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# BASELINE SURVEY REPORT

Communications campaign on gendered land rights

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# BASELINE SURVEY REPORT:

## Communications Campaign on Gendered Land Rights

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# Acronyms

CEDAW	Convention on the Elimination of Discrimination against Women
CSO	Civil Society Organization
EICV	Integrated Household living Conditions Survey
FAO	Food and Agriculture Organization of United Nations
FGD	Focus Group Discussion
IFAD	International Fund for Agricultural Development
KII	Key Informants Interview
NWC	National Women's Council
SPSS	Statistical Package for Social Sciences
TVT	Technical and Vocational Training
UN	United Nations
USAID	United States Agency for International Development



# 1. General Background

In Africa, land has an emotional and mystical value beyond the economic consideration and represents the social security and the continuity and independence of a family. In much of rural Africa, land constitutes the primary source from which millions of people derive their daily livelihoods (Bhandari 2001)<sup>1</sup>. In sub-Saharan Africa, women contribute between 60-80% of labor used to produce food for both household consumption and sale to agricultural production while women's access to and control over land in Africa remains minimal (FAO, 1998).<sup>2</sup>

Many international and national organizations have advocated for equality between men and women in ownership and control of resources by calling on country governments to review their land laws and land policies to accommodate the women's land rights protection. According to the World Bank (2013),<sup>3</sup> a woman's ability to own, inherit and control land and property is absolutely vital to her ability to access resources and participate in the economy. The Food and Agriculture Organization of United Nations (FAO), the Convention on the Elimination of Discrimination Against Women (CEDAW), and the UN Human Rights Commission have all called for equal treatment for women and men in access to land and land reform (UN Commission on Human Rights 2002).<sup>4</sup> However, research shows that despite greater acceptance of women's rights to land in laws and policies, their implementation often runs into significant obstacles, and gaps persist between what is on paper and the reality on the ground.

The Rwandan government has ratified an international declaration (CEDAW) committing itself to upholding gender equality as well as made considerable legal reforms to grant equality between men and women in property rights. Yet many women are not fully enjoying their land rights (Celestin, 2014).<sup>5</sup> According to the Rwanda's constitutional principle of equality of all citizens, all Rwandans enjoy the same rights of access to land without any discrimination whatsoever. According to this principle, women, married or not, should not be excluded from the process of land access, land acquisition and land control, and female descendants should not be excluded from the process of family land inheritance (Land Policy of Rwanda, 2004:23).<sup>6</sup> Nevertheless, a significant number of women in many parts of Rwanda are prevented from enjoying their land and property rights due lack of implementation land laws at lower administrative levels, customary practices, lack of clarity and information on their legal land rights, and incomplete knowledge about how to exercise those rights (Landesa, 2013).<sup>7</sup>

## 1.1 Women and Land Rights in the Rwandan Context

The current population of Rwanda is over 10.5 million, of which 58% are women. The population is expected to increase to about 13 million by 2020. Over 80% of the current populations depend on agriculture for their livelihood, the majority being rural women (NISR, 2012).<sup>8</sup>

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<sup>1</sup>(Bhandari 2001). Land and Labor Markets among Paddy Producers in the Nepalese Tarai. Amherst: Unpublished doctoral dissertation, University of Massachusetts; 2001.

<sup>2</sup> FAO (1998). Rural women and food security: Current situation and perspective. Rome

<sup>3</sup> World Bank (2013). Women and land rights: Legal Barriers impede women's access to resources

<sup>4</sup> UN-Human Rights / UN-Women (2013). "Realizing Women's Rights to Land and Other Productive Resources". United Nations Human Rights and United Nations Women, New York and Geneva

<sup>5</sup> Celestin Nsengiyumva (2014). The challenges on land laws towards women's land rights in Rwanda. Case of Nyagatare District .Research Not yet published

<sup>6</sup> Rwanda National LAND Policy, 2004

<sup>7</sup> Landesa (2013). A proposal submitted to USAID for promoting peace project through Land Dispute Management

<sup>8</sup> NISR (2012). The 4th population and housing census released in December 2012 by the National Institute of Statistics of Rwanda (NISR). [www.statistics.gov.rw](http://www.statistics.gov.rw)

Rwanda faces various challenges related to land, but the key ones are increasing land pressures under conditions of high population growth, the persistent patriarchal structures and norms governing land rights, and disputes over land rights emanating from multiple land rights claims, some of which are due to different waves of returning refugees claiming land they fled from (Eugene Rurangwa, 2013).<sup>9</sup>

In most societies, women have unequal access to rural land and associated natural resources. Although societies may have protected the interests of women through customary law, religious law, and legislation in the past, changing socio-economic conditions often result in the old rules failing to ensure that women have access to the resources needed to raise and care for families (Bruce, and Migot-Adholla, 1993).<sup>10</sup> Traditionally women in Rwanda did not own land, but had use rights and held it in trust for their male children. Girls too did not have inheritance rights to the family land (Kairaba and Daale Simons, 2010).<sup>11</sup>

Patriarchal structures in the Rwandan society traditionally provided women with minimal decision making power, including in relation to decisions pertaining to land (African Rights, 1994).<sup>12</sup> Indeed, females were often considered inferior to males, physically, intellectually and socially, and subjected women to men (IFAD, 2003)<sup>13</sup>. Although women benefited from male protection, this tended to alienate them from possession of immovable assets and reduce their role in management of the society (Rwanda National Policy, 2009).<sup>14</sup>

Reduced educational opportunities for girls compared to boys in Rwanda resulted in high numbers of rural women with very low literacy levels, producing negative impacts on their economic and social welfare since they have to depend on men (Kairaba, 2010).<sup>15</sup> The status of Rwandan women today is better understood in the context of effects of the 1994 Genocide that created new challenges for Rwandan women, including higher numbers of women headed households due to increased numbers of widows and orphans, and women having new roles that were traditionally known to be those of men, like provision of shelter for the family (Gasasira, 1995).<sup>16</sup>

After the Genocide, women became very vulnerable. Many were left completely destitute as widows and orphans with no place to live, a situation that made it very difficult for the women to care for their children and other relatives who survived the violence., Legal constraints hampered women's efforts to obtain access to property since land belonged to their deceased husbands or other male relatives (Newbury & Baldwin, 2000).<sup>17</sup> Even today, with the existence of laws on inheritance and land that provide women and men with equal rights to land, many women still fail to secure their rights in practice.

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<sup>9</sup> Eugene Rurangwa, (2013). Land Tenure Reform. Paper presented at the Conference on 'Land Divided: Land and South African Society in 2013, in Comparative Perspective', University of Cape Town, 24 – 27 March 2013

<sup>10</sup> Bruce, J.W., Migot-Adholla, S.E. and Atherton, J. 1993. The findings and their policy implications: institutional adaptation on replacement. In: Bruce, J.W. and Migot-Adholla, S.E. Searching for Land Tenure Security in Africa. Dubugue. Kendall/Hung Publishing Company.

<sup>11</sup> Annie Kairaba & James Daale Simons, (2010). Impact of the land reform on the land rights and economic poverty reduction of the majority rural, especially women who depend on land for their livelihood. Rwanda case study

<sup>12</sup> African Rights (1994): *Rwanda death, despair and defiance*.

<sup>13</sup> IFAD (2003): *Secure Access to Land: A Key to Sustainable Rural Development*.

<sup>14</sup> Rwanda National Policy, 2009.

<sup>15</sup> Kairaba, A. (2010): *Women and Land* (to be published)

<sup>16</sup> Gasasira, Ephrem (1995) *The Land Issue After the War*, Kigali: MINAGRI/UNDP

<sup>17</sup> (Newbury & Baldwin, 2000). *Aftermath: Women in Post genocide Rwanda*

## 2. Introduction

Since 2012, the USAID LAND Project has embarked a wide range of activities aimed at strengthening the resilience of Rwandan citizens, communities and institutions and their ability to adapt to land-related economic, environmental and social changes. In early 2014, the LAND Project in collaboration with Rwanda Natural Resources Authority worked with different civil society organizations (CSOs) intervening in the land sector to develop the Land Sector Communications Strategy that would help coordinate and harmonize the disparate communication endeavors on land. One of the main components of the strategy seeks to direct communications efforts toward improving the status of Rwandan women and their ability to enjoy their land rights and benefit from land reforms. Whereas the LAND Project supports the central role of gender-equal land rights in contributing to Rwanda's prosperity and peace, it recognizes that knowledge of the law is often insufficient to facilitate compliance with legal norms and change beliefs and behaviors. The project has therefore supported a strategy embodying communication messages and vehicles that not only seek to disseminate information on gender-equal land rights, but also shape values and attitudes about such rights. In order to leverage widespread information of the strategy, LAND Project selected Radio Ishingiro through a competitive selection process to implement a component of the strategy on gendered land rights through a communication campaign.

The emphasis of this campaign is to influence the mindsets of men and boys about gender equality. In addition to informing women and men about their shared land rights, information provided in this campaign will be designed to help men overcome attitudes and behaviors that play a role in excluding women from fully enjoying their land rights. Based on past experience in public awareness and information campaigns, Radio Ishingiro is highly equipped, confident and fully committed to employing a set of combined communications vehicles that channel messages to men and boys and aim to shift their mindsets and behaviors towards acceptance of gender-equal land rights.

Designing and implementing effective communication campaigns requires a disciplined approach where a project team performs a systematic situational analysis by using formative research techniques. Radio Ishingiro recognizes the importance of both formative research and evaluation in the process of carrying out the communications campaign. Therefore, prior to implementation of the project, Radio Ishingiro conducted formative research in each of the four target districts for the communications campaign -- Gisagara, Gatisbo, Nyamasheke and Gicumbi -- in order to inform the campaign's design. Specifically, Radio Ishingiro carried out a baseline survey aimed at understanding knowledge, attitudes and beliefs about gender-equal land rights, particularly among men and boys.

This information will be used to inform the development of a communications campaign to support gender-equal land rights, a campaign that will largely target men and boys.. The research also explored the means and channels available and being used by the population in target areas to receive information and advice on their land. The set of information collected will allow Radio Ishingiro not only to frame good messages related to gender-equal land rights and identify the best media for communications, but also serve as the benchmark for monitoring and evaluating the impact of the campaign on men's knowledge, attitudes and behaviors about gender-equal land rights.

## **2.1 Description and Rationale of Baseline Survey**

The baseline research is intended to measure and understand the awareness and attitudes of men and boys towards women's land rights prior to the communications campaign in order to inform the design of the campaign, as well as serve as a critical reference point for assessing change and the impact of the campaign by establishing a basis for comparing the situation before and after the intervention.

## **2.2 Objectives of Baseline Survey**

The objectives of the baseline research are as follows:

- **Formative Research:** To assess the attitudes of men and boys towards gender equal land rights and uses the findings to tailor the messages and approaches of the radio programs, dramas, and other activities that comprise the communications campaign.
- **Evaluation:** To develop a set of indicators measuring attitudes and behaviors of men and boys towards gender equal land rights and collect baseline data on those indicators that can later be used to evaluate the effectiveness of the campaign following its conclusion.

## **3. Research Approach and Methodology**

The baseline survey employed both qualitative and quantitative data collection methods and collected data from different sources. The mutually reinforcing combination of quantitative and qualitative research allowed the team to triangulate data gathered from different sources and consequently helped to obtain higher quality research findings and recommendations. Data collection activities were carried out in all four target districts for implementing the communications campaign: Gisagara, Gatisbo, Nyamasheke and Gicumbi.

Three data collection tools were employed targeting specific sources of information. These included administration of a household questionnaire, focus group discussions (FGDs), and key informant interviews (KIIs). The questionnaires were administered to 282 men, both older and younger, to capture their attitudes and behaviors towards equal land rights between men and women. In addition to this, eight FGDs were conducted in four districts (in each district, one all male FGD and one all-female FGD were conducted). Also, in order to collect rich information to complement the quantitative survey, KIIs were conducted with both district land officials and National Women's Council representatives at district level in all four districts where the campaign will be implemented.

### **3.1 Qualitative Data Collection and Analysis**

Qualitative data collection and analysis consisting of desk review, FGDs, and KIIs were carried out as follows:

#### **3.1.1 Key Informants Interviews (KIIs)**

Data collection included one-on-one KIIs with a limited number of selected respondents. The KIIs were semi-structured, based on a set of specific research questions but allowed for some flexibility for the conversation to evolve according to the particular areas of interest for the research that the respondent was able to provide insights on. KIIs were conducted with eight types of respondents as follows:

- (1) **National Women Council (NWC)**

The National Women Council representative in each of the four districts was interviewed by the research team. The NWC is the good resource of information pertaining to gender equality. The focus of these interviews centered on the extent to which women's land rights are respected in the district, and the representative's perceptions of men's and boys' attitudes and behaviors concerning gender-equal land rights.

## **(2) District Land Officials**

District Land Officials were interviewed in each of the four districts to gather their views on how citizens understand land reform and which information on land administration and land reform is disseminated to the population in their district, particularly on laws and procedures upholding gender-equal rights. Also explored were the available mechanisms to increase public awareness on gender-equal property rights. The interviews with District Land Officials also helped to gather their perceptions on gender-equal land rights and on the attitudes of men on gender-equal land rights.

### **3.1.2 Focus Group Discussions (FGDs)**

Finally, the qualitative component included a series of FGDs conducted with small groups of respondents. The FGDs were carried out using a survey instrument that lists the specific questions that the moderator posed to the group. FGDs are useful in that they can capture the views of several individuals in the context of a single interview. In addition a group setting can allow respondents to build on one another's insights in the course of the discussion. The discussions were conducted by an experienced and trained moderator with the assistance of a note-taker. Two focus groups were conducted in each of the four districts for a total of eight FGDs. While the focus of the campaign is on the attitudes of men and boys towards women's land rights, it is important to understand the perspectives of both men and women on these issues. Thus, in each district, one group was comprised of only women, and the other of only men. Separate groups were also more likely to enable men and women to express themselves more freely on sensitive gender issues without being inhibited by fears of being judged poorly by the opposite sex.

The locations for the FGDs were determined by using the judgment of the research team to select a "typical" village or town in each district that provides a reasonably accurate reflection of conditions in other parts of the district. The FGDs were typically carried out in medium-sized settlements that reflect typical living conditions found in the district. Individual participants in the FGDs were selected in consultation with a village authority or other person who is knowledgeable about the settlement and can help to identify appropriate participants.

## **3.2 Quantitative Data Collection and Analysis**

The quantitative component of the research utilized a household survey was administered to 282 men drawn from the four project areas. In addition to informing the design of the communications campaign by supplementing the qualitative information this component also sought to establish measurable baseline indicators which could be assessed against data collected at the end of the campaign to assess the campaign's effectiveness in having an impact on the mindsets of men and boys on gender-equal land rights.

### **3.2.1 Sampling, Sample Size, and Data Collection**

The approach to sampling for the quantitative survey used a probability sample to ensure that the respondents are representative of the population that the communications campaign is targeting. Because it was not feasible to fully enumerate the population in advance, a multi-stage cluster sampling approach was used.

