



***Action to Eliminate Violence Against Women (ATEVAW) in (Ogoja, Boki, Bekwarra, and Yala LGAs), Cross River State, Nigeria.***



***Evaluation Report By Data-Lead Africa  
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## List of Acronyms and Abbreviations

- Action to Eliminate Violence Against Women (ATEVAW)
- African Women Development Fund (AWDF)
- Catholic Agency for Overseas Development (CAFOD)
- Centre for Women Studies and Intervention (CWSI)
- Civil Resource Development and Documentation Centre (CIRDDOC)
- Civil Society Organization (CSOs)
- Community Development Associations (CDA)
- Complaint Response Mechanism (CRM)
- Cross River Women Empowerment Network (CWEN)
- Female Genital Mutilation (FGM)
- Female Genital Mutilation/Cutting (FGM/C)
- Fundamental Rights Awareness for Sustainable Development (FRASUD)
- Gender Equality and Women Empowerment (GEWE)
- Justice Development and Peace Commission (JDPC)
- Law Enforcement Agents (LEA)
- Local Government Areas (LGAs)
- National Agency for the Prohibition of Trafficking in Persons (NAPTIP)
- Non-Governmental Organization (NGO)
- Safety, Access, Dignity, and Inclusion (SDGs)
- Sexual and Gender-Based Violence (SGBV)
- Sustainable Development Goals (SDGs)
- United Nations Population Fund (UNFPA)
- Violence Against Women/Girls (VAW/G)
- World Health Organization (WHO)

## I. Executive Summary

The Centre for Women Studies and Intervention (CWSI) successfully executed the project "Action to Eliminate Violence Against Women in Cross River State" with funding from the United Nations Trust Fund. The project aimed at ensuring that women and girls in the target areas of Cross River State live in communities where their human rights and dignity are upheld and respected. The project was executed in four local government areas: Bekwarra, Boki, Ogoja, and Yala. The project focused specifically on eliminating FGM in the Ekajuk communities of Ogoja local government and ending other forms of VAW/G (such as family violence, harmful widowhood practices, and forced/early marriage) in all the target local governments. For the effective execution of the project, CWSI trained individuals and partnered with groups to champion the cause of women. Human rights activists and paralegals were trained and sent to their communities to sensitize and stand up for the rights of the socially disadvantaged. The advocacy for women culminated in a social movement where community women formed groups to empower and embolden women to stand up for their rights.

This endline evaluation was conducted to evaluate the entire project (from January 2020 to December 2022), against the effectiveness, relevance, efficiency, sustainability, impact, knowledge generation, gender equality and human rights, feminist movement building and institutional strengthening. It also aimed at identifying key lessons and emerging good practices in the field of ending violence against women and girls, and to provide actionable recommendations on areas to improve on.

**Methodology:** The evaluation used a mixed-method approach for data collection, including both quantitative and qualitative sources. The primary data was collected through a modified version of the baseline questionnaire and semi-structured key informant interviews (KIIs) and focus group discussions (FGDs). All data were disaggregated by gender, age, and location and collected using a participatory approach. Secondary sources, such as the CWSI project assessment reports, project monitoring data, result, and resource framework, served as the foundation for the evaluation.

**Key Findings:** The key findings of the endline evaluation through analysis of beneficiary and stakeholders' narratives were aggregated across evaluation criteria. The findings found that the project have had a drastic impact on behavior towards Female Genital Mutilation (FGM) and other forms of violence against women (VAW/G) in the target communities. Community leaders, men, and women demonstrated commitment to the cause and collectively abrogated the cultural norms that inspired VAW/G. The communities also promulgated by-laws that upheld the rights of women and provided a mechanism for holding defaulters accountable. Women formed groups to enhance their rights and with the support of traditional rulers, they were able to stand up against VAW/G in their communities. As a result, FGM was practically eliminated and other forms of gender violence such as such as economic deprivation of women and girls, lack of involvement

in decision making, early marriage, harmful widowhood practices, and rape in the target communities drastically reduced.

**Relevance:** The ATEVAW project was highly relevant to the context and needs of the four local government areas (Boki, Bekwara, Ogoja and Yala) in Cross River State, Nigeria. The project aimed to promote gender equality, reduce violence against women and girls, and empower women to advocate for their rights. These goals were in line with the United Nations Sustainable Development Goals (SDGs) and addressed a critical need in the communities. The project's use of a rights-based approach to gender equality was appropriate for the context, as it recognized the importance of protecting the rights of individuals and empowering women and girls to live free from discrimination and violence. These elements were highly relevant to the needs of the communities, which had a history of patriarchal norms and gender-based violence.

**Effectiveness:** The ATEVAW project has effectively achieved significant progress in reducing various forms of violence against women in Cross River State, Nigeria. Female genital mutilation, forced/child marriage, harmful widowhood practices, and family/domestic violence have all been significantly reduced through sustained advocacy and sensitization activities. The project has also addressed issues of deprivation by promoting gender equality and increasing women's access to education, land ownership, and decision-making. Baseline and endline surveys show that the percentage of women reporting unfair treatment due to their gender decreased significantly from 66% to 34%. The involvement of traditional and religious leaders and community members in the sensitization and advocacy efforts, as well as the introduction of community by-laws provides evidence of change that will be sustained beyond the project's life cycle.

**Efficiency:** The Centre for Women Studies and Intervention (CWSI) ensured that the ATEVAW project was efficient in design and implementation, making the best use of available resources to achieve its objectives. The project achieved cost-effectiveness through the use of local resources, community involvement, and partnerships with relevant organizations. CWSI engaged and trained community volunteers as human rights and paralegals, leveraged partnerships with relevant organizations like CWEN and stakeholders such as traditional rulers to achieve results more quickly and cost-effectively. The project's success in using partnerships and community involvement demonstrates its sustainability, ensuring that changes in the way women are treated in the target communities can be maintained over time.

**Sustainability:** The ATEVAW project was designed with sustainability in mind, with a focus on institutionalizing project outcomes, creating community ownership and engagement, building a feminist movement, and supporting income generation activities for women. The project successfully integrated the promotion of women's rights into the local systems by working with traditional leaders and encouraging the development of bylaws that forbade the oppression and violation of women's rights. The project also ensured community ownership and engagement through the recruitment and involvement of community volunteers as human rights and paralegals. Additionally, the project supported the development of income-generating activities



for women, which will help sustain the benefits of the project long after its conclusion. The ATEVAW project not only empowered women and promoted their rights, but it also fostered the development of a feminist movement within the target communities. The women's group (CWEN) will continue to serve as a platform for women to voice their concerns, advocate for their rights, and promote gender equality long after the project has ended.

**Knowledge Generation:** The ATEVAW project demonstrated good practices that can be shared with other practitioners. One of these is the importance of engaging community leaders to achieve the project outcomes. CWSI recognized that cultural and religious beliefs influence and inhibit women and girls' integration into community development, and by engaging custodians of culture and traditional rulers, they were able to get the leaders to promulgate bylaws that promotes justice, equity, and peace for women. The project also highlighted the effectiveness of creating community groups of enlightened women who can make informed choices and work in collaboration with other advocates to change traditional customs that violate the rights of women and girls. The importance of involving the masculine community as a target group to be directly approached was also highlighted as the root problem lies in their misconception that women and girls are individuals with less rights.

**Feminist Movement Building:** The ATEVAW project fostered the development of a movement of women and girls within the target communities, that serves as a platform for women to voice their concerns and advocate for their rights. In all the communities, women were organized under the platform of CWEN for women to voice their concerns, advocate for their rights, and promote gender equality. The girls also formed clubs at school and community levels where they meet often and learn about the rights of a girl. The project took steps to ensure that the women's group became a permanent fixture in the community by training the group members on leadership and advocacy skills, and by providing them with the necessary resources to continue their work even after the project ended. By institutionalizing this women group, the ATEVAW project has laid the foundation for a sustainable feminist movement in the target communities.

**Gender Equality:** The ATEVAW project adopted a human rights-based approach to promote gender equality and address violence against women and girls (VAWG) in the target communities. The project focused on building the capacity of duty-bearers to promote and respect women's rights and enhancing the capacity of rights-bearers to claim their legitimate rights. The project also addressed factors that sustained VAWG, such as poverty, societal normalization, and cultural norms. The project took a multisector approach to addressing VAW/G, and involved men and boys in public awareness, mobilization, and sensitization activities. The project institutionalized the outcomes by creating community ownership and participation, fostering the development of a feminist movement within the target communities, and supporting income-generating activities for women.

The evaluation also revealed some limitations with the identity cards given to the paralegals and human rights groups. Despite the cards being effective in giving them a voice in the community,

the term "club" on the ID card reduced their ability to engage with law enforcement agents, who viewed them as mere clubs rather than advocates for human rights. Furthermore, the expiration of the cards in February 2023 will limit their ability to engage with the community and other strategic stakeholders. In addition, the lack of means of transportation has limited the capacity of the human rights volunteers to reach out to their communities of coverage with ease and greater frequency.

**Conclusion:** The Action to Eliminate Violence Against Women in Cross River State (ATEVAW) project was a resounding success, promoting gender equality and empowering women and girls in Boki, Bekwara, Ogoja, and Yala. The project's success can be attributed to its rights-based approach, which put women and girls at the Centre stage and raised awareness of their rights, empowering them to report cases of violence and abuse and advocate for their rights. Through community mobilization, sensitization, and capacity building, the project was able to challenge and change outdated beliefs and practices, reducing violence against women and improving economic independence and education opportunities for girls. Additionally, the project fostered the development of a feminist movement in the target communities, giving women a platform to voice their concerns and advocate for their rights while promoting a sense of community and solidarity. The project has created a legacy of sustainability through the institutionalization of its outcomes, creating a foundation for a sustainable feminist movement in the target communities. The initiative gave women in the targeted communities a voice and they are now able to stand up for their rights in a way that was previously not possible. For instance, Bekwarra Local Government had their first ever female queen which was directly due to the impact the project had on the communities in that LGA. The project's success highlights the positive impact that a rights-based approach to gender equality can have on communities, improving the lives of women and girls and contributing to the overall development and progress of society. The combination of strategies employed, including intergenerational dialogue, sensitization, capacity building, and community by-laws, was crucial to the success of the project.

**Lessons Learned:** The Action to Eliminate Violence Against Women in Cross River State project was highly successful in promoting gender equality and empowering women and girls in the target communities. The project employed a human rights-based approach to promote the fundamental human rights of women, and it worked to develop the capacity of both duty-bearers and rights-bearers to take up their responsibilities and make legitimate claims to their rights. The project recognized the importance of engaging with cultural and religious leaders in the communities and sought to address the cultural and systemic factors that perpetuated violence against women and girls. Strategies employed included community mobilization, intergenerational dialogues, sensitization, capacity building, and community by-laws. The project's work on education and advocacy was successful in challenging outdated beliefs and practices, leading to a more equal society with greater opportunities for girls to receive an education and pursue careers. The project also promoted peace, justice, and strong institutions, inspiring a sense of responsibility and accountability among community members. One key lesson learned is the

importance of community engagement and partnership in addressing violence against women and promoting gender equality. Another lesson is the importance of a holistic approach that addresses cultural, economic, and systemic factors that perpetuate violence and discrimination against women and girls. The success of the project provides a shining example of the positive impact that a rights-based approach can have on communities, improving the lives of women and girls and contributing to the overall development and progress of society.

**Recommendations:** The following key recommendations have been put forward as a result of the evaluation:

- Re-evaluate the use of identity cards: To sustain the activities of the paralegals and human right groups trained, the language on the ID cards should be revised to clearly indicate the role of the holder as a human rights activist or paralegal, rather than a mere "club." This will enhance their legitimacy and ability to engage with law enforcement agents and other strategic stakeholders. The expiration of the cards in February 2023 will limit their ability to engage with the community and other strategic stakeholders beyond the project due date. There is a need to consider renewing the ID cards for the paralegals and human rights groups to ensure that they continue to have a recognized and respected voice in the community.
- Follow-up Programme: To make sure that women and girls in the target communities continue to benefit from the ATEVAW project and have better access to resources, the Centre for Women Studies and Intervention (CWSI) should keep following up with them over the long term. CWSI can leverage on social media platforms to stay in touch with community groups like paralegals, human rights advocates, and CWEN, who can report any incidents of gender-based violence or human rights abuses. By doing this, CWSI can respond to any problems quickly and provide the necessary support to affected women and girls. This follow up platform will also help connect women and girls to specific support services that may arise in the different communities like legal aid and healthcare. In addition, this platform can be used to provide continued training by sharing resources on the platform that will help the groups keep advocating for women's rights and gender equality in line with global best practices. This way, the impact of the ATEVAW project will continue to be felt in the communities long after the project itself is over.
- Phased reduced funding: The passion and dedication of the implementing partners (CWSI, CWEN and CAFOD) to continue the project is inspiring. However, we recognize the challenges that may arise in the absence of continued financial support especially for the human rights and paralegal groups who require logistical support to effectively intervene in issues happening within their local jurisdictions. The beneficiaries' critical work must continue, and sustained funding is essential to ensure the sustainability of the project's benefits and the continued empowerment of women and communities. To achieve this, we recommend a phased funding approach that provides reduced support for a limited time to these beneficiaries, while allowing the community to further build their capacity to mobilize

domestic funds. This approach will prevent an abrupt withdrawal and ensure the long-term viability of the project.

