knowledge about it	It is satisfactory	It's a long process	They help discipline abusive partners	Very satisfactory
	Not accessible	It's far from the community	If u do not know anyone there, your case will not be attended to	They discharge their duties well	There has been a decrease in the rate of violence since their interventions.
	They don't discharge their work well	They do not have their post in our community	They do not provide better support for the victim		They really work hard
	Not much is known about services	They do not really help	It is satisfactory		
		Little knowledge about them	Somewhat satisfactory services		
			They do follow up but they have never come to sensitize community members		
			Good skills in solving but not accessible		

SOCIAL WELFARE

0 (Non-existent)	1 (Very Satisfactory)	2 (Unsatisfactory)	3 (Average)	4 (Satisfactory)	5 (Very Satisfactory)
Non-existent	They do not work	They do not help	They are not responsive	They respond to issues well	They work well
I have not engaged them before	I don't know much about them	It is satisfactory	Their work somewhat satisfactory	They are good	They really attend to our needs
I have heard the name but I don't know much about them	No offices nearby	It's expensive since we don't have their office in the community	They do not do much follow up on the cases brought	They work well and defend the vulnerable	Very satisfactory services
	I heard they take money before they help you	It's difficult to access their services	We don't have their office in the community. Moreover, I have not heard any case reported to them	Some are lazy and do not work by not all	
	They are biased	They delay the process	They help to address violence issues		
	Made my case a foolish one	They are not fair to the women	The punishment for offenders are not deterrent enough	They discharge their work well	
	They delayed the process	They exist but do not work	Sometimes they help settle the issue and sometimes they do not		

	Its expensive				
	I have heard the name just that	Not much is known about it			
	They favour the men	They dilldally in their activities and do not help to solve the case			
		It is satisfactory			
		Little knowledge about them			

POLICE - DOVVSU

0 (Non-existent)	1 (Very Unsatisfactory)	2 (Unsatisfactory)	3 (Average)	4 (Satisfactory)	5 (Very Satisfactory)
Non existent	They receive bribes and not responsive	They are biased	They sanction the person	They enforce regulations	They work well
	They always demand money for their services. And most of us cant bear that cost	Their work is not satisfactory	They do not follow up on most of the cases	They monitor the issue of the conflict after even it has been solved by the Clan heads	Very satisfactory
	No accessibility	They delay in settling the case	They discharge their work well	The police respond quickly and solve the issue	
	They charge money for their services	Not accessible and poor response to cases	They do not always deal with the issues well, and sometimes they do		

			sometimes they don't		
	The police is biased	Even if you report a case they will ask you to go home and settle with your partner	They do not delve into issues to solve them well	Satisfactory services	
	Even when you report they decide if they want to come	They takes money and make the case foolish case	It is satisfactory		

JUDICIARY - COURTS

0 (Non-existent)	1 (Very Unsatisfactory)	2 (Unsatisfactory)	3 (Average)	4 (Satisfactory)	5 (Very Satisfactory)
Have not used their services	There are not close by	It's expensive to engage their services	There is bureaucracy in their work	They solve issues objectively	They are unbiased
They prefer to go to the traditional council	No experiential knowledge	Their process is long	It is satisfactory	They are very good	The law really works
Non existent	Their process is long	They are not truthful	Little knowledge about them	They discharge their duties well but there is a lot of bureaucracy	Only serious cases at taken and they deal with them well
	If you dont have money,you wont get fair judgement	They favour the rich people	Services not satisfactory		
	They only favours the rich	Not much is known about it			

	If you dont have money, your case will be thrown away	Not satisfactory services			
	Their process is technical				
	No personal knowledge about them				
	They are biased and do not really work in the community				
	It takes a long time				
	Biased				

GHANA HEALTH SERVICE

0 (Non-existent)	1 (Very Unsatisfactory)	2 (Unsatisfactory)	3 (Average)	4 (Satisfactory)	5 (Very Satisfactory)
I can't tell	They charge money	Low services are provided	Their work is satisfactory	Some health personnel take care of people well but some do not help at all The cost is high even with health insurance	They treat us well
	They do not give us the needed attention	They have never taken any case of VAW there however they are not given satisfactory	Some nurses are disrespectful	They discharge their duties well	Very satisfactory

		attention when they go there			
	The nurses do not respect	They don't discharge their work well	Some nurses do not discharge their work well	They are responsive	
	They lack enough service to take care of the sick	Victims instead to be helped are charged with fees before issuing medical forms	Its expensive	Services very satisfactory	
	The nurses do not attend to the sick in time and they play on their phones	It is expensive to get their services			
	They are not responsive	The nurses will not attend to you if u do not have money			
	No violence victims have been there	Nurses are not responsive			