The process of selecting a multi-stage clustered sample was to first take a random sample from the smallest geographic units for which a complete list of those units in the study area can be compiled, and then to use field-based quasi-randomization methods by identifying a random starting point and skip pattern to choose individual respondents. In the present context, the smallest geographic unit that can be fully enumerated in advance was the administrative cell. Each cell consists of several villages, but identifying the villages in each cell was possible by consulting with cell-level officials once the cell has been selected. As field-based quasi-randomization was only feasible to implement at the village level, villages have been subsequently sampled from each cell.

The sample size in terms of the number of cells and individuals in each cell was determined using power calculations, which apply statistical formulas based on the nature of the data analysis and a number of assumptions about the data. The outcome of the calculations is the following recommended sample size:

Respondents per village	Number of villages	Total sample size
15	19	285

The process of selecting the sample is summarized as follows:

1. In each of the four study districts, a complete list of cells was obtained. A total of 19 cells were randomly selected, with the number of cells within each district chosen in proportion to the percentage of the total study area population that each district represents.
2. The research team visited each of the sampled cells, obtained a list of all villages in the cell, and randomly selected one village from each cell. The research team obtained an approximated population for each of the villages, so that sampling weights can be calculated for the villages that are selected.
3. In each village, the research team used a “random walk” methodology to select a random starting point, random direction to proceed in, and skip pattern to implement a quasi-random sampling approach to selecting 15 individual households in each village.
4. In each household, the oldest adult male was interviewed. If no adult male was available in a particular household, the enumerator was asked whether it would be possible to interview an adult male by returning later in the day. If this was not possible, a replacement household was selected.

The resulting summary of the weighted sample of cells per district was as follows:

District	Total Cells per district	Weighting (%)	Sampled cells	Respondents per district
Nyamasheke	68	22.3	4	60
Gicumbi	109	35.7	7	105
Gisagara	59	19.3	4	60
Gatsibo	69	22.6	4	60
Total	305	100.0	19	285

It is important to bear in mind that following the conclusion of the communications campaign, the same respondents who were interviewed at baseline will be interviewed again at end line. The

data enumerators were therefore asked to accurately record the name of the respondent, the location of the household, and if available the telephone number of the respondent.<sup>18</sup>

In terms of the practicalities of data collection in the field, given travel times as well as the need to meet with cell officials to obtain a list of villages and village leaders to ensure data collection proceeded smoothly, a field team made up of six data enumerators and two field supervisors were assembled, allowing the data to be collected in 10 days.

### **3.4 Data Quality Assurance and Data Validation**

One of the main objectives of research is to collect and use high quality data. The data quality assurance and data validation are key to maintain the quality of data throughout the research process, from survey design and development of data instruments through data collection, data entry and data analysis. To ensure high quality data were collected in field, the research team drafted data collection instruments that responded to the research objectives and research questions and properly translated them into the local language using peer review. Generating high quality data also requires strong supervision of the field data collection process.

Each team was assigned a team leader who supervised the process of data collection in the area assigned to him or her. Upon completion of each questionnaire, the team supervisor checked the data collected before leaving the site, so as to allow data enumerators to go back to respondents and correct mistakes when these occurred. In addition to this, the team leader reviewed the completed questionnaires, and if they were not well completed, she/he would ask the enumerator to revisit the respondent and complete the questionnaire. During the phase of data entry and data analysis, the team developed a sound database for data encoding. Data was entered in an Excel database with a peer-to-peer review of data entered into the database. Afterwards, data was exported into SPSS for analysis. This allowed the team to clean the data first in Excel by removing duplicate data and outliers and filling in missing values.

Using Single Variable and Cross-Variables Rules in SPSS Statistics 16.0 for data validation, it was possible to remove internal data inconsistencies, invalid values, missing values and errors before data analysis.

### **3.5 Data analysis**

After cleaning, verifying data and validating data entered into the database, frequency tables, descriptive statistics (Mean, Mode, Variance), and graphics were generated from the data. In addition to this, correlations between variables were examined. Graphics and charts were used to summarize data. The qualitative data were transcribed and analyzed using content analysis technique, and respondents' quotes were extracted and integrated into the research report together with corresponding quantitative information.

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<sup>18</sup> However, it will be critical that such identifying information be kept strictly confidential and only accessible to those persons in charge of the managing Radio Ishingiro's Monitoring and Evaluation System.

## 4. Baseline Research Findings

### 4.1 Introduction

This section deals with the core of the baseline survey and responds to its overall objective. Drawing on analysis of both quantitative and qualitative data, it presents the attitudes and behavior of men and boys towards equal land rights between men and women in the four research districts.

### 4.2 Description of Research Areas

The baseline survey was conducted in four districts where the land communication campaign will be implemented: Nyamasheke District (Western Province); Gicumbi District (Northern Province); Gisagara (Southern Province), and Gatsibo District (Eastern Province of Rwanda). All four districts are located in rural areas where a big number of the population depends on land for their livelihoods, though each district has its own particularities which have important implications for the land communication campaign.

**(1) Gatsibo District:** Gatsibo District is one of the seven districts of the Eastern Province. It is divided into 14 sectors, 69 cells and 603 villages. The district borders the Akagera National Park to the East, Nyagatare District to the North; Gicumbi District to the West, and Rwamagana and Kayonza Districts to the South.

Gatsibo District is located in the Eastern part of the Rwanda in the granite low valley with an average altitude of 1550 meters. According to the provisional results of the 2012 National Census, the total population of Gatsibo District increased from 283,456 in 2002 to 433,997 in 2012, a growth rate of 53.1%. Gatsibo District has a population density of 275 persons per square kilometer. Males represent 48% of the population whereas females represent 52% of the population. Crop production and livestock rising are the principal economic activities. According to EICV3, 84.9% of the Gatsibo population depends on agriculture, and at least 80% use traditional agricultural practices. The same survey reports that Gatsibo District is ranked the fourth poorest district in the Eastern Province and the tenth poorest at national level with 43.1% of the population living in poverty and 18.8% in extreme poverty.

**(2) Gicumbi District:** Gicumbi District is one of five districts forming the Northern Province of Rwanda. Gicumbi District is located on a mountain chain with peaks reaching 2300 meters and steep valleys ranging between 1500 and 1800 meters in altitude. The district is one of the most environmentally fragile parts of Rwanda, characterized by rugged steep hills and narrow, wet valleys giving rise to a multitude of watersheds all converging towards the Great Basin of the Nile. The district of Gicumbi spreads over an area of 829,55km<sup>2</sup> and is bordered to the north by Nyagatare District, the Ugandan border and Burera District; to the south by the districts of Rwamagana and Gasabo; to the west by the districts of Gasabo, Rulindo and Burera; and to the east by the districts of Nyagatare and Gatsibo. Gicumbi District is composed of 21 sectors, 109 cells and 630 villages and has 362,331 inhabitants. With a population density in excess of 437 people per square kilometer, Gicumbi is among the most densely populated districts in Rwanda. Decreasing landholding sizes have had an apparent stress on food security. .

**3) Nyamasheke District:** Nyamasheke District is located in the Western Province of Rwanda. It borders Karongi District to the north, Rusizi District to the south, Nyamagabe District to the east, and the Democratic Republic of Congo to the west. Nyamasheke is subdivided into fifteen (15) administrative sectors, 68 cells and 588 villages. It has a surface area of 1,174km<sup>2</sup> including 225.85km<sup>2</sup> which form part of the Nyungwe Forest and 346.53km<sup>2</sup> which form part of Lake Kivu. According to the preliminary results of the National Census conducted in August 2012 and



published in December 2012, the total population of Nyamasheke increased from an estimated 325,032 in 2002 to 383,138 in 2012, a 17.9% increase with an annual average growth rate of 1.7%. Nyamasheke has a population density of 326 persons per square kilometer. Males represent 47% of the population while females represent 53% of the population. Nyamasheke ranks as the district with the second highest proportion of the population under the poverty line at 63%, well above the national level. Extreme poverty at 45.2% of the population is also second highest among all districts in Rwanda. Slightly over 70% of the population is employed in the agricultural sector, with 14% employed in waged labor and 56.1% as independent farmers.

**(4) Gisagara District:** Gisagara District is one of the eight districts that make up the Southern Province. It is made up of 13 sectors which are subdivided into 59 cells and 524 villages. The district is bordered to the south by the Republic of Burundi, to the north by Nyanza District, and to the west by Huye and Nyaruguru districts. The district covers a surface area of 679,2km<sup>2</sup>. Its population in 2012 was 322,803(172,491 (53.4%) women and 150,312 (46.6%) men) with a density of 475 inhabitants per square kilometer. Over 86% of the district’s workforce is employed in agriculture. The overwhelming majority of cultivation is done at the subsistence level. The majority of households in Gisagara District (83.1% of all households) own some type of livestock; goats, chickens, and pigs are the most commonly owned types, at 67.3%, 58.5% and 39.1%, followed by rabbits, cattle and sheep. Recently, the district allocated increased investment to pig farming. Access to finance in Gisagara District is still very low. Only 27.2 % of the adult population holds a bank account. The economy of Gisagara District, like other rural areas in the country, is dominated by the informal and agricultural sectors with little private investment in other sectors like industry and services. Almost 87% of working persons in the district over 16 years old are employed with 80.1% employed in the agricultural sector.

#### 4.3 Planned versus Actual Interviews

A total of 282 of the 285 planned surveys were completed, resulting in a 99.5% completion rate. The original sampling plan allowed for some instances of non-completes without compromising the statistical validity of the data, and the 99.5% completion rate exceeded expectations in this regard. Thus, the quantitative data are sufficient to meet the research objectives and draw a clear picture of attitudes and behavior of men and boys towards equal land rights between men and women in all target districts. In addition, the eight FGDs and eight KIIs were conducted as planned.

Table 1 summarizes the planned and actual field interviews carried out:

**Table 1: Planned vs. Actual Interviews**

Type of interview	Category	Planned	Actual	Difference	% of completion
Household Survey	Men/boys	285	282	3	99%
Key Informants interviews	Land officials	4	4	0	100%
	National women’s council	4	4	0	100%
Focus Group Discussions	Men and boys	4	4	0	100%
	Women and Girls	4	4	4	100%

## 4.4 Socio- Demographic Information of Respondents

### a) Distribution of respondents in Research area

The quantitative survey respondents were distributed according to weights given to each district depending on geographical size (number of cells). The number of targeted respondents (60) was the same for Gisagara, Nyamasheke, and Gatsibo districts because these districts have the same number of cells.

**Table 2: Distribution of respondents per district (planned vs. actual)**

District	Total Cells per district	Weighting (%)	Sampled cells	Respondents per district (planned)	Actual
Nyamasheke	68	22.3	4	60	58
Gicumbi	109	35.7	7	105	105
Gisagara	59	19.3	4	60	59
Gatsibo	69	22.6	4	60	60
Total	305	100.0	19	285	282

Because Gicumbi with 100 cells is nearly double the size of the other three districts where the campaign will be implemented, the survey was administered to 105 respondents in that district in order to maintain the representativeness of the sample.

### b) Sex and Head of Households

The household survey targeted only adult men within the households sampled. In each household, the oldest adult male was interviewed. If no adult males were available in a particular household, the enumerator was asked whether it would be possible to interview an adult male by returning later in the day. If this was not possible, a replacement household was selected.

**Table 3: Sex and Head of Households**

District	Male	
	Is the respondent the household head?	
	Yes	No
Nyamasheke	89.7%	10.3%
Gisagara	98.3%	1.7%
Gatsibo	95.0%	5.0%
Gicumbi	89.5%	10.5%

Table 3 shows that the vast majority of survey respondents were heads of household (93%) while only 7% of the respondents were not heads of households. No female respondent was interviewed during the household survey, which was as expected given that the survey was designed to be administered to men and boys.

### c) Marital status of respondents across the Districts

**Table 4: Marital status of respondents across the Districts**

Marital status of the respondent	Single	Married in Civil Union	Polygamous marriage	De facto unions	Divorced	Widowed	Other
Nyamasheke	12.15%	69.0%	1.7%	13.8%	0.0%	0.0%	0.0%
Gisagara	8.5%	61.0%	1.7%	25.4%	0.0%	0.0%	3.4%
Gatsibo	13.3%	36.7%	1.7%	46.7%	1.7%	0.0%	0.0%
Gicumbi	8.6%	66.7%	0.0%	17.1%	1.9%	0.0%	4.8%
<b>Total</b>	<b>29</b>	<b>168</b>	<b>3</b>	<b>69</b>	<b>3</b>	<b>0</b>	<b>7</b>
<b>Average</b>	<b>10.3%</b>	<b>59.6%</b>	<b>1.1%</b>	<b>24.5%</b>	<b>1.1%</b>	<b>0.0%</b>	<b>2.5%</b>

The research findings revealed that the majority of respondents are married in a civil union (59.6%). As indicated in Table 4, a significant percentage of respondents (24.5%) are living in de facto unions (informally married or living in consensual unions), and this should be taken into consideration during the design of campaign messages, particularly in an effort to strengthen the effective rights of women living in de facto unions. Polygamous unions and divorcés were not high, but with 1.1% of respondents reporting to be divorced and the same percentage reporting to be in a polygamous union, these should not be ignored during the campaign.

#### d) Education level of the respondents

**Table 5: Distribution of respondents by the level of education**

District	No education	Lower primary	Upper primary	Ordinary level	Upper secondary	TVET	University
Nyamasheke	22.4%	34.5%	27.6%	10.3%	3.4%	1.7%	0.0%
Gisagara	33.9%	30.5%	32.2%	3.4%	0.0%	0.0%	0.0%
Gatsibo	13.3%	20.0%	43.3%	18.3%	3.3%	1.7%	0.0%
Gicumbi	25.7%	30.5%	34.3%	4.8%	3.8%	0.0%	1.0%
<b>Total</b>	<b>68</b>	<b>82</b>	<b>97</b>	<b>24</b>	<b>8</b>	<b>2</b>	<b>1</b>
<b>Average %</b>	<b>24.1</b>	<b>29.1</b>	<b>34.4</b>	<b>8.5</b>	<b>2.8</b>	<b>0.7</b>	<b>0.4</b>

As indicated in Table 5, the survey shows that 34.4% had only completed their primary education and 29.1% of the respondents had only completed three years of primary education. A significant number of respondents (24.1%) had not attended primary school at all. Very few respondents had completed ordinary, upper secondary, TVET and university level education (8.5%; 2.8%; 0.7%; 0.4%, respectively). Patterns in respondents' levels of education implied that the materials and techniques of the land campaign should be designed in a manner that is accessible to those with lower levels of education.