- **Livelihood Support:** The Centre for Women Studies and Intervention (CWSI) and its partners should prioritize supporting the women in the target communities to achieve economic empowerment and financial independence. By following best practices and lessons learned from other studies, CWSI can develop innovative strategies that will provide long-term benefits for the women in these communities. For example, studies have shown that organizing women into groups of micro-enterprises and agro-entrepreneurship have been successful in promoting economic empowerment for women in Nigeria rural communities. CWSI can also mobilize domestic funds by encouraging community members to pool their resources and invest in cooperative schemes. This will ensure that the communities can continue to provide long-term support for the women in the community through their pooled funds. By prioritizing livelihood support and economic empowerment, CWSI and its partners can help to break the cycle of poverty and violence that many women in these communities' face. This will not only promote gender equality, but also contribute to the overall development of these communities.

## 2. Background and context

Nigeria is a land of remarkable cultural richness and diversity, with myriad ethnic groups and traditional customs that imbue its social, economic, and political fabric with a deep sense of history and identity. Many age-old customs continue to be practiced, celebrated for their capacity to evoke strength, prosperity, and a connection to ancestors. However, while traditional practices can foster unity and cohesion within society, some can be shockingly cruel and harmful, and may infringe on basic human rights. One of such practices include Female Genital Mutilation, harmful widowhood practices and deprivation of women to participate in decision making and economic activities. These practices persist in some parts of Nigeria, posing a grave threat to the physical and psychological well-being of women and girls.

Cross River state found in the southern part of Nigeria is home to several ethnic groups with cultural beliefs and practices that engender family violence, harmful widowhood practices, forced/early marriage, and female genital mutilation. These prevailing traditional beliefs stereotype women and regard them as subordinate to men. The resultant violence has negative impact on the physical, emotional, and mental wellbeing of women and deprives them of equal enjoyment, exercise, and knowledge of fundamental freedoms and human rights.

Women who experience violence are less likely to feel safe in their communities and are less likely to take part in the civic life of their communities. Gender Based Violence (GBV) impacts not just the women and girls, but their loved ones, their neighborhood, and the entire nation. FGM is one of the most discriminatory and harmful customs practiced on women and girls in Nigeria. The onset of the COVID-19 pandemic also saw a dramatic increase in reported cases of violence against women and girls. According to a report by Spotlight Initiative titled “16 Facts about Violence Against Women and Girls in Nigeria” (2022), the closure of schools impacted as many as 18 million female students and hampered efforts to end child marriage. During the lockdown period, there was an increase of 149% in domestic abuse and a corresponding increase in rape, and in the number of girls who were subjected to FGM.

The Violence Against Persons Prohibition Act signed into law in 2015 made FGM illegal in Nigeria, but it is still practiced in different parts of Nigeria, particularly in rural areas in communities that hold the age old practice dearly. Ekajuk community in Ogoja local government area of Cross River state is one of those communities identified for widely practicing FGM. Several

organizations have been working to stop this tradition. The Centre for Women Studies and Intervention (CWSI), in collaboration with Cross River Women Empowerment Network (CWEN) with other community-based organizations implemented an intervention towards eliminating FGM and Violence Against Women and Girls (VAW/G) in 4 local governments areas of Cross River state which are Ogoja, Boki, Yala, and Bekwarra.

The project, funded by the United Nations Trust Fund and Spotlight Initiative started in 2020 and ended in December 2022, and had the objective of eliminating FGM and Violence Against Women/Girls (family violence, harmful widowhood practices, and forced/early marriage) in the four (4) target LGAs through advocacy, intergenerational dialogue, sensitization, capacity building, and multi-sectoral action. The project sought to address three critical issues such as the lack of appropriate policies to ensure sex/Human rights education in schools/ communities on VAW and FGM. The lack of political will on the part of the government to enforce, operationalize and domesticate laws to sanction perpetrators of VAW/G and FGM, and the lack of safe space and access to support services in rural communities. To achieve this in the target communities, CWSI adopted the C.A.M.P approach (Capacity building, advocacy, media and participation) in achieving her objectives in the target communities. To close the severe knowledge gap that exists regarding existing gender laws, particularly among law enforcement agents, it was crucial to strengthen their capacity to do so. Human rights, Gender Equality, and women's groups training were provided to law enforcement and CSOs with the goal of improving their enforcement of existing legislation. Paralegals, Human Rights defenders, and women's groups and girl child movements were formed at the grassroots level to give women and girls a safe place to talk about social justice issues. It was hoped that having these activists in the community would inspire people to work together to end FGM and VAW/G.

Considering the difficulty of influencing people to alter their behaviour, advocacy efforts were also crucial to the success of the project. Aiming at community decision-makers, the campaign lobbied for the reform of laws that degrade the status of women and girls. CWSI employed the multi-sectoral action including media use by maintaining communication with the media in a regular program called Fundamental Rights Awareness for Sustainable Development (FRASUD) to encourage the behavioural change necessary for the eradication of FGM and VAW/G in the intended communities. Members of the target community took part in the dialogue about FGM

and VAW/G using the media. In addition, a complaint response mechanism (CRM) dedicated to receiving and recording feedback from the designated communities was set up.

Finally, CWSI organised the communities and used dialogues to promote alternatives to the cutting as a rite of passage into adulthood and to guide communities in defining the problem and finding solutions on their own. This enabled them to achieve holistic participation of the community towards eliminating FGM in the target communities. Because of the pandemic, domestic violence, sexual abuse, and intimate partner violence were all on the rise among women, as families lost money, became isolated, and experienced other forms of trauma. Thus, a complementary intervention was brought up that offered palliative care to women and girls to lessen the pandemic's severity with respect to Violence against women and girls (VAW/G).

The project's direct beneficiaries were rural women and girls, adolescents and youths between the ages of 10-29 years and elderly women, 60 years and above. Men, Male youths, adolescent boys, Civil societies, uniformed personnel were part of the indirect beneficiaries. The overall objective of the project was to ensure that women and girls live in communities that uphold and respect their human rights and dignity. To achieve this objective, CWSI designed an intervention aimed at changing communities' perceptions of harmful traditional beliefs, attitudes, and practices that lead to FGM and VAW/G. The intervention to end FGM was implemented in Ogoja (Ekajuk communities), and VAW/G in four LGAs (Ogoja, Boki, Bekwarra, and Yala).

This evaluation sought to determine the changes in FGM and VAW/G that can be attributed to the intervention after three years of intervening in the target communities. The evaluation focused on answering key evaluation questions regarding the project's effectiveness, relevance, efficiency, sustainability, impact, knowledge generation, gender equality and human rights, feminist movement building and institutional strengthening, and on identifying lessons learned. Recommendations for future interventions are made from the conclusions of the evaluation.

2.1. Description of the project	
<b>Organization</b>	Centre for Women Studies and Intervention
<b>Project title</b>	Action to Eliminate Violence Against Women (ATEVAW)
<b>Project duration</b>	3 years

<b>Budget and expenditure</b>	\$411,566
<b>Geographical areas</b>	Boki, Bekwarra, Ogoja and Yala in Cross River State.
<b>Specific forms of violence addressed by the project</b>	Domestic violence, forced, and early marriages, harmful practices, Female genital mutilation, and Violence against women and girls.
<b>Main objectives of the project</b>	To ensure that Girls and Women in these LGAs (Boki, Bekwara, Ogoja, and Yala) in Cross River state, live in communities where human rights and dignity are respected and upheld.
<b>Key assumptions of the project</b>	<ol style="list-style-type: none"> <li>1. Women and girls in the target communities have no knowledge of their rights, the harmful effects of FGM/C, and the legal implications of VAW/G.</li> <li>2. Strengthening women's rights groups and CSOs knowledge and capacity will lead to effective advocacy and platforms to influence stakeholders and duty bearers.</li> <li>3. Working in partnership with these groups will lead to changes in community behavior related to Female Genital Mutilation (FGM) and other forms of Violence Against Women and Girls (VAW/G).</li> <li>4. Advocacy will be an effective strategy to influence stakeholders and duty bearers in bringing about changes in community behavior related to FGM and VAW/G.</li> </ol>
<b>Description of targeted primary and secondary beneficiaries</b>	<ul style="list-style-type: none"> <li>- Primary beneficiaries (Adolescent girls 10 -17 years, Women 18 years and above)</li> <li>- Secondary (Men, male youths, adolescent boys, few women)</li> </ul>
<b>Key implementing partners and stakeholders</b>	UN Women, Centre for Women Studies and Intervention (CWSI), Catholic Agency for Overseas Development(CAFOD), Cross-River Women Empowerment Network (CWEN)

## 2.2. Strategy and Theory of Change/Results chain

This project's theory of change states that "if women's rights groups and CSOs' knowledge and capacity are strengthened and they work in partnership, with effective advocacy and platforms to influence stakeholders/duty bearers, then communities will change their behavior regarding FGM and other VAW/G". The theory of change informed activities and strategies implemented in the four target LGAs (Ogoja, Boki, Bekwarra and Yala) in Cross-River State. These strategies include Advocacy, intergenerational dialogue, sensitization, capacity building and other multisectoral



actions. Because of the Covid 19 pandemic, complementary intervention that offered palliative care to women and girls in an effort to lessen the severity of the VAW/G epidemic among women was also carried out.

The goal of this project is to create a haven for women and girls in the target LGAs where their human rights and dignity are respected and upheld. To achieve this, the project focused on two critical outcomes: increased support from women, girls, boys, and men in the target LGAs to end VAW/G and improved capacity among traditional leaders, law enforcement and legal agents, as well as women and human rights groups, to monitor, report, and enforce women's rights. In achieving these outcomes, the following activities were carried out.

- Community entry and mapping of participants in 4 LGA (Boki, Bekwarra, Ogoja and Yala)
- 5-Days intergenerational dialogue for 400 community members in Ekajuk community in Ogoja LGA
- Town hall meeting for traditional / Religious leaders and community stakeholders in Boki, Bekwarra, Ogoja and Yala
- Human rights training for 60 persons drawn from Boki, Bekwarra, Ogoja and Yala yearly
- Advocacy visit to Traditional /Religious leaders/ Relevant stakeholders in Boki, Bekwarra, Ogoja and Yala (12 Advocacy visits within 3years)
- Sensitization in Boki, Bekwarra, Ogoja and Yala
- 36 months Radio programme
- Development/publication of IEC material. (T-Shirt and Face Caps, publication of Fliers, Publication of Human rights and Paralegal manuals for training)
- Capacity building CSO's and Law enforcement agents drawn from Boki, Bekwarra, Ogoja and Yala in the 2nd and 3rd year
- Paralegal training workshop for 20 participants drawn from Boki, Bekwarra, Ogoja and Yala.

### **3. Purpose of the evaluation**

This evaluation sought to assess the project's effectiveness, relevance, efficiency, sustainability, impact, knowledge generation, gender equality and human rights, feminist movement building and

institutional strengthening, to fully understand its outcomes. The overarching aim of the initiative in the targeted local government areas (Boki, Bekwarra, Ogoja, and Yala) was to foster communities where the human rights and dignity of women and girls are respected and upheld. This rights-based project was designed to address Female Genital Mutilation (FGM) through a combination of strategies including advocacy, intergenerational dialogue, sensitization, capacity building, and multi-sectoral actions. The evaluation results will serve as a valuable source of information for stakeholders to make informed decisions and implement lessons learned for future projects. The evaluation aims to provide insight into the success of the project and its impact on the target communities, and to ultimately advance the goal of achieving a world where women and girls can live with dignity and equality.

#### 4. Evaluation Objectives and scope

##### 4.1. Scope of evaluation

The evaluation assesses the result of the intervention by CWSI and its partners in the project **Action to Eliminate Violence Against Women (ATEVAW)** which lasted from January 2020 to December 2022, in locations in Boki, Bekwarra, Ogoja, and Yala LGAs. The evaluation covered the project's three sectoral results and their associated indicators as well as key outcome indicators of the project. All target groups were involved in the evaluation, that is, all primary and secondary beneficiaries covered by the project. The evaluation comprehensively analyzed how the intervention context has changed over time and how this has affected project participants.

The direct beneficiaries of the project from 4 LGAs who were affected behaviorally by the project included:

- Primary beneficiaries: Women and girls who had no knowledge of their rights, the harmful effects of FGM/C, and the legal implications of VAW/G. Others were women and girls who are survivors of violence, youths, elderly women, school children, traditional/religious leaders, and traditional birth attendants.
- Secondary beneficiaries included: teachers, men, law enforcement agents, CSO's, local community associations. Both primary and secondary beneficiaries benefitted from the project through advocacy, trainings (capacity building) and step-down training by direct beneficiaries.

## 4.2. Objectives of the evaluation

- **To evaluate the entire project** (from January 2020 to December 2022), against the effectiveness, relevance, efficiency, sustainability, knowledge generation, institutional strengthening, movement building and impact criteria, as well as the cross-cutting gender equality and human rights criteria.
- **To identify key lessons and promising or emerging good practices** in the field of ending violence against women and girls, for learning purposes
- **To provide solid and actionable recommendations** on areas to improve on, closing the gaps in delivery and beneficiary satisfaction, and on improving implementation and consortium setup that can be incorporated into future program design.