#### e) Distribution of respondents according to their age category.

**Table 6: Distribution of respondents per age**

Age interval	Nyamasheke	Gisagara	Gatsibo	Gicumbi	Total	Average
15-19	0.0	0.0	0.0	5.7	6	2.1
20-24	12.1	6.8	26.7	10.5	38	13.5
25-29	20.7	11.9	11.7	6.7	33	11.7
30-34	13.8	15.3	21.7	15.2	46	16.3
35-39	6.9	8.5	10.0	12.4	28	9.9
40-44	15.5	15.3	5.0	11.4	33	11.7
45-49	10.3	13.6	6.7	5.7	24	8.5
50-54	5.2	8.5	6.7	6.7	19	6.7
54-59	8.6	5.1	5.0	4.8	16	5.7
60-64	5.2	0.0	5.0	7.6	14	5.0
65-69	1.7	5.1	1.7	4.8	10	3.5
70-74	0.0	5.1	0.0	4.8	8	2.8
75-79	0.0	3.4	0.0	1.0	3	1.1
85-89	0.0	0.0	0.0	1.9	2	0.7
90-94	0.0	0.0	0.0	0.0	0	0.0
95-99	0.0	0.0	0.0	1.0	1	0.4
Above 99	0.0	0.0	0.0	0.0	0	0.0

As one can see in Table 6, the baseline survey data indicates that 86.1% of respondents are in the range of 20-59 years of age, and this implies that the communication campaign should focus on this group. The predominant number of respondents are 30-34 years of age (16.3%), followed by 20-24 (13.5%) and 35-29 (11.7%). The average age is 39.5 and this reflects the combination of various demographics while designing the sample for the survey. Respondents over 60 years were only 13.5%, which partly reflected the fact that some of them were not interested in responding to the survey, while others had difficulty responding to the survey questions, requiring them to be replaced with another male respondent.

#### 4.5 Level of understanding of the land laws

The level of knowledge of gendered provisions of land-related laws by men was measured by a number of questions included in the household survey.

**Table 7. According to the law do men and women have equal rights to own a land?**

District	Yes	No	Missing Data
Nyamasheke	94.8%	5.2%	0.0%
Gisagara	93.2%	5.1%	1.7%
Gatsibo	85.0%	15.0%	0.0%
Gicumbi	94.3%	5.7%	0.0%
<b>Total</b>	<b>260</b>	<b>21</b>	<b>1</b>
<b>Average</b>	<b>92.2%</b>	<b>7.4%</b>	<b>0.4%</b>

According to the constitutional principle of equality of all citizens, all Rwandans enjoy the same rights of access to land without any discrimination whatsoever. Therefore, women, married or not, should not be excluded from the process of land access, land acquisition and land control, and female descendants should not be excluded from the process of family land inheritance (Land Policy of Rwanda, 2004:23).

According to the Table 7, survey respondents were asked whether or not the law provides for men and women to have equal rights to own land. In fact, 92.2% of the respondents answered that they do have equal rights under the law. Only 7.4% of respondents claimed that men and women do not have equal rights to own land under the law. Breaking this down geographically, minimal differences were found between Nyamasheke, Gicumbi and Gisagara districts (94.8%, 94.3%, and 93.2%, respectively). However, only 85.0% Gatsibo District respondents reported that men and women have equal rights to own land.

**Table 8. How would the land be managed after the death of the husband where he was in a civil union under the community property matrimonial regime and he and his wife have one daughter and one son who are not yet adults?**

District	The wife manage all the land for the children	The wife owns 50% share, daughter owns 25% and son owns 25% share	The children own the land	The son owns the land	The wife and children own 33% share each	Other <sup>19</sup>
Nyamasheke	72.4%	3.4%	5.2%	1.7%	12.1%	5.2%
Gisagara	79.7%	1.7%	6.8%	6.8%	5.1%	0.0%
Gatsibo	70.0%	5.0%	1.7%	3.3%	18.3%	1.7%
Gicumbi	87.6%	1.9%	4.8%	0.0%	5.7%	0.0%
<b>Total</b>	<b>223</b>	<b>8</b>	<b>13</b>	<b>7</b>	<b>27</b>	<b>4</b>
<b>Average</b>	<b>79.1%</b>	<b>2.8%</b>	<b>4.6%</b>	<b>2.5%</b>	<b>9.6%</b>	<b>1.4%</b>

When asked how land would be managed following the death of a male spouse from a civil union where the couple had a male and a female child who were minors, 79.1% of respondents across the four districts said that in such a situation the land would be managed by the wife. Breaking this down geographically, in the districts of Gatsibo, Nyamasheke, Gisagara, 70%, 72.4%; and 79.2%, respectively, provided this answer, whereas in Gicumbi, 87.6% of respondents selected this response. (see Table 8). In Gatsibo, about 18.3% of respondents said that the wife and children would each manage 33% each. Overall, it is clear that the campaign should focus on how the land property will be managed under the law after the deaths of the husband because it appears that some are confused about who is entitled manage the land after the death of a married man who has minor children.

<sup>19</sup> The “other” means other possible answers given by the respondents which are different from what were pre-coded in the Household Questionnaires.

**Table 9. How would the land of a deceased couple married under the community property regime be shared between their son and daughter?**

District	Missed Data <sup>20</sup>	The son will inherit the entire land	The son will take all the land but will be required to look after the daughter until she marries	The daughter will inherit the entire land	The land will be divided equally between the son and daughter	Other
Nyamasheke	1.7%	0.0%	32.8%	0.0%	50.0%	15.5%
Gisagara	0.0%	0.0%	15.3%	0.0%	79.7%	5.1%
Gatsibo	0.0%	6.7%	26.7%	0.0%	63.3%	3.3%
Gicumbi	1.0%	2.9%	9.5%	0.0%	82.9%	3.8%
<b>Total</b>	<b>2</b>	<b>7</b>	<b>54</b>	<b>0</b>	<b>201</b>	<b>18</b>
<b>Average</b>	<b>0.7%</b>	<b>2.5%</b>	<b>19.1%</b>	<b>0.0%</b>	<b>71.3%</b>	<b>6.4%</b>

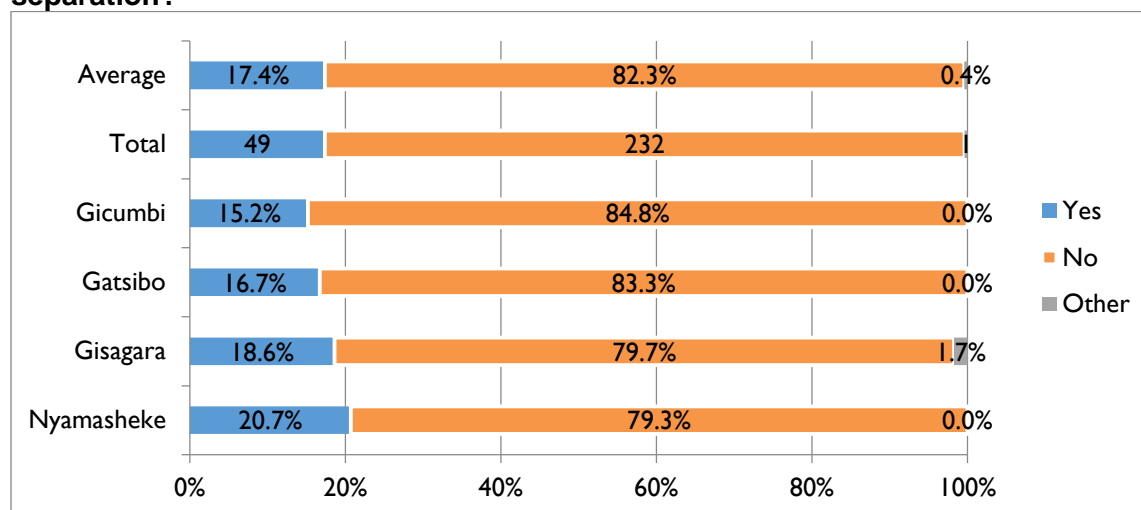
In assessing knowledge of law governing inheritance, 71.3 % of survey respondents correctly understood that legally the land should be equally divided between the son and daughter in case of the deaths of both of their parents, while 19.1% said that the son will take all the land but will be required to look after the daughter until she marries, and 2.5% reported that the son will inherit the entire land. See Table 9.

Table 9 shows that 28.0% of respondents do not understand the law in terms of equality between sons and daughter in inheriting their parents' land. The data reveals a significant difference across the four districts. In Gicumbi, and Gisagara districts, 82.9% and 79.7% of respondents, respectively, recognize that sons and daughters are entitled to equal inheritance, whereas in Gatsibo and Nyamasheke districts only 63.3% and 50% of respondents, respectively, selected this answer. The qualitative data also indicated that most people in FGDs correctly understood that legally the land should be equally divided between the son and daughter in case of the deaths of both parents.

During one focus group discussion, a 36 year old male farmer in Gicumbi District explained “I believe that both children are equal before the law; they should also be equal when it comes to property sharing.”

<sup>20</sup> This table and some other following tables and figures indicate the missed data. The missed data delivered from the questions for which the respondents were unable to provide an answer, it is possible that other missing data is originated from the data entry where the data entry clerk was unable to read accurately the information contained on some questionnaires.

**Figure 1: Can a woman in a consensual union claim her land rights in case of separation?**



The above question was asked in order to gather the level of knowledge of the land rights of women in consensual unions when they separate. Actually as the data reveals, about 82.3% of the men and boys interviewed said that women in consensual union do not have rights to claim the land of the household in case of separation. According to the Figure 1, only about 17.4% of men and boys believe that women in consensual unions have a right to claim a share of the matrimonial land when separated. However there is no significant difference in data trends across the four districts from which the survey was conducted. Whereas the law does not prescribe matrimonial property rights to couples living in de facto unions, such couples nevertheless have the option to secure such rights by jointly registering their land. Hence, there is an opportunity for the communications campaign to encourage this option and appeal to men’s and boys’ sense of the “right thing to do,” so that women in consensual unions are less vulnerable.

According to a 32 year old man in Gisagara District who was part of a male focus group, “When a woman is not legally married, she doesn’t have any rights to the land unless she has children with that man. In this case the woman will claim for the children’s rights.”

During the same FGD, a 28 year old man added, “To me, a woman in informal marriage does not have a right to the land when separated. I encourage legal marriage only for her to secure her land rights. Otherwise, she is considered as prostitute.”

**Table 10. What can a woman in a consensual union do to secure rights to her partner's land?**

District	Have her name included on the land title	Claim her children's rights over their household land	Nothing to claim about land rights	To make sure she legally married with his husband	I don't know	Other	Missing Data
Nyamasheke	13.8%	51.7%	0.0%	0.0%	27.6%	5.2%	1.7%
Gisagara	1.7%	44.1%	0.0%	0.0%	54.2%	0.0%	0.0%
Gatsibo	28.3%	20.0%	0.0%	21.7%	1.7%	28.3%	0.0%
Gicumbi	17.1%	38.1%	0.0%	10.5%	14.3%	20.0%	0.0%
<b>Total</b>	<b>44</b>	<b>108</b>	<b>0</b>	<b>24</b>	<b>64</b>	<b>41</b>	<b>1</b>
<b>Average</b>	<b>15.6%</b>	<b>38.3%</b>	<b>0.0%</b>	<b>8.5%</b>	<b>22.7%</b>	<b>14.5%</b>	<b>0.4%</b>

Table 10 shows that about 38.3% of respondents asserted that a woman in consensual unions can assert moral authority over the children to allow her to use the land in the event her partner dies. The percent of respondents who claim that a woman can claim land rights to her husband's land is high in Nyamasheke, and Gisagara (51.7% and 44.1% respectively) and the percentage is relatively low in Gicumbi and Gatsibo (38.1% and 20.0% respectively). About 15.6% of respondents believe that woman in consensual unions should make sure that her name is included on land title, and this will allow her to continue to enjoy the rights over the household's land after the deaths of her partner. Also, 22.7% of respondents said that they do not know what a woman in consensual unions can do to continue enjoying her rights over the household's land after the death of her partner. Only 8.5% of respondents believe that a woman should make sure she is legally married with her husband before his death, whereas 14.5% of respondents suggested other things that a woman in consensual union can do, like present her land issue to the local leaders or make sure she respected the husband and his relatives before her partner dies.

A significant number of respondents (28.3%) in Gatsibo answered that a woman must have her name included on the land title so as to secure her land rights. Also, about 21.7% in Gatsibo proposed that (women in consensual unions should make sure she legally marries her husband in order to secure her rights over the household property, including land. In general, many respondents (24%), especially in Gisagara District (54.2%), do not know what a woman in a consensual union can do in order to have the rights on the household land. This suggests that Radio Ishingiro should invest efforts to educate the public on what women in consensual unions can do in order to secure rights to the household's land with her partner.

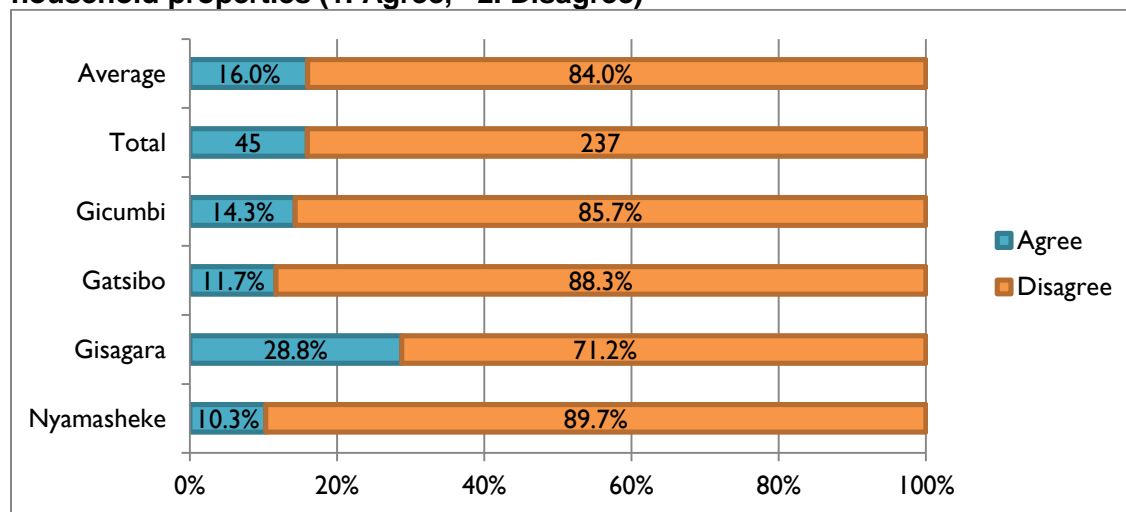


**Table 11. What are the rights of children of formally married women compared to the rights of children born out of formal wedlock when it comes to their deceased father's property?**

District	The children of non-legally married woman have no rights over land	Both children have equal rights to the land	The children of non-legal married woman have only the rights on the portion of their father's land when they are legally recognized	Other	Missing Data
Nyamasheke	5.2%	44.8%	46.6%	3.4%	0.00
Gisagara	1.7%	52.5%	44.1%	0.0%	0.02
Gatsibo	6.7%	31.7%	46.7%	15.0%	0.00
Gicumbi	4.8%	21.9%	58.1%	13.3%	0.02
<b>Total</b>	<b>13</b>	<b>99</b>	<b>142</b>	<b>25</b>	<b>3</b>
<b>Average</b>	<b>4.6%</b>	<b>35.1%</b>	<b>50.4%</b>	<b>8.9%</b>	<b>1.1%</b>

In seeking to assess respondent's understanding of the rights of children born to parents in a civil union as compared to those born to parents in a de facto union, Table 11 shows that on average 35.1% understood that children born from either union would have the same rights. Meanwhile, 50.4% of respondents believed that the children of de facto wives only have rights to the portion of their father's land when they are legally recognized. Overall, men and boys recognize that the children of a de facto wife have some rights on land, but their level of understanding of what the law is mixed. It is advisable that Radio Ishingiro should make this clear and break down the confusion which currently exists on the rights of children of de facto unions upon the father's death.

**Figure 2. By law, women and men in informal marriages have the same rights over the household properties (1. Agree, 2. Disagree)**



Asked whether women and men in informal marriages legally have the same rights over the household property, about 84.0% of respondents across the four districts reported that women in informal marriages do not have the same legal rights as men over household property.

Only 16.0% of respondents agreed that women in de facto unions have the same rights as men

over household property. The data shows the good understanding of laws by men and boys in the four districts because the law doesn't bind couples in consensual unions to share properties with their spouses, such as when one partner brought the property into the marriage or acquired it individually after the marriage. This indicates that women in de facto unions face particular vulnerability in terms of their land rights. Radio Ishingiro intends to design a communications campaign that will augment men and boys appreciation for property rights of women in informal marriages, even if they do not have such rights in law.

#### 4.6 Attitudes of men/boys about women's land rights

In addition to the questions measuring knowledge of the land law, the survey also included a section measuring the attitudes of men and boys about women's land rights. The questions were likewise designed with the dual purpose of informing the design of the communications campaign, and establishing indicators that can be measured after the conclusions of the campaign to assess its achievements.

**Table 12. The feelings of men/boys when a father refused to give *umunani* to a young girl who got married**

District	The father is correct, culture is more important than the law	The father is correct, because the daughter will benefit from her husband's <i>umunani</i>	The father is not correct, the laws says that all children have the same rights to <i>umunani</i> but the daughter should respect the decision of his father	The father is not correct, the laws says that girls are entitled to <i>umunani</i> , and the father should follow the law not to the custom	The father should give a small piece of land to the girl, but the most of land should go to her brothers	Other
Nyamasheke	0.0%	1.7%	12.1%	55.2%	31.0%	0.0%
Gisagara	0.0%	3.4%	6.8%	83.1%	6.8%	0.0%
Gatsibo	0.0%	0.0%	11.7%	68.3%	20.0%	0.0%
Gicumbi	1.0%	1.0%	3.8%	81.9%	12.4%	0.0%
<b>Total</b>	<b>1</b>	<b>4</b>	<b>22</b>	<b>208</b>	<b>47</b>	<b>0</b>
<b>Average</b>	<b>0.4%</b>	<b>1.4%</b>	<b>7.8%</b>	<b>73.8%</b>	<b>16.7%</b>	<b>0.0%</b>

Respondents were asked to imagine a case where a father viewed giving *umunani* to girls as contrary to Rwandan culture, and refused to give his daughter *umunani* upon her marriage. Respondents were presented with five possible response options shown in Table 12, and asked to indicate which most closely reflects their views about the father's decision. As the table above shows, most respondents expressed strong opposition to the father's perspective, with 73.8% of respondents agreeing that the laws says that girls are entitled to *umunani* and the father should follow the law not the custom. On the other side, 16.7% of respondents believe that the father should give a small piece of land to the girl, but most of land should go to her brothers.

It is notable that Gatsibo and Nyamasheke districts have a relatively low percent of respondents who supported the rights of girls to *umunani* (68.3% and 55.2%), with relatively high proportions agreeing that only a small piece of land should go to the daughter. These results suggest that views about *umunani* may be less equitable in the Gatsibo and Nyamasheke districts as compared to Gisagara and Gicumbi.

**Table 13. What are your feelings when your parents refused to give umunani to your sisters?**

District	I agree, girls are not entitled to umunani	I Disagree, girls are entitled to umunani, but I have to respect the decisions of my parents	I am unhappy and will try to convince my parents to give umunani to my sister
Nyamasheke	0.0%	12.1%	87.9%
Gisagara	5.1%	1.7%	93.2%
Gatsibo	5.0%	0.0%	95.0%
Gicumbi	1.0%	5.7%	93.3%
<b>Total</b>	<b>7</b>	<b>14</b>	<b>261</b>
<b>Average</b>	<b>2.5%</b>	<b>5.0%</b>	<b>92.6%</b>

Traditionally in Rwanda, *umunani* was given only to one's sons. In 1999, law was enacted that provides for all children to receive *umunani*, regardless of sex, although the law does not specify that they receive equal shares. To understand if men support or disagree with tradition versus the current legal norm, they were asked their feelings about a situation where their parents had decided not to give *umunani* to their sisters. As indicated in Table 13, over 92.6% of men who responded supported the idea that girls and women should be entitled to *umunani* and they would try to convince their parents to give *umunani* to their sisters.. About 5% of respondents agreed that women and girls are entitled to *umunani*, but in case their parents refused to give *umunani* to their sisters, they will do nothing because they have to respect their parents' decisions. There is not much difference across the districts, but Nyamasheke has a relatively lower percentage of respondents who support that women and girls are entitled to *umunani* (87.9%) compared to other districts where more than 93% of men respondents said they would opt to convince their parents to give *umunani* to their sisters.

**Table 14. What describes your opinion about sons and daughters inheriting land?**

District	Only sons should inherit land	Daughters get something, but sons should inherit most of the land	Daughters and sons should inherit the land equally	Daughters should get more land than the sons	Missing Data
Nyamasheke	19.0%	27.6%	51.7%	0.0%	1.7%
Gisagara	15.3%	8.5%	76.3%	0.0%	0.0%
Gatsibo	5.0%	16.7%	76.7%	0.0%	1.7%
Gicumbi	9.5%	11.4%	79.0%	0.0%	0.0%
<b>Total</b>	<b>33</b>	<b>43</b>	<b>204</b>	<b>0</b>	<b>2.0</b>
<b>Average</b>	<b>11.7%</b>	<b>15.2%</b>	<b>72.3%</b>	<b>0.0%</b>	<b>0.7%</b>

As indicated in Table 14, there is a significant percentage (72.3%) of men who support that both sons and daughters should equally inherit their parents' land. It is notable that, 15.2% of respondents feel that daughters should get something, but sons should inherit most of the land. Moreover, 11.7% of respondents believe that only sons should inherit land. Adding up the two percentages shows that over a quarter of male respondents in four districts still object to daughters rights receiving equal shares of land inheritance.

Gicumbi, Gatsibo and Gisagara have a substantial proportion of men who support equal land inheritance between girls and boys (79.0%, 76.7%, and 76.3%, respectively), whereas the percentage in Nyamasheke is only 51.7%. Here, 28.3% of respondents felt that daughters should get something, but sons should most inherit the most of the land, while about 20% of respondents in Nyamasheke District said that only sons should inherit the entire land.

The qualitative data included a wealth of information about inheritance issues. According to the Nyamasheke District Land Officer, "Inheritance is still a problem because is not well understood by the majority of our people; you will see boys getting a big piece of land compared to what is given to their sisters. There is a need to continue sensitizing people on equal inheritance between sons and daughters."

The KIIs and FGDs indicate that women and girls are aware of their rights on inheritance. In an interview with the National Women's Council representative in Gisagara District, she explained, "Women and girls have understood this concept and are happy. Today they started to claim for inheritance. However, men and boys continue to be a challenge, especially the old men who are mostly reluctant to give inheritance to their daughters."

Her assertion was exemplified by the thoughts expressed by a 61 year old male farmer in Gicumbi District who argued. "I don't believe that a daughter when married should equally inherit the land like her brother. It's not right that a daughter to get the property twice." Another older man articulated, "We know that she has right to the land where she was born and on her husband's property. Sharing equally the land with her brother is not fair

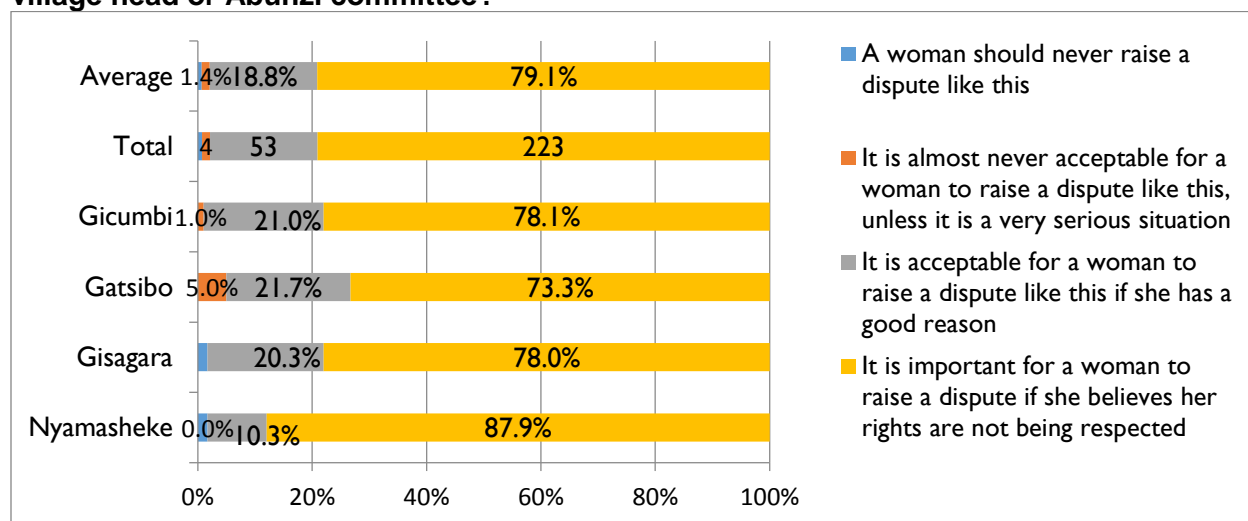
But older men are not the only ones holding such opinions. A 32 year old man from Nyamasheke speaking out during a men's FGD in Nyamashake exclaimed, "I don't support equal inheritance between sons and daughters. According to our culture women are obliged to respect their husbands. I do not see how it is fair for a boy to share equally the land with his sister. A son is very important to the family, more than his sister can be. Sons should get a bigger part than his sisters."

The qualitative data confirm that girls and women meet challenges when claiming for inheritance. As explained by a 30 year old female farmer in Gicumbi, "When claiming for your inheritance rights, convincing your parents and brothers is very rigid. In some cases you can even lose your life when you persist in claiming your rights. ....Your brothers may view you as a thief."

Adding to this, a 34 year old woman farmer in Gicumbi District declared, "The land law is there, but men are not comfortable with it. Claiming for your rights on land creates rivals and conflicts in the family and it is easy to be killed due to the land." Another woman (32 years old) in the same FGD lamented, "It is a challenge; we are seeing many husbands in this village start to force their wives to go back to their families to claim for inheritance, because they know that the law accepts this."

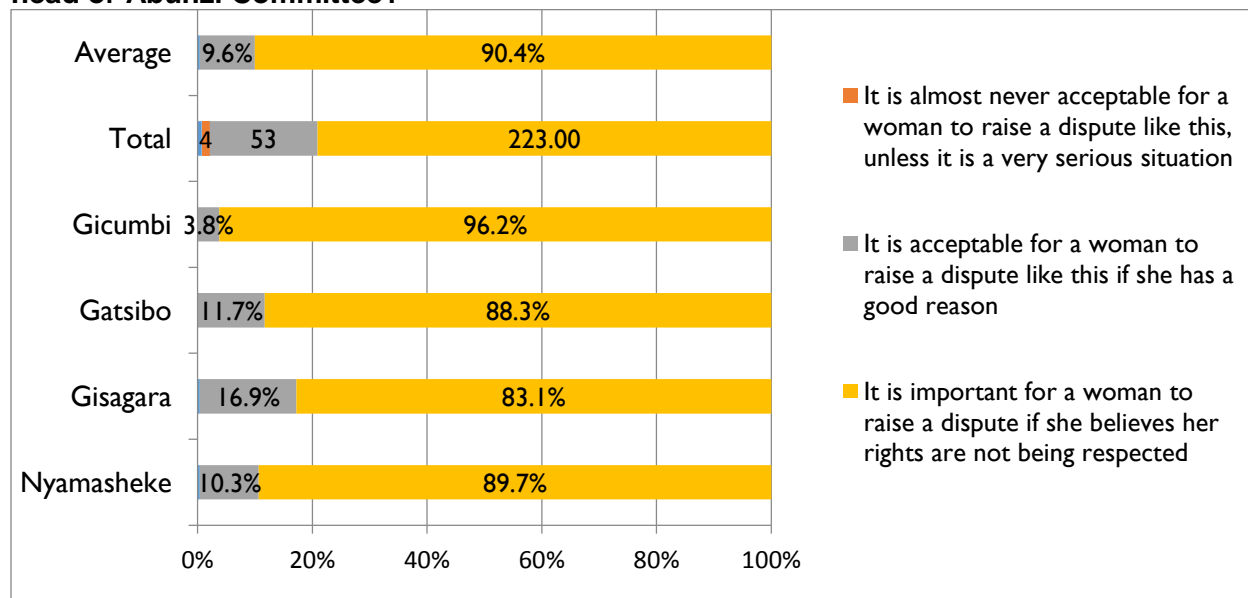
Another woman described her situation, "My father passed away before giving land to us. A few months ago, I went back to claim for inheritance, and my mother told me that the land had been sold before my father's death, but she managed to give me a small part of land, which I sold at 20,000Rwf. After some days, when my brothers recognized this, they started to annoy my mother and me to bring back the piece of land. Since the conflict was escalating every day, I decided to give them Rwf 20,000 and I totally gave up."

**Figure 3. Can a female-headed household raise a dispute against a neighbor to the village head or Abunzi committee?**



The survey asked respondents for their views about whether it would be appropriate for a woman to bring a dispute over land to the village or the Abunzi committee under a variety of difference scenarios. As the Figure 3 indicates, across all districts, 79.1% of those surveyed accepted that a widow is entitled to do so. However, 18.8% of respondents suggest that it is acceptable for a widow to raise a land related dispute against her husband’s relatives only if she has a good reason. Even if there is a good understanding among respondents in all four districts that a widow has a right to raise a land-related dispute against her husband’s relatives, Nyamasheke District has a relatively high percent (87.9%) of men who said that a widow should raise a land dispute against her husband’s relatives. Notably, a relatively low percentage of respondents in Gatisbo District (73.3%) support the idea that a widow should raise the dispute.