## 5. Evaluation questions and criteria

Evaluation Criteria	Evaluation Questions
Effectiveness	To what extent has the intervention led to achieving the project goal of having women and girls in the target communities live in a society where their human rights and dignity are upheld and respected? Were the approaches used by the project effective in mitigating VAW/G during the COVID-19 pandemic? did the project reduce the impact of VAW/G among women and girls during COVID- 19?
Relevance	To what extent were programmatic decisions, outcomes and impact relevant to the priorities and policies of the target group and their context.? What significant contribution did the project make to the reduction of violence against women and girls? To what extent do beneficiaries perceive the relevance of the project and the activities in improving their quality of life? Are there any stories of change? To what extent was project able to adapt and provide appropriate response to context changes and emerging local needs, and the priorities of beneficiaries?
Efficiency	To what extent was the project efficiently and cost- effectively implemented in accordance with the Project Document? Was the length of the program cycle (three years) sufficient to achieve the program outputs and outcomes? What factors of the program facilitated the efficient development, delivery and impact of the program? What factors obstructed the efficient development, delivery, and impact of the program?

Sustainability	To what extent will the achieved results, especially any positive changes in the lives of women and girls, be sustained after this project ends? Will the changes caused by this programme continue beyond the life of the project?
Impact	To what extent has the project contributed to ending violence against women, gender equality and/or women's empowerment (both intended and unintended impact)? How has the collaboration between, CWSI, Local partners and line ministries contributed to appropriate response of specific needs and priorities of the beneficiaries?
Knowledge Generation	To what extent has the project generated knowledge, promising or emerging practices in the field of VAW/G that should be documented and shared with other practitioners? How innovative is this knowledge? Has the generated knowledge potential for replication or scaling up in other projects or contexts?
Gender Equality and Human Rights	To what extent did the project incorporate human rights-based and gender-responsive approaches throughout the project? How safe are women and girls in sharing information?
Feminist Movement Building	What is the state of the feminist/women's movement to end VAW/G in the implementing communities? In what ways did the movement building work engaged improved the prevention of VAW/G, service provision, and increasing the effectiveness of laws and policies and their implementation? How did CWSI work to build power for the movement to end VAW/G in the target communities? and how did CWSI work directly with survivors of VAWG and groups of women and girls facing multiple and intersecting forms of oppression, to engage them in movement building work? What were the impacts (intended and unintended outcomes), lesson learned and challenges experienced with the survivors, women/girls themselves? In what ways did your organization adapt and mitigate the challenges identified or embrace/nurture the opportunities identified
Institutional Strengthening	How did the funds for institutional strengthening affect your organization's resilience and ability to engage in movement-building work? What efforts were made to increase the organizations and other collaborating groups' capacity to perform functions pertaining this project? Were these efforts effective during and after the COVID-19 crises?

## **6. Evaluation Team**

The evaluation team was a multi-disciplinary group of 24 professionals, tasked with conducting an evaluation of the ATEVAW project in Cross River state. The team was led by a Team Lead and comprised of two gender experts, a Data Analyst, 20 field enumerators, and a full-time CWSI staff member who provided support for logistics and visit arrangements. The Team Lead was responsible for overseeing the overall evaluation process, putting together the final report and ensuring that the team worked together effectively. The two gender experts served as evaluation assistants and provided expert knowledge on gender-related issues as we engaged the communities and the key stakeholders. The Data Analyst was responsible for analyzing and interpreting the data collected by the field enumerators and also supported in report writing. The 20 field enumerators were responsible for collecting data in the field through KIIs, FGDs and surveys. The full-time CWSI staff member based in Cross River state facilitated visits and managed logistic arrangements for the evaluation team.

The evaluation team was guided by a workplan with specific timeline and deliverables. See Annex for detailed workplan. The final deliverables of the evaluation included a report that summarized the findings and recommendations based on the data collected and analyzed. The specific timeline of the evaluation and the deadline for the deliverables were agreed upon by all team members and communicated to relevant stakeholders.

## **7. Methodology**

### **7.1. Description of the evaluation design**

The evaluation was designed as a mixed method study, using both qualitative and quantitative methods to assess the situation of the beneficiaries after the intervention, and comparing it with the situation before the intervention in order to determine the impact and success of the project. The quantitative methodology was used to quantify achievements against the targets as per the project's indicators, while the qualitative methodology was employed to obtain a deeper understanding of the relevance of the project to the beneficiaries and its success stories. The rationale for using this approach was to effectively capture both the quantifiable results and the subjective experiences of the beneficiaries. The methodology also included the collection and review of secondary data.

The quantitative methodology was used to quantify achievements against the targets as per the project's indicators, providing a numerical representation of the success of the intervention. This was done by comparing the baseline with current achievements. The qualitative component, on the other hand, was utilized to gain a deeper understanding of the relevance of the project to the beneficiaries and uncover success stories that might not have been captured through the quantitative data alone.

In addition to the primary data collection through qualitative and quantitative methods, the evaluation team also conducted a review of secondary data to supplement the findings and provide a more comprehensive understanding of the situation. The mixed methods approach provided a robust and holistic evaluation of the project, enabling the team to accurately assess its impact and success.

## **7.2. Data sources**

The evaluation utilized both primary and secondary data sources to gain a comprehensive understanding of the project's impact and success. The primary data collection methods included both quantitative and qualitative data sources. The quantitative data was collected through questionnaires and surveys, while the qualitative data was collected through semi-structured key informant interviews (KIIs) and focus group discussions (FGDs). The participatory approach used in data collection aimed to assess changes experienced in the community since the start of the project, changes attributed to the project, and differences in people's lives resulting from these changes. Standard data collection tools and data analysis templates were developed to maintain consistency and ensure the quality of the collected data. The evaluation was inclusive and took into consideration factors such as gender, age, disability, and other vulnerabilities, as well as sensitivity to social norms and practices. The sample tools used for data collection and the list of documents consulted are included in the annexes.

## **7.3. Data collection methods and analysis**

The evaluation utilized a mixed method approach, incorporating both quantitative and qualitative data collection and analysis methods. For the qualitative data, the evaluation team used semi-structured open-ended interview guides designed to elicit information on the stakeholders' perspectives concerning the overall performance of the Action to Eliminate Violence Against Women (ATEVAW) program, the project's impact, scalability, and sustainability. This allowed

respondents to freely express their views and share experiences within the time frame provided. Prior communication was made to each key informant by seeking their consent and booking an appointment for the data-gathering exercise in each of the LGAs; the interview time allocation was between 60 to 90 minutes. Pidgin English was used for questioning and responses, where necessary, and translated to English for ease of analysis; responses from the KIIs were documented using audio-recording; and the qualitative analysis was done using NVivo. The qualitative data collected using KIIs and FGDs were analyzed using thematic coding to identify common patterns and themes across the data. The coding was organized along the evaluation criteria of Effectiveness, relevance, efficiency, impact, sustainability, knowledge generation, gender equality and human rights, institutional strengthening and feminist movement building.

The quantitative data was achieved through structured questionnaires, The questionnaires were administered using a mobile data collection tool (Kobo collect) to ensure real-time data collection. The biodata and questionnaire information was analyzed quantitatively for ease of communication and standardization. Descriptive statistics was employed to present the findings with charts and tables. In conducting this analysis STATA was employed to carry out the analysis. The evaluation process was designed to be inclusive, involving stakeholders at all levels of the project. Through the participatory approach, stakeholders were able to provide input and feedback on the project's impact and success. The level of participation was crucial in ensuring that the evaluation results were representative and reflective of the experiences of the project beneficiaries.

<b>Types of Beneficiaries</b>	<b>Categories</b>	<b>Number of Beneficiaries</b>	<b>Sample size</b>
Primary Beneficiaries	Adolescent girls (10 – 17 years)	600	240
	Women (18 years and above)	860	273
Secondary Beneficiaries	Men, Male youths, adolescent boys, and a few women.	440	210
Total	Primary and secondary	1900	723

#### **7.4. Sampling methods**

The selection of respondents for the KII and FGD was purposively done based on their role in the ATEVAW project. The sample size for the KII was made up of 21 key informants, including traditional rulers, PWD coordinators, paralegal coordinators, human rights advocates, and psychosocial desk officers from the 4 LGAs. For the FGD, 19 homogeneous groups were formed

with participants selected from the target communities, including direct beneficiaries and CWEN members. See Table I for a detailed breakdown for the qualitative data collection

*Table I: Data collection matrix for the Qualitative Data.*

S/N	Stakeholder	Stakeholders for KII	Stakeholders for FGD
1.	Bekwarra LGA	Paramount Ruler of Bekwarra CWEN coordinator Bekwarra PARALEGAL coordinator Bekwarra Human rights LGA focal person	<ul style="list-style-type: none"> <li>• CWEN members drawn from the four target communities</li> <li>• Direct beneficiaries in Akwurinyi,</li> <li>• Beneficiaries in Itekpa</li> <li>• Beneficiaries in Ukpada,</li> <li>• Beneficiaries in Abuociche</li> </ul>
2.	Ogoja LGA	CWEN coordinator Ogoja Traditional leader of Ejajuk PARALEGAL coordinator Ogoja Human rights Ogoja focal person	<ul style="list-style-type: none"> <li>• CWEN members drawn from the four communities of the Ekajuk kingdom</li> <li>• Direct beneficiaries in Esham Abuntak,</li> <li>• Beneficiaries in Nwang</li> <li>• Beneficiaries in Ekpogrinya,</li> <li>• Beneficiaries in Mfom I</li> </ul>
3.	Boki LGA	Paramount Ruler of Boki CWEN coordinator Okundi-Boki Paralegal coordinator Boki Human right advocate Ogoja focal person	<ul style="list-style-type: none"> <li>• CWEN members drawn from the four target communities</li> <li>• Beneficiaries in Buanchor,</li> <li>• Beneficiaries in Okundi</li> <li>• Beneficiaries in Olum,</li> <li>• Beneficiaries in Wula</li> </ul>
4.	Yala LGA	Paramount Ruler of Yala CWEN coordinator Okpoma- Yala PARALEGAL coordinator Yala Human right advocate, Yala	<ul style="list-style-type: none"> <li>• CWEN members drawn from the three target communities</li> <li>• Beneficiaries in Okpoma,</li> <li>• Beneficiaries in Okuku</li> <li>• Beneficiaries in Ukele</li> <li>• Beneficiaries Oohward</li> </ul>
5.	CWSI project staff	<ul style="list-style-type: none"> <li>• Monitoring and Evaluation desk officer</li> <li>• ATEVAW programme officer</li> <li>• regional coordinator, CWSI</li> <li>• Psychosocial desk officer</li> </ul>	
6.	People With Disability	<ul style="list-style-type: none"> <li>• Coordinator for PWD</li> </ul>	
		<b>21 KII</b>	<b>19 FGDs</b>



Proportionate simple random sampling technique and the Yara Yamane formula at 0.05 degree of error was used to determine the sample size of 330 respondents out of a total of 1900 beneficiaries. The sample size was determined based on the number of beneficiaries in each LGA.

*Table 2: No of respondents by Beneficiary type and LGA*

<b>Types of Beneficiaries</b>	<b>Categories</b>	<b>Number of Beneficiaries</b>	<b>Percentage</b>	<b>Sample size</b>	<b>Sample Size by LGA</b>
Primary Beneficiaries	Adolescent girls (10 – 19 years) Young women (20 – 29 years) Adult women	600	32%	104	26 respondents in each of the LGA
	Elderly Women (60 years and above)	860	45%	150	37 respondents in each of the LGAs
Secondary Beneficiaries	Men, Male youths, adolescent boys, Civil societies, uniformed personnel, and a few women.	440	23%	76	19 respondents in each of the LGAs
Total	Primary and secondary	1900		330	

### **7.5. Limitations to the evaluation methodology**

The evaluation methodology used in the project had some limitations that are worth mentioning, though well managed through a combination of robust data collection methods, careful sampling design, and contextual analysis.

1. Self-reported data: The data collected through the KII, FGD and quantitative survey were self-reported, which can lead to social desirability bias and over-reporting of positive outcomes. To mitigate this bias that could be introduced due to the self-reporting, multiple data sources were used in the evaluation, including Key Informant Interviews (KIIs), Focus Group Discussions (FGDs) and a quantitative survey. This triangulation of data sources helped to validate and cross-check findings from each source.
2. Selection bias: The purposive selection of key informants and participants for the KII and FGD may have introduced some selection bias as the individuals selected may not be

representative of the larger population. However, this was mitigated through robust data collection methods, including triangulation of data sources, usage of structured questionnaires and the data collectors were trained on how to efficiently ask contextual questions.

3. Temporal and contextual limitations: The data collected was limited to a specific period of time and may not accurately reflect the long-term impact of the ATEVAW project. The evaluation was also conducted in the specific context of the ATEVAW project, and the results may not be generalizable to other settings or contexts. To mitigate this, the evaluation included a detailed contextual analysis that took into account the local context, including any cultural, political or economic factors that might impact the results. This helped to mitigate the impact of any contextual or temporal limitations on the results of the evaluation.

## **8. Evaluation ethics**

The risks of participating in the evaluation project were very minimal, however, a few of the questions could be perceived as sensitive, and as such participants may be uncomfortable about providing answers or participating in the interviews. To minimize this, before each exercise, informed consent was discussed and obtained from each respondent. In addition, a concerted effort was made to preserve the anonymity of the respondents, and assurances to this effect communicated to them.

The enumerators were well experienced on the ethics and techniques involved in collecting sensitive information relating to violence against women. Furthermore, participants were informed that, while there might be no monetary benefits for participating in the evaluation of this project, the information they provide would be used to inform existing and future program activities and enable the Centre for Women Studies and Intervention (CWSI) and her donor, implement more programs that recognize the specific needs of, and risks faced by people in similar cultural context.

The tools for data collection were tested to ensure cultural sensitivity and appropriateness in the context of this study. In case of any situation of risk, the details of our data protection officer were provided in the consent form so that respondents can seek support.

To ensure that the respondent’s rights were upheld and respected while collecting data, the evaluators ensured the following:

- Data collection was done in a safe and organized way and appropriate time and place were communicated beforehand to ensure full participation.
- The design of data collection tools was done in such a way that it was culturally appropriate and would not cause distress to respondents.
- The rights of respondents as well as their privacy and confidentiality were protected.
- Parental/guardian consent was obtained for under-aged persons involved (under age 18).
- Names provided during data collection will not be made public.

### 9. Findings and Analysis per Evaluation Question

This section presents the main findings of the evaluation, structured along the seven evaluation criteria.

EFFECTIVENESS	
<b>Evaluation Question</b>	To what extent were the intended project goal, outcomes and outputs (project results) achieved and how?

Beneficiaries and partners showed that the project was effective in many ways: One of the key goals was to eliminate FGM in Ekajuk communities, and the beneficiaries emphatically noted that FGM was now a thing of the past. With the bylaws set up by the council of chiefs in Ekajuk kingdom, stipulating drastic measures against perpetrators of FGM, the practice has been essentially destroyed. Other forms of VAW/G saw a serious decline to the barest minimum levels within the three years of the project’s implementation. Harmful widowhood practices were outlawed, and women are now given equal participation rights. For instance, in Ogoja and Yala women have been given the right of participation in the community traditional council which means that they are effectively represented in the community decision making system. Similarly, domestic violence has been effectively curtailed. The beneficiaries noted that wife battery has almost completely gone, they stopped short of giving it 100% elimination noting that it is possible some people may be doing it secretly, but on a large scale and in the public assessment, it was as good as gone. Even for those who may battering women in secret, once it is discovered, appropriate sanctions would be meted out by the community on the perpetrator. The project has also led to the prohibition of forced/early marriage and promoted the education of the girl

child. CWSI through awareness raising, sensitization programs and intergenerational dialogues, was able to meet the specific achievements developed in the project document. Partners, stakeholders, and beneficiaries aligned with the goals of the project and helped to meet them. Thus, CWSI has effectively met all targets of the project as one of the beneficiaries noted:

*“Now we have liberty, we have equal rights; we have freedom of speech, freedom of these. Before this, they said a woman was not supposed to go to the traditional elders’ council to talk and that kind of a thing. They took decisions on us without consulting us, provided it favors them [i.e. the men]. But now we have equal right, at least we can now say, “No, this decision you have taken cannot favor us, please why not turn it this way? That is where it will favor us. So those decisions are helping us.”*

Let us consider issues one by one and how they were achieved:

**Female genital mutilation (FGM):** FGM is a widespread human rights violation that affects women and girls globally. According to the World Health Organization (2022), it is estimated that over 200 million women alive today have undergone FGM in Africa, Asia, and the Middle East. The practice involves the removal of part or all of the external female genitalia and is often performed on minors, typically between infancy and age 15, making it a form of child abuse. FGM is not only dehumanizing and discriminatory against women, but it also endangers their lives and encroaches on their human integrity.

FGM in Cross River North was majorly practiced in the Ekajuk communities of Ogoja local government. The communities believed that such excision would cure sexual promiscuity and prevent their girls from going into prostitution. As with many other communities in Nigeria that practice FGM, the root of the practice is underpinned by culture and tradition, making it a challenge to eradicate. However, through the efforts of CWSI and its partners over the past three years, the practice has been effectively eliminated in the Ekajuk community. The paramount ruler of Ekajuk summoned the 12 chiefs in his domain and together, they abolished the practice of FGM and introduced this in the community by-laws. In a focus group discussion with women and girls in Ekajuk communities, they stated, that, female circumcision known in the local language as *ekipekip* is no more.

Before, they used to say because of that female ekip (clitoris), a female child will grow up and become a prostitute, so they’d have to cut it so that the urge would not be there to do those

things. But sister came and said, 'no, don't do it again. That one (clitoris) is helpful. God that made it knows why he kept it there. It helps in child delivery and so many things in the female child,' so we shouldn't touch it again. Since then, we have not been touching it at all. Everybody accepted it" (FGM Ekajuk).

**Forced/child marriage:** Forced/child marriage is one the problems plaguing some communities in Cross River State, especially in the 4 target LGAs. The Child Rights Act of Nigeria provides for the protection of girls against child marriage, but it is not enforced or implemented in every state in the country which gives room for the continual practice of this human rights violation.

Girls are given off into early marriages without their consent for different reasons. Some parents do this in the belief that early marriage will protect the child from violence especially in times of insecurity; early marriage will eliminate the danger of a girl becoming promiscuous; younger wives are more obedient and amenable; girls can also be married off to some families to strengthen the ties that exist between. There is also an economic factor behind many of the early/forced marriages. Due to the poverty ravaging many of the African communities combined with the gender inequalities that places higher value on male children, girls are often seen as commodities and given off in marriage for economic benefits that come in the form of bride price. Among the Becheve people of Obanliku local government, there is the tradition referred to as "money marriage" where girls, as young as two years old, are given out in marriage as a way of repaying loan owed by their parents or as a favor to a benefactor (Daily Trust 2022). Bound by cultural norms, the girls have no say when they are commodified. Apart from this in itself being a form of violence against women and girls, it often resulted in domestic violence as the will and aspirations of the forced woman or girl remained perpetually suppressed. These forced/early marriages deny the girl child the right to education, results in early pregnancies with attendant complications, expose the girl to violence and abuse as well as forced sexual relations. In the communities where the evaluation took place, however, the submission was that forced/child marriages have become things of the past: "We no longer send female children now to early marriage. Nobody has the right to say 'my daughter go and marry this person' except she [the girl] knows she can do it, then she can do it of her own volition. It shouldn't be that parents will carry a female child to a man's house at a tender age. Such things are no more happening" (Bekwarra FGD). This achievement was made possible through advocacy and sensitization activities.

**Harmful widowhood practices:** Many Nigerian ethnic groups have a form of Widowhood practice that is harmful and dehumanizing to the woman, and they may vary from one culture to another. In some cultures, the widow is made to drink the water used to bathe the corpse of the husband, and refusal means that she is complicit in her husband's death. In the target local communities, harmful widowhood practices included making widows to lie down on the floor for a year, shaving off their hair, compelling them to wear special mourning clothes and to remain in confinement for a designated period of time. Apart from this, they were totally dispossessed as the husband's property was shared among his siblings. Often, the woman was compelled to return to her father's house. But with the education that the communities have gained in the course of this project, there is a reported discontinuation of the practices.

*“The maltreatment of widows is no more practiced. Widows are no more being maltreated. Before, when your husband is dead, they would maltreat you, collect everything from you, just keep you like that. You'd be wearing black; they'd use dye to paint your body black. You'd sit down in one place and not go out of your room for a number of months. When you want to go out to ease yourself, someone would escort you and you'd return back to the room where you are locked up. All those things, including collecting of widow's properties, farmlands and other things have stopped. They now know we are equal” (FGD Ekajuk).*

These harmful widowhood practices were eliminated by sustained advocacy, sensitization, and community legislation.

**Family or domestic violence:** Violence against women results in many negative consequences that affect the overall wellbeing of the woman and hinders her from maximally expressing her potentials, and this goes a long way in affecting her family and society. One in three women all over the world suffer from physical and sexual violence mostly at the hands of intimate partners. This form of violence against women results in immediate and long term sexual, mental and physical consequences (*UN Women, 2019*). Communities in Cross River State where the project was executed had high cases of domestic/ family violence against women, particularly battery. The evaluation however shows that the level of family violence has drastically reduced as communities have enacted laws to deal with men who beat their wives.

"Beating women (wives) cannot be completely stopped, but if someone reports a man beating a woman in an inappropriate manner, they will be in trouble. The chief has made a law that if there is a problem between a husband and wife, it must be resolved peacefully. If that fails, the husband must find a way to manage it without violence. Although there may still be some hidden cases of abuse, it has decreased compared to the past when women were often seen crying due to being beaten." **Community Chief, Okpoma, Boki LGA**

The human rights coordinator for schools in Buanchor community, Boki local government area also affirmed that the CWSI project has brought about a reduction in domestic violence: "This project has reduced domestic violence. In those days, you'd see battering, you'd see husband and wife ...[fighting]. But now, because of the awareness and sensitization we have created here, the issue has been drastically reduced."

The findings from the baseline and endline surveys indicate that the percentage of women who reported experiencing unfair treatment due to their gender reduced significantly from 66% at baseline to 34% at endline.

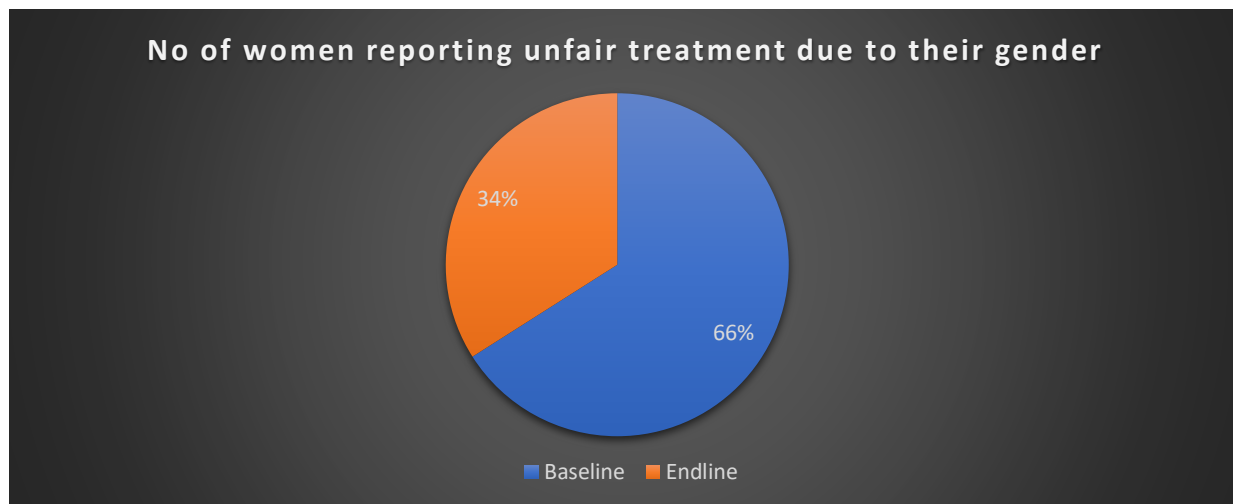


Figure 1: Baseline and Endline reporting of unfair treatment due to gender

This is a significant achievement because violence against women is a major impediment to gender equality and women's empowerment. It hinders women from achieving their full potential and has adverse consequences for their families and societies. The drastic reduction in domestic

violence was attained by the change in behavior resulting from the awareness campaigns and human rights advocacy of the project.

**Deprivation:** Across the globe, women and girls face discrimination on the basis of sex and gender. Deprivation of women manifests differently in different cultural contexts. But the common underlying cause is the persistence of patriarchal systems (UN 2019). Patriarchal systems breed and shape discrimination against women. This leads to so many women being denied access to education, deprived of the right to own and administer property, and excluded from inheritance of family property. Depriving women from ownership of property has a strong implication on their liberation and exercise of human rights because ownership of property is tied to economic empowerment and economic empowerment is fundamental to the freedom of women. Ott (2017) affirms that in 35 countries of the world women do not have equal land rights, and even where they are granted such rights, many cultural practices surrounding inheritance and dowries, deny women the opportunity to own land. In fact, according to the World Economic Forum, women own less than 20% of the world's land. This is an issue because owning land can contribute greatly to both social and economic empowerment.”

The cultural practices surrounding inheritance in the target local governments denies women the right to own land, plantations or houses, and girls were deprived the right to education. With the intervention of this project, women are now being allocated plots of land and allowed to build houses as well as own cocoa and palm tree plantations. A human rights activist in Bekwarra local government narrated that before now, women were not given land. But through the awareness, women are now been allotted plots of land and palm tree plantations shared out to them so that they can have a means of getting money. He averred that “*women are the ones building most of the houses in the community now*” (human rights, Bekwarra). On a socio-religious level, there were cultural norms in place that prevented women from seeing masquerades because of the belief that something evil would befall them. However, the practice has since been debunked, and it is now recognized that these restrictions were an unjust attempt to deny women certain rights due to the patriarchal system. A human rights advocate in Buanchor community of Boki local government area mentioned that “*Before this programme, only men could inherit their father's property like farmland. But now, women have equal rights, thanks to this project promoting gender equality. The land is divided and given to both men and women. This change has reduced violence against women,*



*thanks to the efforts of the Centre for Women Studies, United Nations Trust Fund, and Spotlight Initiative.”* Beneficiaries in Olum community in Boki Local government equally acknowledged that the project has brought succor to women in the community as they are now allotted portions of land to farm. As such, women in Olum now own food and are able to provide for their needs and support their families. Similarly, *"Before, boys and girls didn't have equal access to education. People believed that girls should only learn how to cook and marry. They used to say, 'women's education ends in the kitchen. But now, thanks to human rights awareness campaigns, both boys and girls have the right to go to school."* (FGD Ekajuk).