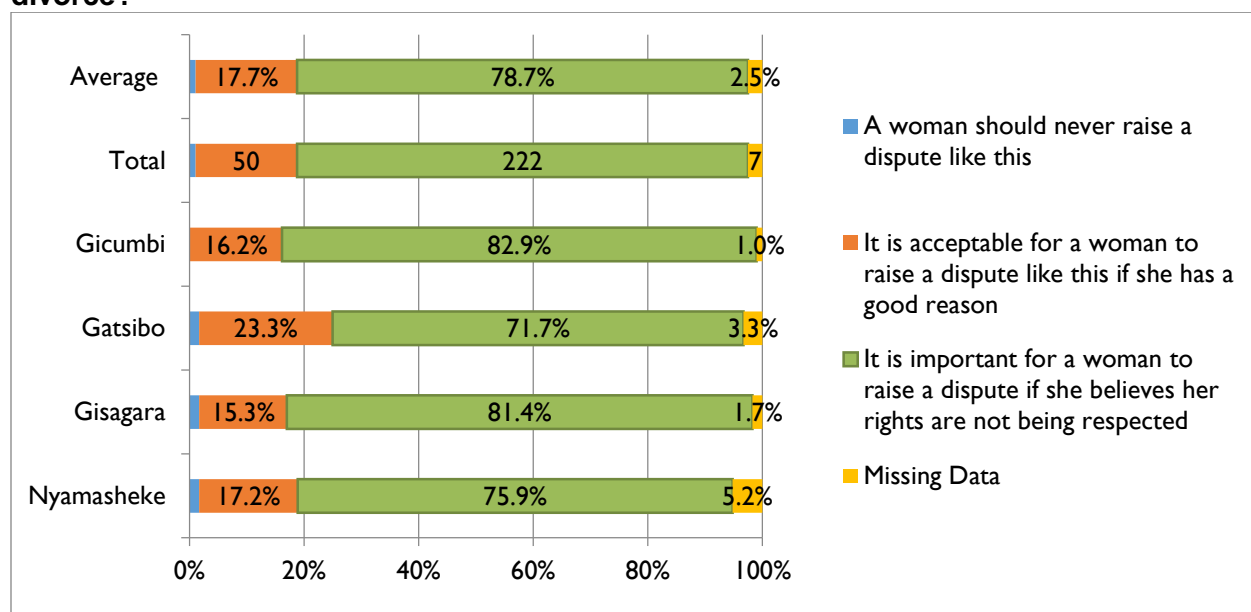
**Figure 4. Can a widow raise a land dispute against her husband's relatives to the village head or Abunzi Committee?**



The second question asked about a widow raising a dispute against her husband's relatives to the village head or Abunzi committee. As Figure 4 indicates, across all districts, 90.4% of those surveyed accepted that a widow is entitled to do so. However, 9.6% of respondents suggest that it is acceptable for a widow to raise a land-related dispute against her husband's relatives, if she has a good reason.

Even if there is a good understanding among the respondents in four districts that a widow has a right to raise a land-related dispute against her husband's relatives, Gisagara District has a relatively lower percent (83.1%) of men who said that a widow should raise a land dispute against her husband 'relatives compared to the relatively high percent (96.2% of respondents in Gicumbi District who support the idea.

**Figure 5. Can a woman raise a land dispute against her former husband during the divorce?**



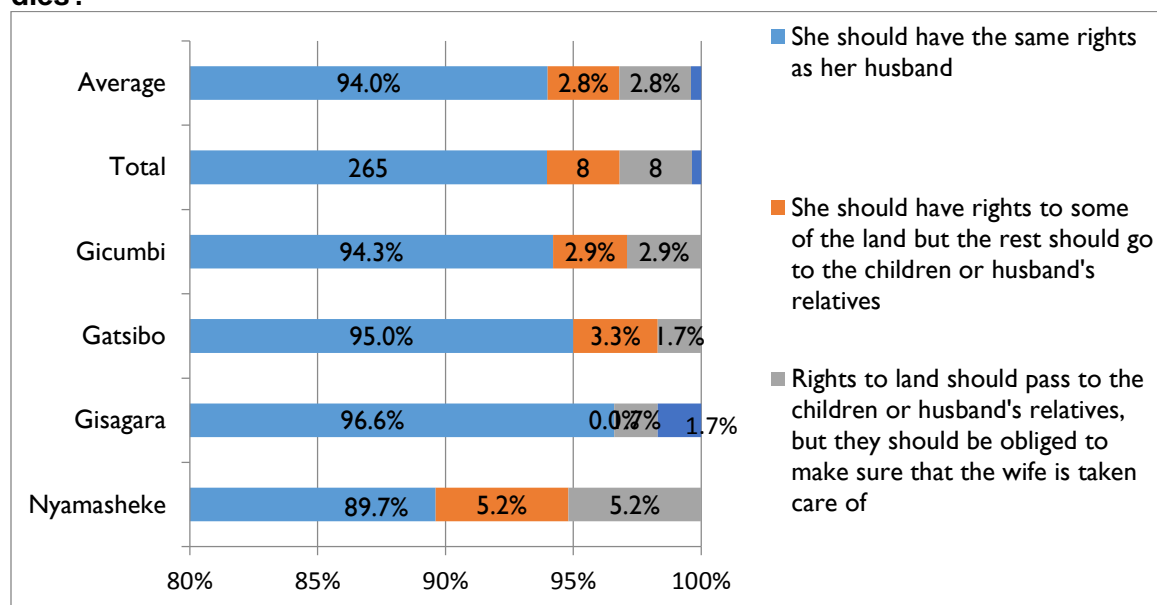
Asked about whether it is acceptable for a woman to raise a land dispute against her (former) husband in the event of divorce, 78.7% of respondents agreed that a woman can raise such dispute if she believes her land rights are being violated. As shown in Figure 5, Gatsibo and Nyamasheke districts have a relatively low percent of men and boys (71.7% and 75.9% respectively) who felt that a woman is entitled to raise a land dispute against her (former) husband if she believes her rights are not being respected. On the other side, about 17.7% of respondents suggested that woman should raise a land dispute against former husband during divorce, only if she has a good reason.

**Table 15. Can a woman raise a land dispute to the village head or Abunzi when her husband refused to register her names on the land documents?**

District	A woman should never raise a dispute like this	It is almost never acceptable for a woman to raise a dispute like this, unless it is a very serious situation	It is acceptable for a woman to raise a dispute like this if she has a good reason	It is important for a woman to raise a dispute if she believes her rights are not being respected	Missing data
Nyamasheke	3.4%	0.0%	13.8%	82.8%	0.0%
Gisagara	1.7%	3.4%	18.6%	76.3%	0.0%
Gatsibo	0.0%	5.0%	16.7%	78.3%	0.0%
Gicumbi	0.0%	1.0%	17.1%	81.0%	1.0%
<b>Total</b>	<b>3</b>	<b>6</b>	<b>47</b>	<b>225</b>	<b>1.00</b>
<b>Average</b>	<b>1.1%</b>	<b>2.1%</b>	<b>16.7%</b>	<b>79.8%</b>	<b>0.4%</b>

The final question on disputes asks about a woman raising a dispute to the village head or Abunzi if her husband refuses to include her name on the land documents when registering land. According to Table 15, over 79.8% of respondents accept that a woman has the right to raise such a dispute. Furthermore, about 16.7% of respondents suggested that when a wife has a good reason, it is acceptable for a woman to raise a land dispute against her husband when he refused to register his wife's on land documents. Gatsibo has a relatively lower percentage of respondents who supported the rights of a woman raise this type of land dispute (73%) compared to the three other districts and especially Nyamasheke where 88% of respondents felt women were entitled to raise such a dispute to the head of village or Abunzi.

**Figure 6. What rights do you believe a wife in a legal marriage should have when the man dies?**



The data in Figure 6 shows that, on average, about 94.0% of male respondents believe that women in formal marriages should have rights to the household land after the death of her husband. There is little difference between the districts of Gisagara, Gicumbi and Gatsibo, where the vast majority of men support that women in legal marriage should continue to have rights over the land as those held by her husband had before his death. The data suggests that the land rights of widows who were in formal marriages tend to be respected by men and boys. Only eight men (2.8%) suggested that a woman in a formal marriage has rights to some of the land but the rest should go to the children or husband's relatives. Other 8 men respondents believe that the rights to land should pass to the children or husband's relatives, but they should be obliged to make sure that the wife is taken care of.

**Table 16. What rights do you believe a wife in an informal marriage should have when the man dies?**

District	She should have the same rights as her husband	She should have rights to some of the land but the rest should go to the children or husband's relatives	Rights to land should pass to the children or husband's relatives, but they should be obliged to make sure that the wife is taken care of	The wife should have no rights to the land	Missing Data
Nyamasheke	25.9%	20.7%	27.6%	13.8%	12.1%
Gisagara	55.9%	13.6%	23.7%	5.1%	1.7%
Gatsibo	45.0%	20.0%	26.7%	6.7%	1.7%
Gicumbi	44.8%	25.7%	18.1%	9.5%	1.9%



<b>Total</b>	<b>122</b>	<b>59</b>	<b>65</b>	<b>25</b>	<b>11</b>
<b>Average</b>	<b>43.3%</b>	<b>20.9%</b>	<b>23.0%</b>	<b>8.9%</b>	<b>3.9%</b>

Views about the rights of widows are quite different in the case of informal marriages.

According to the data in Table 16, on average 43.3% of the respondents interviewed believe that widows in informal marriages should have the same rights on land as their husbands. While 55.9% of respondents in Gisagara agreed that women should have the same rights on land as their deceased husbands, the proportion was lower in Gatsibo and Gicumbi, with 45.0% and 44.8%, respectively. For Nyamasheke District only 25.9% of men and boys believe that wives in informal marriages should have the same rights as their deceased husbands.

On average, about 20.0% of men and boys interviewed believe that widows who are in informal marriages should have rights to some of the land, with the rest going to the children or husband's relatives. Also, about 23.0% of all male respondents interviewed believe that the land rights should pass to the children or husband's relatives, and that children or relative should ensure that the widow is taken care of. Many men respondents in Nyamasheke and Gatsibo districts do not believe that women in informal marriages should get the same rights on land after the deaths of their husband. They believe that the land rights should go to the children or husband's relatives. Based on the above evidence, land rights of women in informal marriages are not secure compared to women who are in legal marriages.

**Table 17. What rights do you believe the wife in a formal/legal marriage (under the community property regime) should have in case of divorce?**

District	The land should be divided equally	The husband and wife should each keep their umunani and the rest should be divided equally	The husband and wife should each keep their umunani and the rest should go to the husband	The wife should have no rights to the land	Other	Missing data
Nyamasheke	36.2%	20.7%	12.1%	8.6%	15.5%	6.9%
Gisagara	69.5%	8.5%	5.1%	0.0%	6.8%	10.2%
Gatsibo	73.3%	10.0%	3.3%	0.0%	10.0%	3.3%
Gicumbi	74.3%	2.9%	7.6%	0.0%	12.4%	2.9%
<b>Total</b>	<b>184</b>	<b>26</b>	<b>20</b>	<b>5</b>	<b>32</b>	<b>15</b>
<b>Average</b>	<b>65.2%</b>	<b>9.2%</b>	<b>7.1%</b>	<b>1.8%</b>	<b>11.3%</b>	<b>5.3%</b>

Table 17 shows respondents' views on what rights women in formal marriages should have in the event of divorce. On average 65.2% respondents in all districts believe that in case of divorce following a legal marriage; the land should be divided equally. However, 9.2% of respondents claim that the husband and wife should each keep their umunani and the rest should be divided equally, and 7.1% of respondents suggested that, husband and wife should each keep their umunani and the rest should go to the husband. In Gicumbi 74.3% of the respondents supported that land be divided equally upon divorce, followed by Gatsibo District with 73.3% and Gisagara District with 69.5%. In Nyamasheke District only 36.2% of respondents support equal division of property upon divorce for formally married couples. Here, 20.7% of male respondents believe that the husband and wife each will keep their umunani and that the rest should be divided equally.

**Table 18. What rights do you believe a wife in an informal marriage should have in case of separation?**

District	The land should be divided equally	The husband and wife should each keep their umunani and the rest should be divided equally	The husband and wife should each keep their umunani and the rest should go to the husband	The wife should have no rights to the land	Other	Missing data
Nyamasheke	0.00%	15.90%	21.80%	27.40%	13.90%	1.70%
Gisagara	60.00%	7.90%	23.00%	21.40%	27.80%	0.00%
Gatsibo	30.00%	30.20%	16.10%	14.30%	33.30%	0.00%
Gicumbi	10.00%	46.00%	39.10%	36.90%	25.00%	1.00%
<b>Total</b>	<b>10</b>	<b>63</b>	<b>87</b>	<b>84</b>	<b>36</b>	<b>2</b>
<b>Average</b>	<b>3.50%</b>	<b>22.30%</b>	<b>30.90%</b>	<b>29.80%</b>	<b>12.80%</b>	<b>0.70%</b>

Men’s support for informally married women’s land rights in the event of separation is much weaker as compared to their support for the rights of formally married women. There is also considerable variation across districts. In Nyamasheke no respondents feel the land should be divided equally between the partners in such cases, while in Gicumbi only 10% of respondents supported this. See Table 18.

As the data in above table shows, 30.9% of respondents believe that the husband and wife should each keep their umunani and the rest should go to the husband, while 22.3% of respondents believe that husband and wife should each keep their umunani and the rest should be divided equally. Many people in Gicumbi and Nyamasheke (36% and 27.4%, respectively) said that a wife in an informal marriage should not be entitled to land rights when divorced. A significant percentage of respondents in Gicumbi, Gisagara and Nyamasheke (39.1%; 23% and 21.8% respectively) support the idea for each to keep their umunani and that the rest should go to the husband. Table 18 indicates that in informal marriages, wives do not have secure land rights in case of divorce. However Gisagara and Gatsibo districts demonstrated a relatively higher percentage of respondents who agreed that the land should be divided equally (60% and 30%, respectively).

Qualitative research carried out in the districts underscore the weak land rights that women in consensual unions (informal marriages and cohabitation) face. A 28 year old man from Gatsibo District expressed his view during a FGD. “Women, men, girls and boys have the same rights on land. However, the land rights of women in consensual unions are not respected by husbands when separated. I remember in my village there was a couple cohabitating for over eight years, but the man chased out his wife without giving anything to her... It was hazardous during this conflict. The man was fully supported by his neighbors, and the wife went with an empty-hand.” To this, a 56 year old woman added “Husbands do not understand how the property should be shared. It has become a custom that when it comes to separation, the husband wants to take the lion’s share, yet all the properties have been acquired by both husband and wife during the period of cohabitation.”

### 3.6 The attitudes and perceptions of men towards the role of women in decision making on land

A set of questions were included in the survey to gather data on the attitudes of men towards the role of women in household decisions about land issues. These questions pertained to the role of the wife in household decisions related to land transactions, land use, and giving umunani to sons and daughters.

**Table 19. What is the role of your wife in decision making about land transactions (buying, selling or renting the land)**

District	She plays no role in these decisions	I consult her and listen to her views before I make my decision	I understand that these decisions are important to my wife and I take her views very seriously in making my decisions	My wife has equal says in these decisions	My wife is the one who makes these decisions	Other	Missing data
Nyamasheke	0.0%	22.4%	27.6%	46.6%	0.0%	1.7%	1.7%
Gisagara	0.0%	23.7%	10.2%	62.7%	3.4%	0.0%	0.0%
Gatsibo	0.0%	20.0%	1.7%	78.3%	0.0%	0.0%	0.0%
Gicumbi	0.0%	20.0%	1.9%	71.4%	1.0%	0.0%	5.7%
<b>Total</b>	<b>0</b>	<b>60</b>	<b>25</b>	<b>186</b>	<b>3</b>	<b>1</b>	<b>7</b>
<b>Average</b>	<b>0.0%</b>	<b>21.3%</b>	<b>8.9%</b>	<b>66.0%</b>	<b>1.1%</b>	<b>0.4%</b>	<b>2.5%</b>

Table 19 shows that the majority of respondents (66.0%) reported that wives have equal say in decisions relating to land transactions such as buying, selling and renting land, while 21.3% of respondents said that they merely consult their wives before making their own decisions on land transactions. Nyamasheke was the only district in which less than half (46.6%) of respondents indicated that their wives had an equal say in decisions related to land transactions, with between 62.7% and 78.3% giving this response in the remaining regions.

According to the District Land Officer in Nyamashake, “Today, when a man needs to sell or to give a piece of the household’s land as collateral, he must get his wife’s consent and signature, Otherwise, no person will accept to buy this plot of land if the wife refuses to sign.” Adding to this, the Nyamasheke Land officer proclaimed that women are happy with this because their husband cannot decide solely to sell the land without involvement of wives.”

**Table 20. What is the role of your wife in decision making about land use (what crops to grow, how to market them)?**

District	She plays no role in these decisions	I consult her and listen to her views before I make my decision	I understand that these decisions are important to my wife and I take her views very seriously in making my decisions	My wife has equal says in these decisions	My wife is the one who makes these decisions	Other	Missing
Nyamasheke	1.7%	13.8%	15.5%	51.7%	13.8%	0.0%	3.4%
Gisagara	0.0%	22.0%	11.9%	62.7%	3.4%	0.0%	0.0%
Gatsibo	0.0%	15.0%	3.3%	78.3%	3.3%	0.0%	0.0%
Gicumbi	1.0%	19.0%	1.9%	76.2%	1.0%	0.0%	1.0%
<b>Total</b>	<b>2</b>	<b>50</b>	<b>20</b>	<b>194</b>	<b>13</b>	<b>0</b>	<b>3</b>
<b>Average</b>	<b>0.7%</b>	<b>17.7%</b>	<b>7.1%</b>	<b>68.8%</b>	<b>4.6%</b>	<b>0.0%</b>	<b>1.1%</b>

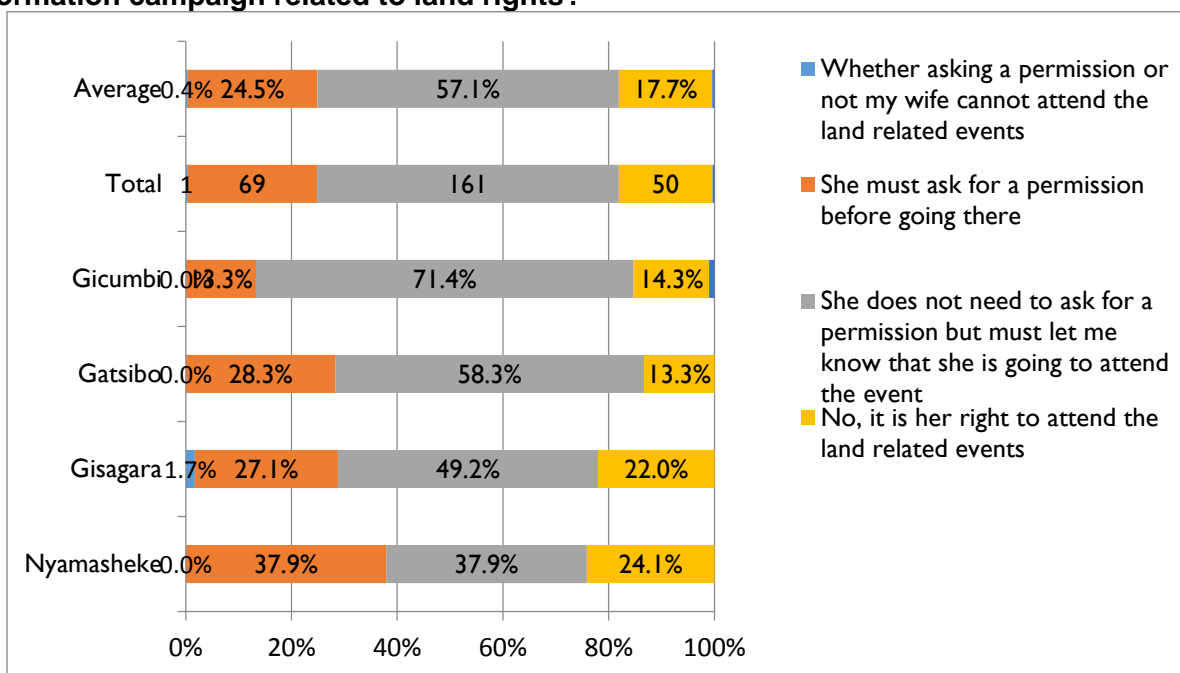
In terms of land use decisions such as what crops to grow and how to market them the most common response (68.8%) was that the wife has equal say in these decisions. Table 20 indicates that 17.7% of men respondents only consult their wives before making their decisions on land transactions with relatively lower percentages in Nyamasheke and Gatisbo Districts (13.8% and 15% respectively) compared to Gisagara and Gicumbi districts (22% and 19%, respectively).

**Table 21. What is the role of your wife in giving umunani to sons and daughter?**

District	She plays no role in these decisions	I consult her and listen to her views before I make my decisions	I understand that these decisions are important to my wife and I take her views very seriously in making my decisions	My wife has equal say in these decisions	My wife is the one who makes these decisions	Other	Missing data
Nyamasheke	0.0%	22.4%	22.4%	53.4%	1.7%	0.0%	0.0%
Gisagara	1.7%	16.9%	16.9%	62.7%	1.7%	0.0%	0.0%
Gatsibo	3.3%	13.3%	5.0%	76.7%	0.0%	0.0%	1.7%
Gicumbi	1.0%	14.3%	8.6%	73.3%	1.0%	1.0%	1.0%
<b>Total</b>	<b>4</b>	<b>46</b>	<b>35</b>	<b>191</b>	<b>3</b>	<b>1</b>	<b>2.00</b>
<b>Average</b>	<b>1.4%</b>	<b>16.3%</b>	<b>12.4%</b>	<b>67.7%</b>	<b>1.1%</b>	<b>0.4%</b>	<b>0.7%</b>

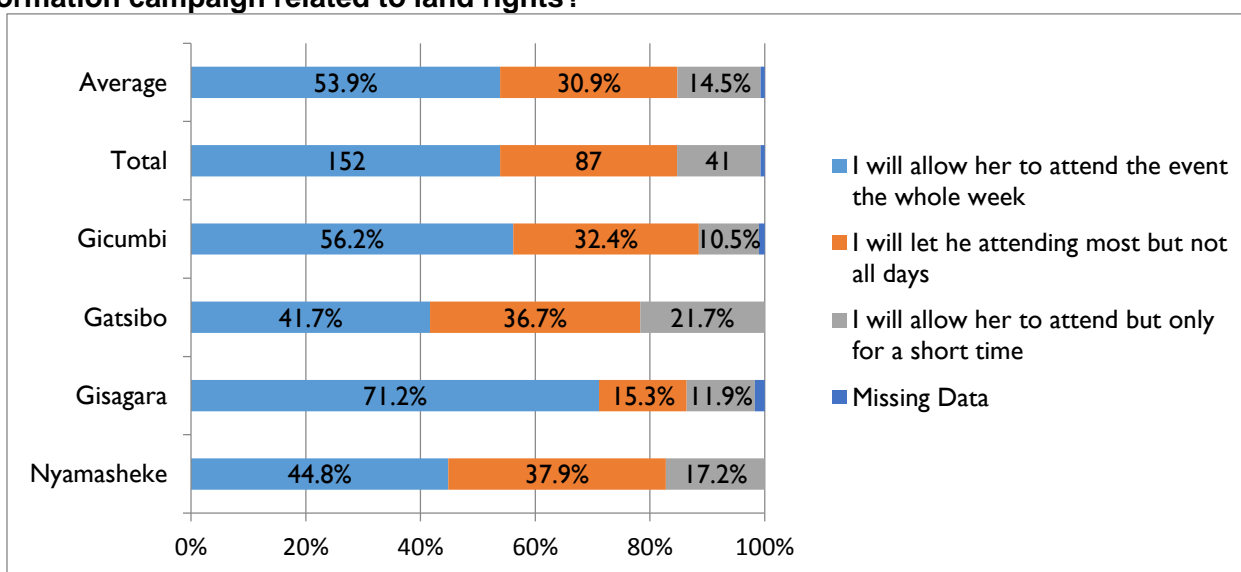
The final question on the role of wives in household decision-making related to decisions concerning umunani. As indicated in Table 21, about two thirds (67.7%) of men interviewed agreed that their wives have an equal say when taking a decision on giving umunani to sons and daughters. Smaller percentages indicate that they consult and listen to their wife’s views before make their decisions (16.3%), or that they understand that these decisions are important to their wives and take their wives’ views seriously in making the decisions (12.4%). There are only minor differences across regions, though; again, Nyamasheke demonstrates less egalitarian views than other regions.

**Figure 7. Would your wife need your permission to participate in a community information campaign related to land rights?**



The survey also considered men’s attitudes towards their wives attending community events to learn more about land rights. As shown in Figure 7, 17.7% of respondents indicated that their wives would have the right to attend such an event with no restrictions, while an additional 57.1% said that their wives would not require permission, but would need to inform them. By contrast, 24.5% of the respondents stated that women must ask for permission before attending the land related events. The survey also included a response option indicating that the husband would not allow their wives to attend such an event, but less than 1% gave this response. Nyamasheke District had the highest percentage of respondents who indicated that their wives would require permission (37.9%), but also had the highest percentage indicating that their wives could attend without informing their husbands (24%). Meanwhile, only 14.3% of respondents in Gicumbi indicated that their wives could attend without permission, less than half the rate of any other region.

**Figure 8. How often would you allow your wife to attend a week-long community information campaign related to land rights?**



As a follow-up to the previous question, the survey also asked how much time the men would allow their wives to devote to a land-related community event that took place over the course of a week. The data in Figure 8 shows that about 53.9 % of respondents would allow them to attend the event for the whole week. The highest proportion of (71.2%) who gave this response was observed in Gisagara District. The remaining respondents indicated they would allow their wives to attend for a more limited amount time (30.9%), with less than 1% saying that would not allow their wives to attend at all.

**Table 22. Would you allow your sons and daughters to attend a youth-related community information campaign about land rights?**

District	I will allow only my sons to attend	I will allow both son and daughter to attend	No one I will allow to attend	Missing data
Nyamasheke	8.6%	87.9%	1.7%	1.7%
Gisagara	6.8%	89.8%	3.4%	0.0%
Gatsibo	0.0%	95.0%	3.3%	1.7%
Gicumbi	2.9%	96.2%	0.0%	1.0%
<b>Total</b>	<b>12</b>	<b>262</b>	<b>5</b>	<b>3</b>
<b>Average</b>	<b>4.3%</b>	<b>92.9%</b>	<b>1.8%</b>	<b>1.1%</b>

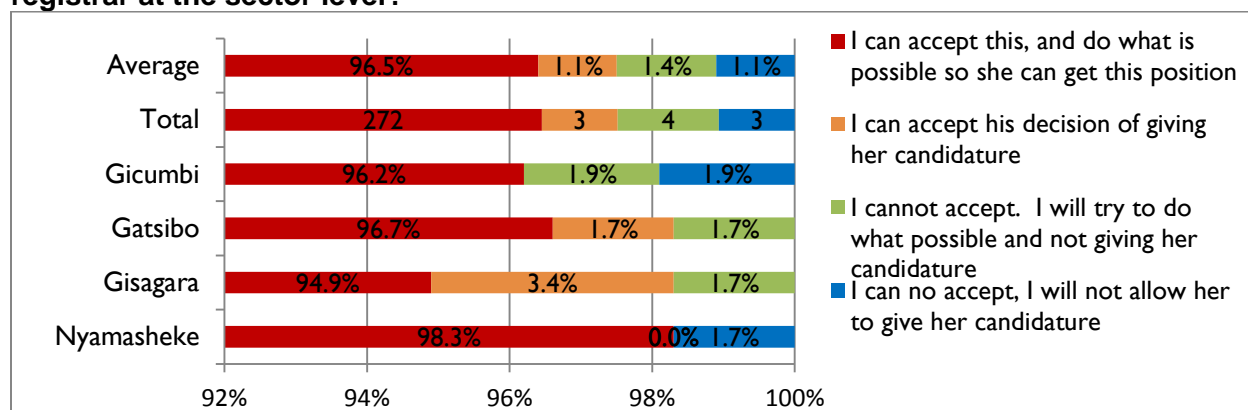
A similar question asked whether men would allow their sons and daughters to attend a land-related community event, in order to investigate whether respondents view male and female children differently in this regard. The results in Table 22 show that a large majority (92.9%) would allow both sons and daughters to attend such an event. Conversely, 4.3% indicated they would only allow their sons, with 8.6% giving this response in Nyamasheke District.

**Table 23. How would you view a woman giving her candidature for the position of Land Notary?**

District	I cannot accept woman cannot be given this position	I am not sure, normally this position is for men	There is no problem both men and women can do this job	I agree, a women can do this job because we need many woman in the positions like this	Missing data
Nyamasheke	1.70%	0.00%	63.80%	32.80%	1.70%
Gisagara	3.40%	3.40%	74.60%	18.60%	0.00%
Gatsibo	1.70%	1.70%	76.70%	20.00%	0.00%
Gicumbi	1.00%	2.90%	81.00%	15.20%	0.00%
Total	5	6	212	58	1
Average	1.8%	2.1%	75.2%	20.6%	0.4%

This question was designed to measure men’s attitudes about women in positions of authority related to land. The question asks how men would view a woman candidate for the position of land notary. As indicated in Table 23, men were overwhelmingly supportive of women giving their candidature to the position of land notary, with 75.2% of respondents indicating they would have no objection. Also, about 20.6% suggested that women should give their candidature to the land related positions because women are needed in these positions. Nevertheless, 3.9% (adding 1.8% and 2.1%), of respondents believe that the land related position is for men only, and suggested that women could not be given such position.

**Figure 9. How would you view your wife giving her candidature for the position of land registrar at the sector level?**



Another question designed to measure attitudes about women in positions of authority related to land asked how men would view a woman candidate for the position land registrar at sector level. In this case, about 96.5% of respondents believe that woman should not only give her candidature for such a position, but would also support their wives to get this position. At 3.8%,

Gicumbi has the highest percent of respondents who did accept their wives applying for such a position.