Apart from deprivation in terms of inheritance and ownership of property, women are also deprived of the right to participate in decision making in matters concerning their own lives and the community. UN Women acknowledges the dynamic leadership capabilities of women to effect change in society by galvanizing both men and women to get involved in claiming their rights, strengthening their communities, and protecting their planet. “Their participation is fundamental to democratic governance... Once in leadership roles, they can make a difference that benefits whole societies” (UN Women 2014). But in most patriarchal cultures, women are relegated to the background and not allowed as much as contributing to decision making in the home, needless to say, in the community. Their right to equal participation is infringed upon since they are considered to have nothing to offer.

Women in the communities where this intervention took place were totally excluded from decision-making. Men were the sole decision makers because women were considered to have nothing to offer. The awareness and sensitization campaigns have however changed the narrative. In a focused group discussion in Ekajuk community, the women said that that they have been exposed to their fundamental human rights, *“they showed us so many rights. Like in our community here, women were not allowed to come to the place where men gathered to take decisions in the community. If a woman went there, she was not allowed to talk. But now, due to the sensitization on human rights which has told us that we are all equal, women are now allowed to air out their views, and the men accept that it is right, we have equal rights. When things affecting the community re now discussed, the men, the women and the youth come together to collectively take decisions.”*

**Trafficking:** The American Psychological Association (2017) avers that “Human trafficking is a global and domestic human rights issue that is characterized by economic exploitation through

force, fraud and coercion.” Trafficking produces very dangerous psychological and physical consequences that may even end in death. Trafficked women and girls are exposed to high levels of “physical and sexual violence, including homicide and torture, psychological abuse, horrific work and living conditions, and extreme deprivation while in transit” (APA 2017).

Trafficking of women and girls is one of the human rights issues encountered in the target local government. Girls and women are carted away in hordes, some to do domestic work in distant places, others for prostitution. The human rights coordinator in Bekwarra Local government described an incidence where a father trafficked his own daughters, took them to western Nigeria, gave them out and collected money, and nothing more was heard about them. *“When the issue got to me, I reported it to the police. The DPO detailed some policemen to me and we went to the community and arrested the man. He is still in police custody and has been asked to produce the girls.”* To arrest the issue of trafficking, the Ekajuk community placed a law requiring that any member of the community who must give out their daughter must first have direct contact with the person akin the daughter and the chief must also be in the know. Both the parents and the chief must have the phone number of the person so that from time to time they might call to inquire after the welfare of the child.

RELEVANCE	
<b>Evaluation Question</b>	To what extent do the achieved results (project goal, outcomes and outputs) continue to be relevant to the needs of women and girls?

The relevance of the ATEVAW project was evident in the positive outcomes it achieved in addressing violence against women and girls in the target communities. The project's objectives were in line with the community's social priorities, as confirmed by the feedback from the beneficiaries.

FGM, family violence, harmful widowhood practices, and forced/early marriage were prevalent social challenges that posed a significant threat to the well-being of women and girls before the project's implementation. The project tackled these challenges through a multi-faceted approach that included advocacy, capacity building, and multi-sectoral action. Not only did the project address the issue of violence against women and girls, but it also empowered women to have a voice in the community. Prior to the project, women were not recognized as equal members of the community and were unable to participate in decision-making processes. However, through

the advocacy and capacity building efforts of the project, women were able to become active members of their community and engage with traditional leaders on important issues. This advocacy led to the appointment of the first female queen in Bekwarra Local government, who now sits on the traditional council, demonstrating the progress made in achieving gender equality in the community.

The CWEN members in Okuku community of Yala LGA also shared a story of a lady whose life was once filled with struggles and hardships. After losing her husband, the weight of providing for her children and securing their future seemed insurmountable. The husband's family took everything that belonged to her late husband, leaving her with nothing but the burden of supporting her children's education on her own. But that all changed with the activities of CWEN, the human right and paralegals in the community. She was approached by a group of women from Cross River Women Empowerment Network (CWEN) who had come to Okuku to raise awareness about gender equality and the rights of women. She was initially sceptical, but as she listened to their stories and the injustices they had faced, she realized that she was not alone. The women encouraged her to speak out about her own struggles and they helped her to advocate for the return of her late husband's properties. They took her to meet the traditional leader of Okuku and together, they presented her case. To her surprise, the traditional leader was receptive and sympathetic to her situation. With the support of the CWEN group, the human rights and the paralegals, she was able to reclaim what was rightfully hers.

Her story highlights the relevance of the ATEVAW project and how well-suited it was to the needs and priorities of the communities it served. The intervention provided real and meaningful solutions to the challenges faced by women and girls. Prior to the project, many women were subjected to harmful widowhood practices and had no means of supporting themselves and their families. However, through the advocacy efforts and movement building, women have been empowered to take control of their lives.

Aside from the achievement of reducing harmful widowhood practices, the ATEVAW project has made significant progress in increasing the knowledge of the process for reporting abuse cases. At baseline, only 16% of women in the communities where the project was implemented knew the right process and channel for reporting an abuse case. However, at endline, this figure

had significantly increased to 91%, indicating that more women and girls can now access the necessary support to protect themselves from violence and abuse.

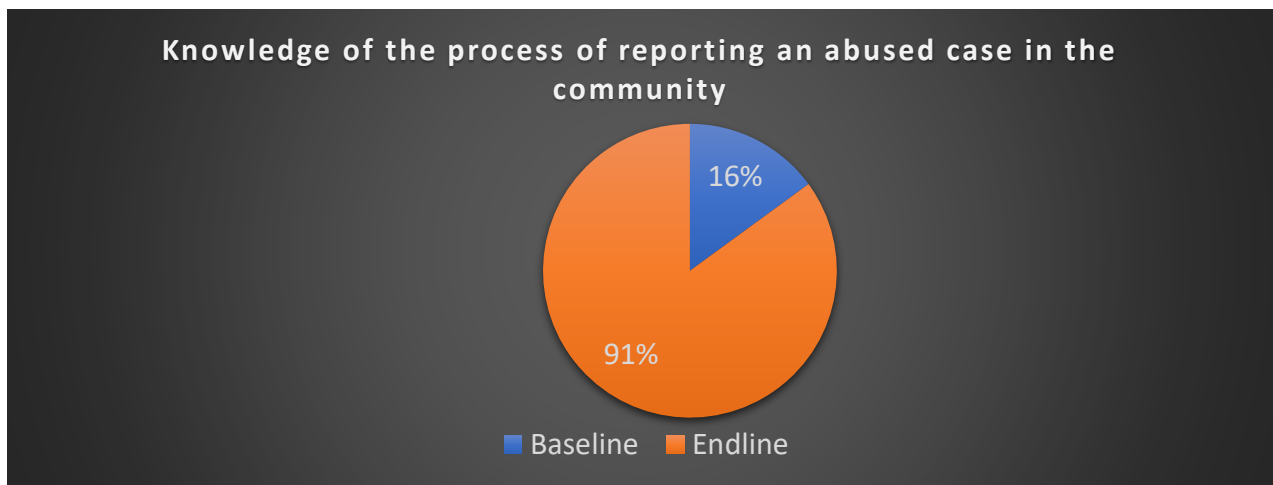


Figure 2: knowledge of the process of reporting an abused case in the community

This increase in knowledge is a significant achievement because it means that the project has not only reduced the prevalence of harmful practices but has also empowered women and girls to take control of their lives and protect themselves from violence and abuse. The ATEVAW project's model, which includes advocacy efforts, movement building, and community education, has been effective in achieving this result. The ATEVAW project's success in reducing harmful practices and increasing the knowledge of the process for reporting abuse cases is a testament to the power of collective action in achieving meaningful change.

## EFFICIENCY

This section measures the outputs - qualitative and quantitative - in relation to the inputs. It is an economic term which refers to whether the project was delivered cost effectively.

<b>Evaluation Question</b>	To what extent was the project efficiently and cost-effectively implemented?
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CWSI ensured that the project was efficient both in design and implementation. The ATEVAW project was designed and implemented in a cost-efficient manner, making the best use of available resources to achieve its objectives. Cost-effectiveness was achieved through several strategies, including the use of local resources, community involvement, and partnerships with relevant organizations. CWSI made use of local resources by engaging and training community volunteers

as human rights and paralegals to help implement the project activities. This not only saved on costs but also helped to build local ownership and ensure that the project was well-integrated into the community.

The project also made use of partnerships with relevant organizations and stakeholders to maximize resources and achieve its objectives. For example, the project worked closely with a community-based organization, CWEN, traditional leaders and the local media to bring about change and improve the lives of women and girls in the community. This type of partnership has been shown to be effective in similar interventions, as it leverages existing relationships, structure and resources to achieve results more quickly and cost-effectively. The ATEVAW project was cost-efficient, making the best use of available resources to achieve its objectives and was able to effect sustainable changes in the way women are treated in the target communities.

Although partnerships with existing local institutions proved to be an efficient use of available resources, it also came with some challenges. For instance, during the implementation of the ATEVAW project in Cross River State, the Centre for Women Studies and Intervention (CWSI) encountered a challenging situation with a supposed leader of a disability group in the state. The leader, an orthopaedic doctor claimed to be the leader of the disability groups in Cross River state and was initially receptive to the project's goal of empowering women with disabilities. However, as the project progressed, he began to prove difficult to work with, insisting that every process from CWSI must run through him instead of the women-led disability groups that were the direct target of the project.

To overcome this challenge, CWSI engaged in extensive dialogue with the doctor, using their experience in community engagement and participatory approaches to build trust and secure his cooperation. The team listened to the doctor's concerns and identified opportunities to work with him, including capacity building and training to support the disability group in better advocating for their rights. CWSI also collaborated with the women-led disability group to build their capacity, empower them to speak up for themselves and to take ownership of the project. Although the orthopaedic doctor did not become a strong advocate for the work, CWSI was able to establish a functional partnership with the women-led disability group to implement the project activities. This enabled women with disabilities to access land, other resources and

paralegal services, leading to improved participation in decision-making processes that affect their lives.

The project activities were also delivered on time with a good budget performance. Though there were instances of budget under expenditure (due to the impact of COVID 19 lockdown) and over expenditure (due to the rise in exchange rates in the country), the evaluation showed that the resources were put to best use and the results obtained outweigh the financial input. The project serves as a model for other organizations looking to implement similar interventions in an efficient and effective manner.

#### SUSTAINABILITY:

<b>Evaluation Question</b>	To what extent will the achieved results, especially any positive changes in the lives of women and girls (project goal level), be sustained after this project ends?
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Sustainability was at the heart of the ATEVAW project design, as CWSI sought to ensure that the benefits of the project would continue to be felt long after its conclusion. To achieve this, the organization placed a strong emphasis on institutionalizing the project outcomes and creating community ownership and participation.

- **Institutionalizing Project Outcomes:** The goal of the ATEVAW project was to ensure that women and girls in the four local government areas (Boki, Bekwara, Ogoja and Yala) are able live in communities where their human rights and dignity are upheld and respected. This was achieved through the elimination of Female Genital Mutilation, reduction on women/girls battery, and mobilizing the community to put an end to the harmful widowhood practiced in the communities. The project successfully integrated the promotion of women's rights into the local systems by working with traditional leaders and encouraging the development of bylaws that forbade the oppression, dehumanization, suppression, and violation of women's rights. In each of the target communities, these bylaws were written down and published in booklets, which made it difficult for anyone

to claim ignorance and helped to ensure the sustainability of the project's gains. The laws will continue to serve as a reference point for future generations.

- **Ensuring community ownership and engagement:** The active involvement of the community members and leadership in the planning, implementation, and monitoring of the project helped to ensure their buy-in and ownership, which is essential for the sustainability of the project's benefits. The project ensured the active engagement and empowerment of the communities through the recruitment and involvement of community volunteers as human rights and paralegals. This helped to increase community ownership and ensure that the benefits of the project will continue long after its conclusion. The paralegals and human rights received training from CWSI, and went on to engage in community mobilization, sensitization, and awareness creation activities on women's rights. This helped to build local capacity and empower communities to continue promoting women's rights even after the project's end. The evaluation however revealed some limitations with the identity cards given to the paralegals and human rights groups. Despite the cards being effective in giving them a voice in the community, the term "club" on the ID card reduced their ability to engage with law enforcement agents, who viewed them as mere clubs rather than advocates for human rights. Furthermore, the expiration of the cards in February 2023 will limit their ability to engage with the community and other strategic stakeholders beyond the project due date.
- **Movement Building:** The ATEVAW project not only aimed to empower women and promote their rights, but it also aimed to foster the development of a feminist movement within the target communities. The project recognized the importance of institutionalizing the outcomes of the project to ensure sustainability. To this end, the project took steps to ensure that the women's group became a permanent fixture in the community. This was achieved by training the group members (CWEN) on leadership and advocacy skills, as well as providing them with the necessary resources to continue their work even after the project ended. The women's group will continue to serve as a platform for women to voice their concerns, advocate for their rights, and promote gender equality long after the project has ended. The women of Ekajuk in Ogoja Local Government Area shared their experiences of the impact of the ATEVAW project in their community. They reported that traditional leaders in their community have great respect for the CWEN

and when there are cases involving violence against women, they always invite the group to intervene and ensure that the rights of the women are protected and respected. The women proudly spoke of how their community has come to recognize the important role that CWEN and the human rights and paralegal groups play in protecting their rights. The women described the ATEVAW project as a catalyst for change in their community, as it has brought about a newfound sense of unity and purpose among the women. They now work together to stand up for their rights and fight against violence and discrimination. This is a testament to the sustainability of the project's impact, as the women's movement is sure to continue long after the project has ended. The women of Ekajuk are an inspiring example of how community mobilization and advocacy can bring about lasting change for women.