**Table 24. Perceptions of the views of other men and boys in the village**

Multiple choices	Nyamasheke	Gisagara	Gatsibo	Gicumbi	Total	Average
<b>In your village how many men and boys respect the rights of widows to their husband's land</b>						
Many men and boys.....	72.4%	72.9%	66.7%	85.7%	215	76.20%
Some men and boys.....	6.9%	1.7%	8.3%	5.7%	16	5.70%
Few men and boys.....	15.5%	25.4%	25.0%	8.6%	48	17.00%
None of men and boys.....	5.2%	0.0%	0.0%	0.0%	3	1.10%
<b>In your village how many men and boys respect the rights of daughters to inherit the father's land?</b>						
Many men and boys.....	50.0%	67.8%	55.0%	64.8%	170	60.3%
Some men and boys.....	5.2%	1.7%	11.7%	11.4%	23	8.2%
Few men and boys.....	24.1%	23.7%	25.0%	20.0%	64	22.6%
None of men and boys.....	20.7%	6.8%	8.3%	3.8%	25	8.9%
<b>In your village how many men and boys respect the rights of daughters to claim for umunani?</b>						
Many men and boys.....	79.30%	79.70%	88.30%	78.10%	228	80.9%
Some men and boys.....	5.20%	3.40%	1.70%	8.60%	15	5.3%
Few men and boys.....	12.10%	15.30%	8.30%	12.40%	34	12.1%
None of men and boys.....	3.40%	1.70%	1.70%	1.00%	5	1.8%
<b>In your village how many men and boys respect the equal land rights between wives and their husbands?</b>						
Many men and boys.....	60.3%	69.5%	61.7%	81.9%	199	70.6%
Some men and boys.....	17.2%	5.1%	13.3%	3.8%	25	8.9%
Few men and boys.....	15.5%	25.4%	20.0%	14.3%	51	18.0%
None of men and boys.....	6.8%	0.0%	5.0%	0.0%	7	2.5%

As another way of assessing attitudes towards equal land rights, the survey includes a set of questions asking respondents to assess the extent to which other men and boys in the village respect women's land rights. Respondents were asked whether "many," "some," "few," or "none of" the men and boys in their villages respect equal land rights in terms of daughters' inheritance, umunani, widows' rights, and equality of land rights between wives and husbands.



Table 24 shows the results. On average, 60.3% of the respondents reported that many men and boys in their village respect the rights of daughters to inherit their father's land, while 22.7% of men said that only a few men and boys respect the rights of daughters to inherit the father's land. The highest percentages of respondents indicating "many" were observed in Gisagara and Gicumbi, at 67.8% and 64.8% respectively, while Nyamasheke stood out by having the highest percentages of respondents (43.1%) who either claimed few or no men and boys support daughters' inheritance rights. Respondents were more optimistic about other men's and boys' views concerning umunani, with 80.9% reporting that men and boys respect the rights of daughters to claim for umunani. The proportion in Gatsibo was particularly high at 88.3%.

In terms of the rights of widows, 76.2% of respondents gave the response that many men and boys respect the rights of widows to their husband's land after his death, including 85.7% in Gicumbi District. However, nearly 25% in both Nyamasheke and Gatsibo districts said that only "few" men and boys respect the land rights of widows. Finally, 70.6% of respondents reported that many men and boys respect the principle of equal land rights between husbands and wives, again with the highest percentage in Gicumbi at 81.9%.

#### 4.7 Acquisition of land information, type and source of information and the level of satisfaction

The survey also included a section designed to elicit how respondents get information about land and the effectiveness of different means of communicating land-related information. The purpose of this section is to shed light on what mechanisms may be particularly effective or ineffective for the Radio Ishingiro communications campaign to use.

**Table 25. Extent to which respondents seek information about land, and satisfaction with available sources**

Questions	Yes/No	Nyamasheke	Gisagara	Gatsibo	Gicumbi	Total	Average
Have you asked for any information or advice on your land in last two years?	Yes	60.3%	71.2%	90.0%	81.0%	216	76.6%
	No	39.7%	28.8%	10.0%	19.0%	66	23.4%
Have you been satisfied with the information that was provided to you?	Yes	55.2%	66.1%	85.0%	73.3%	199	70.6%
	No	13.8%	6.8%	10.0%	7.6%	26	9.2%
	N/A	31.0%	27.1%	5.0%	19.0%	57	20.2%

The results shown in Table 25 show that seeking information about land is relatively common, as 76.6% of respondents revealed that have asked for information or advice on their land in the last two years. There is substantial variation across districts, with only 60.3% answering affirmatively in Nyamasheke. The high prevalence of 90.0% in Gatsibo may be associated with the land redistribution exercise which took place in Gatsibo, Nyagatare and Kayonza districts of Eastern Province. Table 25 also shows that most respondents (70.6%) are satisfied with the information they received, with an only 9.2% of respondents indicating dissatisfaction.

**Table 26. The main reasons for asking for information or advice on land in surveyed area**

Reason for asking land information	Nyamash eke	Gisagar a	Gatsib o	Gicum bi	Total	Avera ge
Land registration	20.7%	30.5%	56.7%	50.5%	117	41.5%
Inheritance	22.4%	16.9%	6.7%	12.4%	40	14.2%
Land use consolidation	0.0%	6.8%	11.7%	7.6%	19	6.7%
Villagization	5.2%	6.8%	6.7%	3.8%	15	5.3%
Land subdivision	1.7%	3.4%	5.0%	3.8%	10	3.5%
Land sale	3.4%	5.1%	0.0%	1.9%	7	2.5%
Land issue related to polygamy	0.0%	1.7%	3.3%	0.0%	3	1.1%
Boundary	1.7%	0.0%	0.0%	1.0%	2	0.7%
Other	1.7%	0.0%	0.0%	0.0%	1	0.4%
<b>Total</b>	<b>56.8%</b>	<b>71.2%</b>	<b>90.1%</b>	<b>81.0%</b>	<b>214</b>	<b>76%<sup>21</sup></b>

Table 26 illustrates the wide range of issues about which respondents seek land-related information. The most common topic is land registration, which 41.5% of respondents asked about, but at least 14.2% also sought information about inheritance, while 6.7% of respondents sought information related to land use consolidation. The results imply that the need for land-related information is not focused on a single topic, but encompasses a variety of issues. Across regions, Gatsibo and Gicumbi Districts showed differences in the relative high proportion seeking information about issues related to land registration (56.7% and 50.5% respectively) and Nyamasheke and Gisagara districts have a relatively lower percentage of people who sought this type of information. In contrast, Nyamasheke and Gisagara have a relatively higher percentage of respondents who sought information on issues related to inheritance (22.4% and 16.9%, respectively)

**Table 27. From what source did you seek information or advice on your land?**

Source of land information	Nyamashek e	Gisagar a	Gatsibo	Gicumb i	Total	Averag e
Village head/umudugudu	20.7%	32.2%	55.0%	55.2%	122	43.3%
Family council	20.7%	18.6%	11.7%	8.6%	39	13.8%
Cell land committee	3.4%	10.2%	6.7%	7.6%	20	7.1%
Cell executive secretary	6.9%	5.1%	10.0%	4.8%	18	6.4%
Sector Abunzi committee	0.0%	0.0%	3.3%	1.0%	3	1.1%
NGOs	1.7%	0.0%	0.0%	0.0%	1	0.4%
Radio	0.0%	1.7%	0.0%	0.0%	1	0.4%
National women's council representative	0.0%	1.7%	0.0%	0.0%	1	0.4%
Religious leader	0.0%	1.7%	0.0%	0.0%	1	0.4%
Civil society organizations	0.0%	0.0%	0.0%	1.0%	1	0.4%
<b>Total</b>	<b>53.4%</b>	<b>71.2%</b>	<b>86.7%</b>	<b>78.2%</b>	<b>207</b>	<b>73.7%<sup>22</sup></b>

<sup>21</sup> The table 27 doesn't totaling 100% because , only 76% [N=214] have reported that the asked for land information

<sup>22</sup> The table 28 doesn't totaling 100% because the all respondents didn't sought land related information

As shown in Table 27, the most common source from which respondents seek land information is the village (imidugudu) head, with just under half (43.3%) of all respondents seeking information at this level. Other important sources of information were the family council (13.8%), the cell land committee (7.1%), and the cell executive secretary (6.4%). It is notable that almost none of the respondents seek information from sources such as radio, NGOs, or civil society organizations. The data shows that a relatively high percentage of respondents (55%) both in Gatsibo and Gicumbi districts seek land information from the village head, while in Nyamasheke and Gisagara districts relatively lower percentages of respondents seek land-related information from the village head (20.7% and 32.2%, respectively), Yet both Nyamasheke and Gisagara have a relatively high percentage of respondents who seek land-related information from the family council (20.7% and 18.6% respectively)

**Table 28. From which source do you generally receive information related to land?**

Source of land information	Nyamasheke	Gisagara	Gatsibo	Gicumbi	Total	Average
Radio	66.9%	60.3%	61.7%	68.4%	182	64.4%
Meeting organized by local officials	19%	32.9%	38.3%	30.6%	87	30.8%
Missing data	3.4%	3.4%	0.0%	0.0%	4	1.4%
Umuganda/community work	3.4%	1.7%	0.0%	0.0%	3	1.1%
Friends	5.2%	0.0%	0.0%	0.0%	3	1.1%
Land committees	0.0%	0.0%	0.0%	1.0%	1	0.4%
Meetings organized by CSOs	0.0%	1.7%	0.0%	0.0%	1	0.4%
Relatives	1.7%	0.0%	0.0%	0.0%	1	0.4%
School	0.0%	0.0%	0.0%	0.0%	0	0.0%
Markets	0.0%	0.0%	0.0%	0.0%	0	0.0%
Cooperative meetings	0.0%	0.0%	0.0%	0.0%	0	0.0%
Television	0.0%	0.0%	0.0%	0.0%	0	0.0%
Newspaper	0.0%	0.0%	0.0%	0.0%	0	0.0%
Internet	0.0%	0.0%	0.0%	0.0%	0	0.0%
Religious group/church	0.0%	0.0%	0.0%	0.0%	0	0.0%

In addition to asking where respondents went when they are specifically seeking out land information, the survey also asked where respondents generally get information about land. The results in Table 28 show that radio topped the list of land information channels in all four districts, with 64.4% giving this response. The other commonly cited source was meetings organized by local officials, at 30.8%.

#### **4.8 Effectiveness and relevance of means of communication over land**

Finally, the baseline survey collected evidence on how respondents perceive the effectiveness of different means of communicating land information. In particular, respondents were asked about radio dramas, brochures, posters, street theatre, meetings after community work/Umuganda, and community meetings. As with the previous questions, the intention was to inform the kinds of approaches that Radio Ishingiro should emphasize in its land communication campaign.

**Table 29. How effective for you are the following means of communication?**

Answers	Nyamasheke	Gisagara	Gatsibo	Gicumbi	Total	Average
How effective are radio dramas as a means of land information for you?						
Missing data	3.4%	1.7%	1.7%	1.0%	5	1.8%
Very much	44.8%	64.4%	78.3%	72.4%	187	66.3%
Somewhat	10.3%	6.8%	10.0%	6.7%	23	8.2%
Only little	22.4%	11.9%	5.0%	12.4%	36	12.8%
Not at all	19.0%	15.3%	5.0%	7.6%	31	11.0%
How effective are brochures as a means of land information for you?						
Missing data	6.9%	3.4%	3.3%	1.0%	9	3.2%
Very much	8.6%	10.2%	25.0%	29.5%	57	20.2%
Somewhat	3.4%	0.0%	13.3%	10.5%	21	7.4%
Only little	6.9%	3.4%	21.7%	4.8%	24	8.5%
Not at all	74.1%	83.1%	36.7%	54.3%	171	60.6%
How effective are posters as a means of land information for you?						
Missing data	10.3%	0.0%	3.3%	1.9%	10	3.5%
Very much	17.2%	10.2%	31.7%	38.1%	75	26.6%
Somewhat	5.2%	15.3%	15.0%	16.2%	38	13.5%
Only little	19.0%	23.7%	25.0%	17.1%	58	20.6%
Not at all	48.3%	50.8%	25.0%	26.7%	101	35.8%
How effective is street theatre as means of land information for you?						
Missing data	6.9%	3.4%	3.3%	1.9%	10	3.5%
Very much	31.0%	22.0%	51.7%	42.9%	107	37.9%
Somewhat	3.4%	1.7%	8.3%	4.8%	13	4.6%
Only little	15.5%	10.2%	3.3%	11.4%	29	10.3%
Not at all	43.1%	62.7%	33.3%	39.0%	123	43.6%
How effective are meetings after community work/Umuganda as means of land information for you?						
Missing data	5.2%	1.7%	1.7%	1.9%	7	2.5%
Very much	55.2%	54.2%	66.7%	68.6%	176	62.4%
Somewhat	17.2%	23.7%	18.3%	20.0%	56	19.9%
Only little	15.5%	15.3%	13.3%	7.6%	34	12.1%
Not at all	6.9%	5.1%	0.0%	1.9%	9	3.2%
How effective are community meetings as means of land information for you?						
Missing data	6.9%	0.0%	1.7%	1.0%	6	2.1%
Very much	44.8%	61.0%	76.7%	67.6%	179	63.5%
Somewhat	25.9%	20.3%	15.0%	21.0%	58	20.6%
Only little	8.6%	15.3%	6.7%	9.5%	28	9.9%
Not at all	13.8%	3.4%	0.0%	1.0%	11	3.9%

Table 29 shows that radio is considered as an effective means of land information for 66.3% of respondents across in four districts, though notably less so in Nyamasheke (44.80%). The data revealed a strong positive correlation between the source of land information and the level of effectiveness of that source of information.

On average brochures are not considered effective means of receiving land information with 60.6% of all respondents rating them as not at all effective. Nevertheless, this varies

substantially across the four districts. In Gatsibo, only 36.7% considered brochures to be ineffective, whereas 38.3% considered them either very effective or somewhat effective. Likewise, 40% of Gicumbi respondents consider brochures either very or somewhat effective for receiving land information.

Patterns for posters are similar to brochures. Table 29 reveals that nearly 35.8% of all respondents do not regard posters as an effective means of land information, whereas 22.6% consider them very effective. Again, there are clear differences between districts. In Gicumbi, more than half (54.3%) of respondents agreed that posters are an either a very or somewhat effective means of land information, while in Gatsibo it was 46.7%. In Gisagara and Nyamasheke districts posters are not considered an effective means of land information for most people.

As data in Table 29 indicate, 37.9% of all respondents do not regard street theatre as an effective means of land information, although 51.7% of respondents in Gatsibo District rated it as highly effective, followed by Gicumbi District with 42.9%.

Several people in Gisagara and Nyamasheke districts do not perceive street theatres as an effective means of getting land information with 31.062.7%% and 43.1%, respectively, considering this medium to be ineffective.

Meetings after community work (Umuganda) are considered a highly effective means of receiving land information for 62.4% of all respondents, although more so in Gatsibo and Gicumbi than the other two districts.. Similarly, 63.5% of respondents interviewed said that other community meetings are a very effective means of land information for them. Gatsibo District topped the list, with 76.7% reporting that the community meetings are a highly effective means of receiving land information, followed by Gicumbi and Gisagara Districts with 67.6% and 61%, respectively, and reporting the same. In the case of Nyamasheke, however, 22.4% rated community meetings as either only a little effective or not at all effective in providing land information.