- **Income Generation:** Additionally, the project also supported the development of business skills and the creation of income-generating activities for women. The project not only helped women to earn a living, but it also encouraged them to save and invest. This new found independence will not only sustain their standard of living, but also serve as a driving force to sustain the benefits of the project even after the conclusion of the project.

## KNOWLEDGE GENERATION

Knowledge generation is about assessing whether there are promising or emerging practices that can be shared with other practitioners.

<b>Evaluation Question</b>	To what extent has the project generated knowledge, promising or emerging practices in the field of EVAW/G that should be documented and shared with other practitioners?
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The Project has demonstrated emerging good practices that can be shared with other practitioners. Good or promising practices are essentially lessons learned which apply to a particular project that may be found useful for future programming. The evaluation team would like to point out the following practices that were found useful:

- Proper engagement of community leaders is favorable to achieving the project outcome. Community leaders are very influential in creating attitudinal change, integrating equality in social and cultural values. They were a major key to galvanizing support and influencing



behavioral change towards protection and support of women's rights in the project location. CWSI demonstrated a consciousness of the fact that in the project community cultural and religious beliefs both influence and inhibit women and girls' integration into community development. In other words, culture exacerbates violence against women and girls and also drives gender inequality. Consequently, the custodians of the culture were engaged in the implementation of the project and they accepted the project and willingly signed declaration forms indicating their support for the program. By signing the declaration forms, traditional rulers or monarchs who are the custodians of their people's culture have exhibited willingness to support the project. Their expression of support teaches the lesson that even though the local chiefs are customarily rigid on fostering continuity of cultural values; they can become agents of change when they are enlightened through advocacy. Therefore, more duty bearers and influential persons can be involved to galvanize communities for successful project outcome.

- Community members gladly welcome development projects and participate actively towards achievement of project outcomes when given the opportunity and enabling environment to be included in project implementation. Advancing from the premise of this lesson, CWSI was able to build partnership and work closely with stakeholders. This was seen as fundamental to successful project implementation, and it has the advantage of the project being eagerly owned by the community, making sustainability practicable and easier. The inclusivity policy of the implementation stirred the enthusiasm of community members and stakeholders in cooperating with, and giving information to the field officers who conducted the exercise.
- Building community groups of enlightened women who can make informed choices and work in collaboration with other advocates is an effective means of changing traditional customs that are harmful and which violate the rights of women and girls.
- The knowledge of human rights shared with the participants in the sensitization campaigns produced significant results and change of behavior leading to the conclusion that acquiring knowledge on Human rights repositions community members (women, men and youths) to desist from VAW/G and become advocates for human rights.
- The availability of customary laws prohibiting obnoxious cultural practices makes it easier for social justice advocates to intervene and address human rights violations.

- Creating networks and partnerships with local Civil Society Organizations enhances the achievement of project objectives and the sustainability of project outcomes. CWSI's collaboration with CWEN and other groups which led to the success of the project gives credence to this.
- The solution to GBV cannot be complete without fully involving the masculine community as a target group to be directly approached since the root problem lies also in their misconception that women and girls are individuals with less rights.

## GENDER EQUALITY AND HUMAN RIGHTS

This records how this project considered human rights and gender responsiveness

<b>Evaluation Question</b>	Cross-cutting criteria: the evaluation should consider the extent to which human rights based and gender responsive approaches have been incorporated through-out the project and to what extent.
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This project adopted a Human Rights based approach with the aim of promoting the fundamental human rights of women so that they can live in societies free from all forms of GBV, in line with international human rights standards. This approach worked by developing the capacity of duty-bearers to take up their responsibilities in promoting, respecting and realizing the rights of women and girls as well as abstaining from violating their human rights. The program also enhanced the capacity of rights bearers to make legitimate claims to their rights. It focused on addressing the ancient cultural factors and systems that promote, engender and exacerbate VAW/G, through cultural reforms brought about by means of stakeholder engagement, advocacy, sensitization and holistic enlightenment of community members down to the level of schools. In all the communities, the gender and human rights approach was diligently followed by way of capacity development and strengthening of women so that they can actively participate in their communities and claim their legitimate rights. The Program addressed some of the factors that sustained VAW such as poverty or lack of economic resources (by setting up a revolving loan scheme to boost their financial status toward poverty reduction); societal normalization of VAW/G (through awareness raising campaigns, intergenerational dialogues and school education activities); and cultural norm (by initiating the processes that stimulated local chiefs to change the customary laws to eliminate FGM, disinheritance of women, widowhood practices and other forms of VAW/G). Women were equally educated on the appropriate response mechanism to

violence. The project took a multisector approach to addressing VAW. In other to ensure a holistic approach to EAW/G, men and boys were also involved in the public awareness, mobilization and sensitization activities.

## MOVEMENT BUILDING

The ATEVAW project not only aimed to empower women and promote their rights, but it also aimed to foster the development of a feminist movement within the target communities. Through community mobilization and sensitization, women were able to organize themselves into an active group that can engage with community leadership on behalf of other women. This has helped amplify the voices of women in the community and made it easier for them to assert their rights and push for change. The formation of this women's group not only served as a platform for women to voice their concerns and advocate for their rights, but it also helped create a sense of community and solidarity among women. The group provided a safe space for women to come together, share their experiences, and support each other in their quest for equality and justice.

The ATEVAW project recognized the importance of institutionalizing the outcomes of the project to ensure sustainability. To this end, the project took steps to ensure that the women's group became a permanent fixture in the community. This was achieved by training the group members on leadership and advocacy skills, as well as providing them with the necessary resources to continue their work even after the project ended. By institutionalizing the outcome of the project, the ATEVAW project has laid the foundation for a sustainable feminist movement in the target communities. The women's group will continue to serve as a platform for women to voice their concerns, advocate for their rights, and promote gender equality long after the project has ended. With the support of community leaders and the local government, this feminist movement has the potential to bring about lasting change and create a more just and equal society for all women.

The women of Ekajuk in Ogoja Local Government Area shared their experiences of the impact of the ATEVAW project in their community. They reported that traditional leaders in their community now have great respect for the CWEN and when there are cases involving violence against women, they always invite the group to intervene and ensure that the rights of the women are protected and respected. The women proudly spoke of how their community has come to recognize the important role that CWEN and the human rights and paralegal groups play in

protecting their rights. According to the women, the ATEVAW project has empowered them to form active groups that are able to engage with the community leadership and amplify their voices. They now have the confidence to speak up against violence and discrimination and demand that their rights be respected. The traditional leaders in their community listen to their voices and make sure that justice is served. The women described the ATEVAW project as a catalyst for change in their community, as it has brought about a newfound sense of unity and purpose among the women. They now work together to stand up for their rights and fight against violence and discrimination. This is a testament to the sustainability of the project's impact, as the women's movement is sure to continue long after the project has ended. The women of Ekajuk are an inspiring example of how community mobilization and advocacy can bring about lasting change for women.

IMPACT	
<b>Evaluation Question</b>	To what extent will the achieved results, especially any positive changes in the lives of women and girls (project goal level), be sustained after this project ends?

The impact of the ATEVAW project was measured by reviewing and reflecting on the project performance and achievements per indicator. Beneficiary narrations and perspectives were obtained from FGDs and KIIs, which were used to draw conclusions on the impact of the project. The project made significant improvements in reducing violence against women and girls and inspiring a clear sense of the right of women and girls in the community. The ATEVAW project aimed to create a world where women and girls in the four local government areas (Boki, Bekwara, Ogoja and Yala) lived in communities where their human rights and dignity are upheld and respected. This goal was aligned with several of the United Nations Sustainable Development Goals (SDGs), including SDG 5 on Gender Equality, SDG 10 on Reduced Inequalities, and SDG 16 on Peace, Justice and Strong Institutions. The impact of the ATEVAW project can be seen in several key areas, including:

**A Rights-Based Approach to Gender Equality:** The ATEVAW project put women and girls at the Centre stage, with a rights-based approach that guaranteed that their rights and dignity were upheld and respected. The Rights-Based Approach to Gender Equality is a framework that

focuses on recognizing and protecting the rights of individuals, with a specific emphasis on promoting gender equality and empowering women and girls. The main goal of a rights-based approach to gender equality is to ensure that women and girls are able to enjoy their human rights and live free from discrimination and violence. This approach recognizes that gender equality is not only a basic human right, but also a critical aspect of sustainable development. The ATEVAW project was able to raise the awareness of women's rights and empower them to stand up for their rights and dignity. Women were made aware of their rights and the legal frameworks that protect them, enabling them to report cases of violence and abuse. This aligns with SDG 5 on Gender Equality and SDG 16 on Peace, Justice, and Strong Institutions, as it helped to eliminate discriminatory practices and promote the rule of law for the protection of women's rights.

**Boldness to Stand Up for their Rights:** The ATEVAW project was able to instil a sense of confidence in women, making them bolder and more assertive in standing up for their rights. The project provided women with the knowledge and skills to advocate for their rights, and the supportive environment created by the project through the women movement building helped to empower women to take action. This increased boldness was crucial in ensuring that women's rights were respected and upheld in the communities. This has reduced the inequality in communities and has consequence for economic generation.

**Empowerment Through Economic Access:** The ATEVAW project not only addressed the issue of violence against women and girls, but it also created opportunities for women to break free from the chains of poverty and inequality. One of the biggest barriers to gender equality is the unequal distribution of economic resources, and women in the project communities were no exception. However, the project's focus on women's rights and dignity, coupled with its advocacy and awareness-raising activities, brought about a sea change in the lives of these women. Before the project, women were not allowed to own properties such as farmland in some of the communities, and this limited their economic opportunities and independence. But thanks to the project's intervention, women are now able to gain access to economic resources, either by inheritance or purchase, which now allows them to generate income for self-sustenance. This newfound economic independence not only improved their standard of living, but it also gave them a sense of self-worth and pride, as they were now able to contribute to their families and communities in meaningful ways. By empowering women through access to economic resources,

the project is creating a ripple effect of positive change in the lives of these women and their families, and this is helping to build a more equitable and sustainable future for all.

**Advancing Education and Career Opportunities for Girls:** This impact highlights the transformation that has taken place in the community's perspective on the role and value of girls. Prior to the implementation of the project, girls were often seen as second-class citizens and their education was not considered a priority. The "money bride" culture was prevalent in some communities, in which a girl was given in marriage in exchange for a loan collected by her father. The ultimate goal for many girls was considered to be marriage, with education being of little importance. However, the ATEVAW project has helped to challenge and change these outdated beliefs and practices. Through various awareness and sensitization programs, community stakeholders have come to realize that girls and boys are equal and deserve equal opportunities for education and career growth. The formation of groups aimed at empowering women and promoting gender equality has been instrumental in driving this change, as well as the involvement of traditional leaders in advocating for women's rights. The end result of this shift in perspectives is that girls are now more likely to receive an education and pursue careers, breaking down barriers and empowering them to reach their full potential. This not only benefits the girls themselves, but also contributes to the overall development and progress of the community. This impact aligns with the SDG goal to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. By providing girls with equal access to education and career opportunities, this project is helping to build a more sustainable and equitable future for all.

**Empowering Women's Participation in Decision Making:** This impact is a perfect representation of the change brought about by the ATEVAW project, as it highlights the progress towards gender equality and the empowerment of women. This project has brought about a transformation in the community, breaking down traditional gender roles and empowering women to take an active role in decision-making processes. The fact that a woman has now been enthroned as a queen in Bekwarra LGA is a remarkable achievement, marking a significant shift in the perception of women's roles and capacities in the community. This historic event is a clear indication of the progress towards gender equality and the empowerment of women. Women's active participation in decision-making processes ensures that their perspectives and needs are taken into consideration and that they have a voice in shaping their communities. This

achievement aligns with the SDG goal of empowering women and girls and ensuring their full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic, and public life. The project has played a key role in breaking down barriers that have prevented women from participating in decision-making processes, providing a platform for them to assert their rights and become active members of their communities. This has had a lasting impact on the community, as it helps to break down harmful gender norms and beliefs, promoting a more equitable and inclusive society for all.

## **10. Conclusions**

The ATEVAW project was a major success in promoting gender equality and empowering women and girls in Boki, Bekwara, Ogoja, and Yala. The project aimed to create communities where women and girls could live free from discrimination and violence, with the recognition that gender equality is a basic human right and a critical aspect of sustainable development. The project used a rights-based approach that put women and girls at the Centre stage, raising awareness of their rights, empowering them to report cases of violence and abuse, and providing them with the knowledge and skills to advocate for their rights. This approach was successful in reducing violence against women, improving their economic independence, and advancing education and career opportunities for girls.

One of the major benefits of the ATEVAW project was the improved economic status of women, who were now able to access economic resources, generate income for self-sustenance, and contribute to their families and communities. The project also challenged and changed outdated beliefs and practices that saw girls as second-class citizens, leading to a more equal society with greater opportunities for girls to receive an education and pursue careers. Finally, the ATEVAW project also promoted peace, justice, and strong institutions, helping to change attitudes and behaviors and inspiring a sense of responsibility and accountability among community members. The project through the women movements it has built at community level has provided support to women who had suffered violence and abuse, helping them to access justice and rebuild their lives, leading to a more peaceful and just community. Overall, the ATEVAW project is a shining example of the positive impact that a rights-based approach to gender equality can have on communities, improving the lives of women and girls and contributing to the overall development and progress of society.

## 11. Recommendations

The following recommendations have been put forward:

- **Re-evaluate the use of identity cards:** Consider re-evaluating the use of identity cards for the community volunteers, with a view to improving their effectiveness in giving the community volunteers a voice in the community. To sustain the activities of the paralegals and human rights groups trained, the language on the ID cards should be revised to clearly indicate the role of the holder as a human rights activist or paralegal, rather than a mere "club." This will enhance their legitimacy and ability to engage with law enforcement agents and other strategic stakeholders. The expiration of the cards in February 2023 will limit their ability to engage with the community and other strategic stakeholders beyond the project due date. There is a need to consider renewing the ID cards for the paralegals and human rights groups to ensure that they continue to have a recognized and respected voice in the community.
- **Follow-up Programme:** To make sure that women and girls in the target communities continue to benefit from the ATEVAW project and have better access to resources, the Centre for Women Studies and Intervention (CWSI) should keep following up with them over the long term. CWSI can leverage on social media platforms to stay in touch with community groups like paralegals, human rights advocates, and CWEN, who can report any incidents of gender-based violence or human rights abuses. By doing this, CWSI can respond to any problems quickly and provide the necessary support to affected women and girls. This follow up platform will also help connect women and girls to specific support services that may arise in the different communities like legal aid and healthcare. In addition, this platform can be used to provide continued training by sharing resources on the platform that will help the groups keep advocating for women's rights and gender equality inline with global best practices. This way, the impact of the ATEVAW project will continue to be felt in the communities long after the project itself is over.
- **Phased reduced funding:** The passion and dedication of the implementing partners (CWSI, CWEN and CAFOD) to continue the project is inspiring. However, we recognize the challenges that may arise in the absence of continued financial support especially for the human rights and paralegal groups who require logistical support to effectively



intervene in issues happening within their local jurisdictions. The beneficiaries' critical work must continue, and sustained funding is essential to ensure the sustainability of the project's benefits and the continued empowerment of women and communities. To achieve this, we recommend a phased funding approach that provides reduced support for a limited time to these beneficiaries, while allowing the community to further build their capacity to mobilize domestic funds. This approach will prevent an abrupt withdrawal and ensure the long-term viability of the project.

- **Livelihood Support:** The Centre for Women Studies and Intervention (CWSI) and its partners should prioritize supporting the women in the target communities to achieve economic empowerment and financial independence. By following best practices and lessons learned from other studies, CWSI can develop innovative strategies that will provide long-term benefits for the women in these communities. For example, studies have shown that organizing women into groups of micro-enterprises and agro-entrepreneurship have been successful in promoting economic empowerment for women in Nigeria rural communities. CWSI can also mobilize domestic funds by encouraging community members to pool their resources and invest in cooperative schemes. This will ensure that the communities can continue to provide long-term support for the women in the community through their pooled funds. By prioritizing livelihood support and economic empowerment, CWSI and its partners can help to break the cycle of poverty and violence that many women in these communities face. This will not only promote gender equality, but also contribute to the overall development of these communities.
- **Encourage Replication of Project's Model:** The ATEVAW project has proven that promoting peace, justice, and strong institutions through movement building and community education can create a more equitable society that protects the rights of women and girls. To expand the reach of this successful model, we recommend promoting its replication. The UN Trust Fund, CWSI and her partners should explore creative and far-reaching means to disseminate the project's results, approaches, and lessons learned to encourage its adoption by other communities, organizations, and governments. Supporting the replication of the ATEVAW project's model and providing technical assistance to those interested will enable more women and girls to benefit from this project and help develop a more just and equitable world. With this approach, we can

leverage the ATEVAW project's success to make a global impact and empower more women and girls worldwide.

- **Sustain funding for similar interventions:** The ATEVAW project has shown that a rights-based approach to gender equality can bring about significant positive changes in communities, especially in terms of reducing violence against women and empowering them economically. It is recommended that similar interventions in other communities have access to funding to ensure that more women and girls can benefit from this approach.

## 12. Annexes

### 12.1. Final version of the Terms of Reference



CWSI\_TERMS-of-REFERENCE\_FINAL\_EVALUATION.pdf

### 12.2. Evaluation Matrix

Evaluation Criteria	Evaluation Questions	Indicators	Data Source and Data Collection Methods
Effectiveness	To what extent has the intervention led to achieving the project goal of having women and girls in the target communities live in a society where their human rights and dignity are upheld and respected? Were the approaches used by the project effective in mitigating VAW/G during the COVID-19 pandemic? did the project reduce the impact of VAW/G among women and girls during COVID-19?	<p>Achievement of project goal of human rights and dignity for women and girls in target communities</p> <p>effectiveness of project approaches in mitigating VAW/G during COVID-19 pandemic</p> <p>Reduction of Violence among women and girls during COVID-19.</p>	Primary Data, collected using KII, FGD and structured questionnaires
Relevance	To what extent were programmatic decisions, outcomes and impact relevant to the priorities and policies of the target group and their context.?	Relevance of programmatic decisions, outcomes, and impact to the	Primary Data, collected using KII and FGD

	<p>What significant contribution did the project make to the reduction of violence against women and girls? To what extent do beneficiaries perceive the relevance of the project and the activities in improving their quality of life? Are there any stories of change? To what extent was project able to adapt and provide appropriate response to context changes and emerging local needs, and the priorities of beneficiaries?</p>	<p>priorities of the target group and their context.</p> <p>Ability to adapt and provide appropriate response to context changes and emerging local needs and the priorities of beneficiaries.</p>	
Efficiency	<p>To what extent was the project efficiently and cost-effectively implemented in accordance with the Project Document? Was the length of the program cycle (three years) sufficient to achieve the program outputs and outcomes? What factors of the program facilitated the efficient development, delivery and impact of the program? What factors obstructed the efficient development, delivery, and impact of the program?</p>	<p>Extent of efficient and cost-effective implementation of the project in accordance with the Project Document.</p>	<p><i>Primary Data, collected using KII and FGD</i></p>
Sustainability	<p>To what extent will the achieved results, especially any positive changes in the lives of women and girls, be sustained after this project ends? Will the changes caused by this programme continue beyond the life of the project?</p>	<p>Sustained results in the lives of women and girls: Continued improvement in relevant socio-economic indicators, Feedback from the target population</p> <p>Continuation of changes beyond the life of the project: Adoption by relevant stakeholders, Continued improvement in relevant socio-economic indicators.</p>	<p><i>Primary Data, collected using KII and FGD, triangulated with the secondary sources such as the inception report</i></p>
Impact	<p>To what extent has the project contributed to ending violence against</p>	<p>Contribution to ending violence against</p>	<p><i>Primary Data, collected using KII and</i></p>

	women, gender equality and/or women's empowerment (both intended and unintended impact)? How has the collaboration between, CWSI, Local partners and line ministries contributed to appropriate response of specific needs and priorities of the beneficiaries?	women, gender equality and/or women's empowerment: Reduction in incidents of violence, increased gender equality, improved socio-economic status of women and girls, feedback from target population.  Collaboration between CWSI, local partners and line ministries: Evidence of effective coordination, appropriate response to specific needs and priorities, feedback from partners and beneficiaries, improved outcomes for the target population.	<i>FGD, triangulated with the secondary sources such as the inception report</i>
Knowledge Generation	To what extent has the project generated knowledge, promising or emerging practices in the field of VAW/G that should be documented and shared with other practitioners? How innovative is this knowledge? Has the generated knowledge potential for replication or scaling up in other projects or contexts?	Generation of knowledge in the field of VAW/G: Documentation and sharing of knowledge with other practitioners, assessment of innovation level.  Replicability and scalability of the generated knowledge in other projects or contexts.	<i>Primary Data, collected using KII and FGD</i>
Gender Equality and Human Rights	To what extent did the project incorporate human rights-based and gender-responsive approaches	Incorporation of human rights-based and gender-responsive	<i>Primary Data, collected using KII and FGD</i>

	throughout the project? How safe are women and girls in sharing information?	approaches in the project	
Feminist Movement Building	What is the state of the feminist/women’s movement to end VAW/G in the implementing communities? In what ways did the movement building work engaged improved the prevention of VAW/G, service provision, and increasing the effectiveness of laws and policies and their implementation? How did CWSI work to build power for the movement to end VAW/G in the target communities? and how did CWSI work directly with survivors of VAWG and groups of women and girls facing multiple and intersecting forms of oppression, to engage them in movement building work? What were the impacts (intended and unintended outcomes), lesson learned and challenges experienced with the survivors, women/girls themselves? In what ways did your organization adapt and mitigate the challenges identified or embrace/nurture the opportunities identified	State of the feminist/women's movement to end VAW/G in the implementing communities	<i>Primary Data, collected using KII and FGD</i>
Institutional Strengthening	How did the funds for institutional strengthening affect your organization’s resilience and ability to engage in movement-building work? What efforts were made to increase the organizations and other collaborating groups’ capacity to perform functions pertaining this project? Were these efforts effective during and after the COVID-19 crises?	Changes that can be attributed to the effect of funding for institutional strengthening on organizational resilience and movement-building capability	<i>Primary Data, collected using KII and FGD, triangulated with secondary sources from the annual reports</i>

**12.3. Data collection instruments and protocols**

**Endline Survey Tool: Elimination of Violence Against Women and Girls**

A. INTERVIEW INFORMATION:	
B. NAME OF THE INTERVIEWER:	
I. Date of interview ( DD/MM/YY)	___/___/___

2. Location of interview: circle the current community you are administering this questionnaire	State: Cross River Town: 1. Boki, 2. Bekwarra 3. Yala 4. Ogoja
Personal Information: Sex of Respondents: 1. Male 2. Female	
3. Does your community have a code of conduct/community byelaw on VAW/G?	a) Yes b) No c) I don't know
3B. If Yes, could you share one policy/clause in the code of conduct that protects women and girls from violence and abuse. Kindly write what the respondent said	
4. Have you or do you think that victims of violence report the case when it occurs?	a) Yes b) No c) I don't know
5. If Yes, how many reported cases have you heard of?	a) 1-10 b) 11-20 c) 21-30 d) Above 30
6. Have you experienced any forms of unfair treatment because of your gender? ( this is when you are treated differently because of your sex, in certain situations either in your community, church, school, market and farm)	a) Yes b) No c) I am not certain
7. As a woman/Girl where do you feel safe from unfair treatment?	a) Home b) Church c) Market d) School e) Women association/meeting f) Farm/office g) Social gatherings h) None of the above i) All of the above
8. What or who makes you feel unsafe in these location? ( Note- Do not mention any specific name)	a) My partner b) Family members c) Others d) I am uncertain
9. Would you respect the right of a woman/girl who choose not to engage in FGM?	a) Yes b) No c) I am uncertain
10. Would you respect the right of a woman/girl who choose not to engage in early marriage?	a) Yes b) No c) I am uncertain
11. do you respect the right of a woman/girl who choose not to engage in Widowhood practices?	a) Yes b) No c) I am uncertain
12. does your community respect the choices of a woman/girl to own properties? ( Land, education)	a) Yes b) No c) I don't know
13. Have your community developed a code of conduct/byelaw with respect to VAW/G?	a) Yes b) No

	c) I don't know
14. Would you say that the implementation of the code of conduct/byelaw reduced the number of VAW/G in your community?	a) Strongly Agree b) Agree c) Neutral or Unsure d) Disagree e) Strongly Disagree
15. Law enforcement agencies treat women humanely/fairly during reportage of VAW/G in your community?	a) Strongly Agree b) Agree c) Neutral or Unsure d) Disagree e) Strongly Disagree
16. Do you think a woman/girl should report any case of abuse or VAW/G?	a) Yes b) No c) I am not certain
17. Would you report any case of abuse in your community?	a) Yes b) No c) I am not certain
18. Would you say you know the process of reporting an abused case in your community?	a) Significant b) Very significant c) Neutral d) Not significant e) Not very significant

✓ **Please tick in the appropriate space**

I. What level is any of this violence in your community since the project started?

Type of violence	High	Low	abandoned	Reason for your choice
Home violence: Beating of male Partner				
Home violence: Beating of female Partner				
Wife Neglect				
Denying women property				
Denying women farm, land and economic opportunities				
Female circumcision (FGM)				
Rape				



Child Marriage				
Widowhood practices				
Child abuse and Trafficking				
Women trafficking				
Non-inclusion of women in decisions and politics				

✓ Please tick in the appropriate space

### Project Achievement

Question	Yes	No	Reason for your choice
Did the EVAW project make any impact in your community?			
Is there a positive change of behaviour towards women and girls by other members of the community?			
Has violence reduced in your community?			
Are the trained human rights in your community helpful in addressing VAW?			
Has your community developed a code of conduct on EVAW/G?			
Is the code of conduct useful or helpful to members of your community?			
Has the adoption of the code of conduct reduced the level of violence in your community?			
Do you want more youths and women to be trained on human rights?			
Do women and girls in your community respect men?			
Are women and girls respected in this community, particularly with their choices?			

Are women and girls in this community now Bold enough to resist the traditional practices that leads to VAW/G?			
Do the men in your community speak up and defend the rights of women in your community?			

2. How many women in your community are advocating for the rights of women and girls in your community?
3. List the things that have changed in your community since the project started
  - a. ....
  - b. ....
  - c. ....
  - d. ....
  - e. ....
4. What new areas do you want intervention in the future?
  - a. ....
  - b. ....

**Interview guide for FGDs and KIIs**

Table 3: Interview guide for CWSI, CWEN and CAFOD

<b>Evaluation Questions Guide:</b>
<b>Effectiveness:</b>
<ol style="list-style-type: none"> <li>a. How successful was the project in achieving its objectives? In regard to the following, please share specific success stories you've had and how that success was created.           <ul style="list-style-type: none"> <li>- Women, girls, boys, and men in the target local government areas support actions to end VAW/G.</li> <li>- Traditional leaders, law enforcement and legal agents, as well as women and human rights organizations, have increased their capacity to monitor, report on, and enforce women's rights.</li> <li>- Women's groups and CSO networks effectively advocate for gender equality and women's empowerment, as well as the abolition of VAW/G with relevant community stakeholders.</li> </ul> </li> <li>b. The activities implemented on this project; would you say they were adequate in themselves to address the violence against women in your community?</li> <li>c. Would you say the groups selected for this project helped in the achievement of the goal of the project?</li> </ol>

- d. Did the project get the needed support (acceptance, financial, and participation) to achieve the goal of the project?
- e. From the activities implemented in this project, what were the lessons learned for future programming

**Relevance:**

- a. How appropriate were the project's objectives and activities in addressing violence against women and girls in these 4 LGAs in Cross River state?
- b. What significant contribution did the project make in the reduction of violence against women and girls in these LGAs?
- c. How do program beneficiaries perceive the importance of the project?
- d. How was the activities of this project tailored to suit the contextual need of the target communities.
- e. To what extent was the project able to adapt and provide the appropriate responses to context changes and emerging local needs, and the priorities of beneficiaries?
- f. Are the responses and priorities of the beneficiaries adequately addressed by the CWSI, Local partners, and front liners?

**Efficiency:**

- a. Were project timelines adhered to throughout the project implementation phases.
  - If yes, what contributed to this.
  - If not, what affected the timeline and what were the lessons learned?
- b. Was the project budget adhered to throughout the project implementing phases.
  - If yes, what contributed to this.
  - If not, what were the variations and what were the lessons learned?
- c. Were cost comparisons made between different intervention/activity types before decisions were taken on budgetary
- d. Was periodic monitoring data used in informing decision making, if yes share example
- e. How efficient was the project in terms of human resources?
- f. What factors of the program helped the smooth running of the project in terms of delivery, and impact?
- g. What issues/challenges limited the program's efficiency in delivery, and impact?

**Sustainability:**

- a. How will the achieved results, especially the positive changes in the lives of women and girls be sustained after this project ends?
  - What strategy/mechanism was infused in the project implementation to ensure this sustainability

**Impact:**

- a. How has the project imparted on
  - ending violence against women,
  - gender equality
  - women's empowerment
- b. Are there unintended impacts that can be associated to this project? Share specific example

<b>Knowledge generation:</b>
<ol style="list-style-type: none"> <li>a. What viable knowledge has been generated through this project in the field of EVAW/G useful for future programming</li> <li>b. Are there emerging practices in the field of EVAW/G observed during this project that should be documented and shared with other practitioners?</li> </ol>
<b>Gender Equality and Human Rights:</b>
<ol style="list-style-type: none"> <li>a. How has this project considered human rights and gender responsiveness?</li> <li>b. What has been the challenges and impact in sensitizing the beneficiaries in human rights?</li> </ol>
<b>Institutional Strengthening:</b>
<ol style="list-style-type: none"> <li>a. How did the funds for institutional strengthening affect CWSI and other collaborating organizations' resilience and ability to engage in movement-building work? Share with specific examples</li> <li>b. What mechanisms were put in place to improve institutional resilience to crises including COVID-19, that ensures the stability of the project and sustainability of the organization in the longer term.</li> <li>c. In what ways has CWSI and CWEN improved knowledge, skills and capacities to maintain or adapt EVAW/G interventions and reach the most vulnerable women and girls while responding to the impact of the COVID-19 pandemic or other crises?</li> </ol>
<b>Movement Building:</b>
<ol style="list-style-type: none"> <li>a. What is the state of the feminist/women's movement to end VAW/G in the target communities in Cross River state?</li> <li>b. How did CWSI engage in movement-building work in the following; <ul style="list-style-type: none"> <li>• Improving prevention of VAW/G,</li> <li>• Improving service provision,</li> <li>• Increasing the effectiveness of the bylaws and codes of conduct in the beneficiary communities. Please describe.</li> </ul> </li> <li>c. Were there any key partnerships, coalitions or networks that have contributed to advancing women's/feminist movements and/or women's rights (including EVAW/G) are of particular interest. <ul style="list-style-type: none"> <li>• If yes, name them and share with us their activities and how they have improved prevention of VAW/G, improving service provision, and increasing the effectiveness of laws and policies and their implementation?</li> <li>• If no, why were these partnerships not created</li> </ul> </li> <li>d. How did your organization work directly with survivors of VAWG and groups of women and girls facing multiple and intersecting forms of oppression, to engage them in movement building work? Please describe this work.</li> <li>e. Are there any impacts observed (for the survivors and women/girls themselves, as well as any external impacts)?</li> <li>f. What impacts (intended and unintended) on EVAW/G did your movement building work foster or contribute to?</li> <li>g. What challenges and opportunities, if any, were faced by your organization when working on movement-building for EVAW/G (e.g., resistance and backlash, crises, COVID-19)?</li> <li>h. How did your organization adapt and mitigate against the same?</li> </ol>

- |  |
|--|
| <ul style="list-style-type: none"> <li>i. How did your organization embrace and nurture the opportunities identified?</li> <li>j. What are the specific lessons learned during the movement building?</li> </ul> |
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Table 4: Interview Guide for Traditional Leaders

<b>Evaluation Questions Guide:</b>
<b>Effectiveness:</b>
<ul style="list-style-type: none"> <li>f. How successful was this project in ending Female Genital Mutilation (FGM) in your community</li> <li>g. How did this project contributed to ending violence against women, gender equality and women’s empowerment in your community</li> <li>h. How has this project able to mobilize women, girls, boys, and men in your community to support actions to end VAW/G.</li> <li>i. Did this project improve your knowledge and capacity to monitor, report on, and enforce women's rights. <i>Share specific example</i></li> <li>j. <i>Did this project improve the capacity of law enforcement and legal agents, as well as women and human rights organizations, have increased their capacity to monitor, report on, and enforce women's rights</i></li> </ul>
<b>Relevance:</b>
<ul style="list-style-type: none"> <li>g. How appropriate were the project’s objectives and activities in addressing violence against women and girls, considering the context of your community? <ul style="list-style-type: none"> <li>- Were the activities appropriate for your community</li> <li>- Were the approaches appropriate for your community</li> </ul> </li> <li>h. What significant contribution did the project make in the reduction of violence against women and girls in your Community/LGA?</li> <li>i. Are the responses and priorities of the beneficiaries adequately addressed by the CWSI, Local partners, and front liners?</li> </ul>
<b>Efficiency:</b>
<ul style="list-style-type: none"> <li>h. Do you think the resources (Finances, Time and Human resources) were well spent considering the results from the project intervention</li> </ul>
<b>Sustainability:</b>

<p>b. Can the results achieved in this project be sustained after the project has ended</p> <ul style="list-style-type: none"> <li>- If yes, what strategy or mechanism has your community put in place to ensure this sustainability</li> <li>- If not, why will the results not be sustainable</li> </ul>
<p><b>Impact:</b></p>
<p>c. What long term impact has the project created in terms of</p> <ul style="list-style-type: none"> <li>- ending violence against women,</li> <li>- gender equality</li> <li>- women's empowerment</li> </ul> <p>d. Are there specific success stories from your community that you can attribute to the impact of this project</p> <p>e. Are there unintended impacts that can be associated to this project? Share specific example</p>
<p><b>Knowledge generation:</b></p>
<p>c. Are there emerging practices in the field of EVAW/G that should be documented and shared with other practitioners?</p>
<p><b>Institutional Strengthening:</b></p>
<p>d. How has this project strengthened your traditional institutions to end violence against women and girls.</p> <p>e. How has this project strengthened your traditional institutions to build movements that can help in eradicating violence against women and girls</p>
<p><b>Movement Building:</b></p>
<p>k. What is the state of the feminist/women's movement to end VAW/G in your communities? especially in the areas of</p> <ul style="list-style-type: none"> <li>• Improving prevention of VAW/G,</li> <li>• Improving service provision,</li> <li>• Increasing the effectiveness of the bylaws and codes of conduct in your communities. Please describe.</li> </ul>

<p>i. Does your traditional institution work directly with survivors of VAWG and groups of women and girls facing multiple and intersecting forms of oppression, to engage them in movement building work? Please describe this work.</p> <ul style="list-style-type: none"> <li>- Are there any impacts observed (for the survivors and women/girls themselves, as well as any external impacts)?</li> </ul>
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Table 5: Interview Guide for Human Rights and Paralegals

<b>Evaluation Questions Guide:</b>
<b>Effectiveness:</b>
<ul style="list-style-type: none"> <li>k. How successful was this project in ending Female Genital Mutilation (FGM) in your community</li> <li>l. How has this project contributed to ending violence against women, gender equality and women’s empowerment in your community</li> <li>m. How has this project able to mobilize women, girls, boys, and men in your community to support actions to end VAW/G.</li> <li>n. Did this project improve your knowledge and capacity to monitor, report on, and enforce women's rights. <i>Share specific example</i></li> </ul>
<b>Relevance:</b>
<ul style="list-style-type: none"> <li>j. How appropriate were the project’s objectives and activities in addressing violence against women and girls, considering the context of your community? <ul style="list-style-type: none"> <li>- Were the activities appropriate for your community</li> <li>- Were the approaches appropriate for your community</li> </ul> </li> <li>k. What significant contribution did the project make in the reduction of violence against women and girls in your Community/LGA?</li> <li>l. Are the responses and priorities of the beneficiaries adequately addressed by the CWSI, Local partners, and front liners?</li> </ul>
<b>Efficiency:</b>
<ul style="list-style-type: none"> <li>i. Do you think the resources (Finances, Time and Human resources) were well spent considering the results from the project intervention</li> </ul>
<b>Sustainability:</b>
<ul style="list-style-type: none"> <li>c. Can the results achieved in this project be sustained after the project has ended <ul style="list-style-type: none"> <li>- If yes, what strategy or mechanism has been put in place in your community to ensure this sustainability</li> <li>- If not, why will the results not be sustainable</li> </ul> </li> </ul>
<b>Impact:</b>
<ul style="list-style-type: none"> <li>f. What long term impact has the project created in terms of <ul style="list-style-type: none"> <li>- ending violence against women,</li> <li>- gender equality</li> <li>- women’s empowerment</li> </ul> </li> </ul>

g. Are there specific success stories from your community that you can attribute to the impact of this project
h. Are there unintended impacts that can be associated to this project? Share specific example
<b>Knowledge generation:</b>
d. Are there emerging practices in the field of EVAW/G that should be documented and shared with other practitioners?
<b>Institutional Strengthening:</b>
f. How has this project strengthened your group to end violence against women and girls.
g. How has this project strengthened your group to build movements that can help in eradicating violence against women and girls
<b>Movement Building:</b>
m. What is the state of the feminist/women's movement to end VAW/G in your communities? especially in the areas of <ul style="list-style-type: none"> <li>• Improving prevention of VAW/G,</li> <li>• Improving service provision,</li> <li>• Increasing the effectiveness of the bylaws and codes of conduct in your communities. Please describe.</li> </ul>
n. Does your group work directly with survivors of VAWG and groups of women and girls facing multiple and intersecting forms of oppression, to engage them in movement building work? Please describe this work. <ul style="list-style-type: none"> <li>- Are there any impacts observed (for the survivors and women/girls themselves, as well as any external impacts)?</li> </ul>

**12.4. List of key stakeholders/partners consulted by LGA**

**12.5. List of documents reviewed.**

S/No	Name of Document
1	CWSI progress report for year 1
2	CWSI progress report for year 2
3	CWSI progress report for year 3
4	CWSI annual report for year 1
5	CWSI proposal document to UN Trust Fund