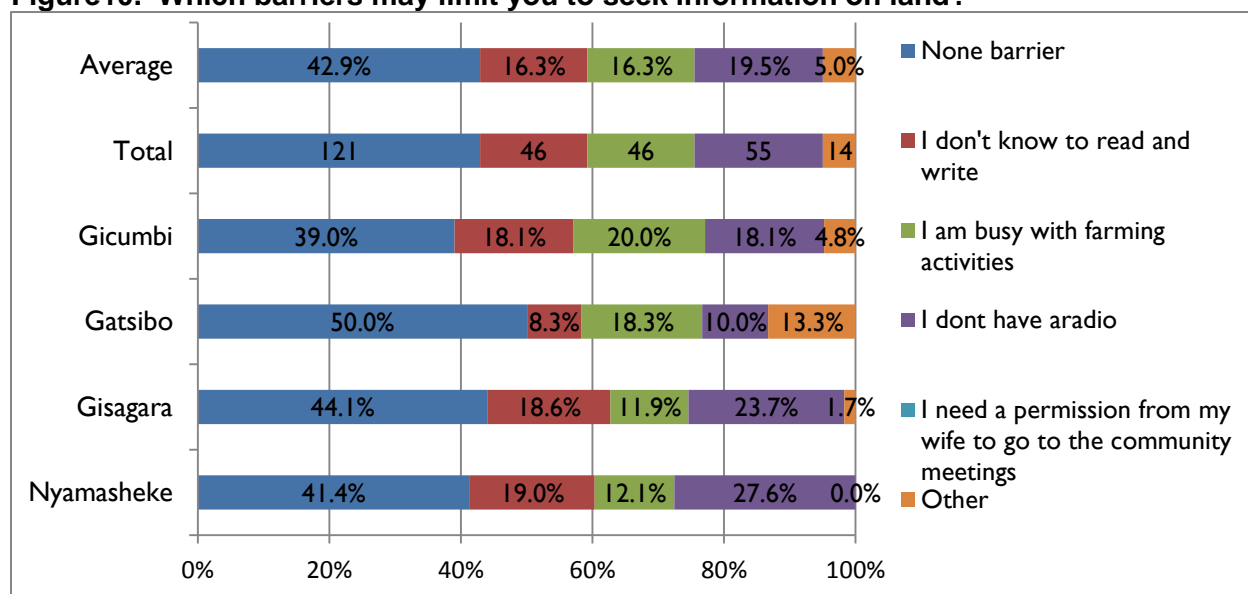
In summary, the majority of respondents confirmed that radio dramas Umuganda meetings, and other community meetings are significantly effective means of conveying land information, though there is substantial variation in opinions across the four districts. It is therefore critical that Radio Ishingiro vary its communications approach in each district accordingly.

**Table 30. Which radio do you hear very well with good sound quality?**

Name of Radio	Nyamasheke	Gisagara	Gatsibo	Gicumbi	Total	Average
Radio Rwanda	69.0%	76.3%	38.3%	21.9%	131	46.5%
Radio Ishingiro	3.4%	0.0%	31.7%	71.4%	96	34.0%
Nyagatare Community Radio	0.0%	0.0%	20.0%	1.9%	14	5.0%
Radio Salus	0.0%	16.9%	0.0%	0.0%	10	3.5%
Radio Isangano	12.1%	0.0%	0.0%	0.0%	7	2.5%
Other	5.2%	0.0%	1.7%	0.0%	4	1.4%
Rusizi Community Radio	6.9%	0.0%	0.0%	0.0%	4	1.4%
Radio Isango Star	0.0%	1.7%	1.7%	0.0%	2	0.7%
Radio Dix	0.0%	0.0%	1.7%	0.0%	1	0.4%
Radio Izuba	0.0%	0.0%	1.7%	0.0%	1	0.4%
RC Huye	0.0%	0.0%	0.0%	0.0%	0	0.0%
Radio Huguka	0.0%	0.0%	0.0%	0.0%	0	0.0%
Missing data	3.4%	5.1%	3.3%	4.8%	12	4.3%

The survey also included a question to assess what radio stations respondents listen to with good sound quality, with the results shown in Table 30. As would be expected, the results vary considerably across the different districts. Radio Rwanda can be heard by most respondents (46.5%). Relatively high percentages of respondents in Nyamasheke and Gisagara (69% and 76.3% respectively) can receive Radio Rwanda, while the majority in Gicumbi can receive Radio Ishingiro. It is important to note that there is no single station in Gatsibo that more than 38.3% indicated they are able to listen to, and in all cases even the most commonly cited stations cannot be heard by a substantial number of people in the district. The campaign should thus bear in mind that radio can only be used to reach some of the residents in the project area.

**Figure 10. Which barriers may limit you to seek information on land?**



The survey also investigated possible barriers which could hinder the ability of respondents to receive land-related information from various sources. Figure 10 shows that 42.9% of respondents reported that they encountered no barriers to receiving information about land. However, at least half of all respondents identified at least one such barrier. Among those that did experience barriers, the data show that the main barriers are not having a radio, people being busy in farming activities, and illiteracy. Across districts, 27.6% of respondents in Nyamasheke district revealed that the main barrier to receiving land information was lacking a radio, as did 23.7% in Gisagara District. Meanwhile, being busy with farming activities was the most common barrier in both Gatsibo and Gicumbi District (18.3% and 20.0%, respectively). Illiteracy affected just under 20% in Nyamasheke, Gisagara, and Gicumbi, with a smaller proportion in Gatsibo (8.3%) citing it as a barrier.

## 5. Conclusions and Recommendations

As described in Section 2.2, the qualitative and quantitative baseline research had two objectives in mind. The first of these was to produce a set of formative research findings on the attitudes of men towards gender equal land rights in the project area. The purpose of these findings is to provide input to the Radio Ishingiro implementation team in terms of how best to tailor the messages and approaches of the radio programs, dramas, and other activities that comprise the communications campaign. The second objective was to establish a set of evaluation indicators measuring a variety of aspects of the attitudes of men towards gender-equal land rights that can be used to assess the extent to which the communications campaign led to changes. Following the conclusion of the campaign, a second survey will be carried out to gather data on the most appropriate indicators, so that attitudes before and after the campaign can be compared. In concluding the report, we first summarize the formative research findings drawing on both the quantitative and qualitative analyses, and then discuss the evaluation indicators.

### 5.1 Formative Research Findings

The formative research findings are drawn from the quantitative and qualitative analyses in Section 4 of this report, and are intended to reflect the most useful lessons to guide the Radio Ishingiro communications campaign on gendered land rights. Therefore, the findings include recommendations related to the issues that the campaign might focus on, as well as how best to communicate the messages of the campaign.

#### 5.1.1 Knowledge and attitudes related to women's land rights

The research considered how well men and boys in the project area understand the law in order to identify areas where citizens need to be better informed. It also assessed the opinions of men and boys about gender-equal land rights in order to identify important areas. Qualitative interviews suggest both of these areas are important. In some cases, men do not fully understand the laws related to women's land rights, though their overall knowledge levels are quite high. More often, men display a lack of acceptance of gender-equal land rights.

The research focused on the following issues related to gender-equal land rights:

- The rights of wives in the event of divorce or the death of the husband,
- The rights of informal wives in the event of separation or the death of the husband,
- The role of wives in household decisions related to land,
- Entitlement of daughters to umunani and land inheritance,
- Views on women holding government positions related to land administration, and

- Communications vehicles that are used and preferred for receiving land-related information.

The main findings are as follows:

Knowledge and respect for gender-equal land rights tended to be weakest in the area of:

- **Rights of informal wives in the event of divorce or death of the husband.** In terms of how respondents understood the laws with respect to informal wives, the majority correctly understand the law, which does not grant joint property rights to couples in de facto unions, whether monogamous or polygamous.<sup>23</sup> Less than one-fifth of respondents believe that women in informal marriages have the same rights as men (16.3%) and that informal wife have rights to land in the event of separation (17.8%). When it comes to what a woman in a consensual union can do to continue secure rights over household land after separating with her husband, about 38.3% of respondents understood that a woman in consensual unions can assert moral authority over the children to allow her to use the land in the event her partner dies. Also, only 35.1% understand that the children of informal wives have the same rights over their father's land as the children of legal wives; XX% correctly understands that the law provides that they must first be legally recognized by their father. In terms of their own beliefs about the rights informal wives should have, only 43.3% of respondents believe that a widow in an informal marriage should assume rights to the household land, whereas over 94% believe that a formally married wife should have these rights. Meanwhile, only 3.5% of respondents believe that women should have equal rights to the household land in the event of separation from their informal spouse compared to 65% who believe a woman in a formal marriage is entitled to equal land rights.

These results suggest that as part of their communications campaign Radio Ishingiro should seek instill in men and boys respect for property rights of informal wives, even if these are not protected by law. In doing so, they may reduce the vulnerability of women in de facto unions, and in the process, may also reduce men's incentives to keep marriages informal if morally they are expected to share property rights with their partners regardless of the legal nature of the union.

Knowledge and attitudes of men on gender-equal land rights tended to be most progressive on the following issues:

- **The rights of widows who were formally married:** Respondents overwhelmingly show support for the land rights of widows who had been in civil unions with their deceased husbands. Ninety four percent (94%) expressed the opinion that when a man dies, his widow should have the same rights to land as her husband did. In addition, 90% of respondents believe that such a widow should bring a dispute with her husband's relatives to the village or Abunzi if she feels her rights are not being respected. Understanding of the law was somewhat weaker but still strong overall: 79% correctly understood that the law entitles a widow with minor children to claim all of the household land, with a further 9.6% understanding the basic principle but mistakenly believing that the children were entitled to inherit some portion.

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<sup>23</sup> The only exception to this is a single provision in the law on gender-based violence, Article 39, which provides that in the event one spouse in a polygamous union elects to formally marry another spouse, the common belongings of the polygamous union must be divided among the partners first.



- **Daughters' entitlement to umunani:** When asked how they would respond to their parents refusing to give umunani to their sisters, 92.6% indicated that they would be unhappy with this and would try to convince their parents otherwise. In addition, less than 2% would agree with a man in their village who refused to give umunani to his daughter. These results suggest that there is widespread acceptance of the idea of daughters' entitlement to umunani. Almost 74% of respondents believe that a father should give umunani to his daughter since it is the law. However, nearly 17% expressed the view that daughters should only be entitled to a small portion and that most umunani should be given to sons.
- **Women holding official positions within the land administration system:** In terms of women holding positions of authority in the land administration system, 96% express no concern about a woman serving as a land notary, and almost 97% say they would support their wives' candidature for the position of sector-level land registrar.

Thus, while there may be a need for further sensitization on these issues in some cases, our results suggest that other issues may be in need of greater attention.

Knowledge and attitudes of men on gender-equal land rights tended to be mixed on the remaining issues. Whereas, most men and boys show understanding and attitudes consistent with respect for women's land rights on these issues, a significant minority does not. There also tend to be notable variations across the different districts. These issues are:

- **The rights of legally married wives in the event of divorce:** While support was high for the rights of legal married wives in the event of divorce, fewer (65%) believe that the land ought to be divided equally in the event of divorce. In addition, while 78.7% supported the right of a woman to bring a dispute to the village or Abunzi during a divorce if her rights were not being respected, 18% indicated this would only be acceptable if the woman had a good reason.
- **Daughters' entitlement to inheritance:** Though respondents tended to support daughters' rights to umunani, knowledge and attitudes about daughters' inheritance was not as favorable. A total of 69% understood that sons and daughters have equal inheritance rights under the law, with 72% indicating that their own view is that sons and daughters should inherit land equally. This is particularly a concern in Nyamasheke District where only 52% of respondents voiced support for equal inheritance between sons and daughters. Thus, approximately 30% of all respondents do not support equal inheritance for daughters or understand what the law says about this issue. Among these who do not support equal inheritance between sons and daughters, 15% of all respondents propose that a small piece of land be given to daughters, but that most of the be given to sons. The qualitative data likewise shown mixed views of men on equal inheritance with some men accepting the principle while others do not support it.
- **The role of wives in household decisions related to land:** Our results indicate that most men take the views of their wives into consideration when making household decisions related to land, but many do not view these decisions as being taken equally. When asked about decisions concerning land transactions, land use, and umunani, in each case between 35% and 40% indicated that the wife does not have equal say in these decisions. Nyamasheke and Gisagara districts fall behind others when it comes to

the participation of women in household decisions over land. In the qualitative interviews, respondents frequently mentioned that understanding of women's rights related to land transactions is weak. Often men do not understand that they are legally required to obtain their wives' permission in order to sell land.

- **Women's rights to participate in land related events:** In the target areas, a wife's rights and flexibility to attend land related events is reasonably strong. Fifty seven percent (57%) of men respondents agreed that there is no need for women to ask for a permission to attend a given land related event in village, cell and or sector, though woman must inform the husband before attending. Another 18% of men respondents said that their wife did not even need to inform him. About a quarter of men surveyed said that it is an obligation for a woman to ask her husband for permission before attending the land related events. Men's flexibility in the amount of time their wives could spend at such an event was likewise mixed. Almost 54% said they would allow their wives to attend the land-related campaign for a week, while 45% said they would only allow their wives to attend for less than a week with proportions notably higher for men in Gatsibo and Nyamasheke districts. This suggests that there is still room for improvement by reaching those men and boys who have these views. Addressing these issues would be a worthwhile focus of the Radio Ishingiro campaign.
- **Perceptions of the views of other men and boys in the village**

As another way of assessing attitudes towards gender equal land rights, the survey included a set of questions asking respondents to assess the extent to which other men and boys in the village respect women's land rights. Respondents were asked whether "many," "some," "few," or "none of" the men and boys in their villages respects of daughters' inheritance, umunani, widow's rights, and equality in land rights.

The survey results indicate respondents generally believe their peers respect gender-equal land rights. Almost 71% of respondents declared that other men and boys in the village respect equal land rights between husbands and wives, whereas more than three quarters of respondents agreed that men and boys in their village respect the rights of widows to assume the household property. Eighty one percent (81%) of respondents confirmed that men and boys in their village respect the rights for daughters to claim for umunani, yet only 60% said that they respect daughters' rights to inherit land. Once again, Nyamasheke and Gatsibo districts exhibit more conservative views. Higher percentages of respondents in these districts believe men and boys in their villages do not respect daughters' inheritance or umunani rights, widows' rights to household property, and equality in land rights between wives and husbands. The land communication campaign should therefore put particular emphasis in these two districts to influence men's and boys' mindsets to embrace gender-equal rights.

### **5.1.2 Means of communication**

Survey respondents overall indicated the strongest preference for receiving information about land rights from radio dramas and community meetings, including meetings after Umuganda, with about two-thirds agreeing that these would be "very effective" means of communicating information about land. However, in Nyamasheke, only 45% of respondents considered radio dramas to be very effective. By contrast, brochures, posters and street theatres were seen as less effective, with only 20%, 27% and 38%, respectively rating these mediums as "very effective." However, there was considerable variation between districts. In Gicumbi and Gatsibo,

40% and 38%, respectively considered brochures to be either very or somewhat effective means of communications, compared to Nyamasheke (12%) and Gisagara (10%). Likewise, around half of respondents in Gicumbi and Gatsibo regarded posters to either be very effective or somewhat so, whereas in Nyamasheke and Gisagara only 22% and 26%, respectively, did so. The same pattern is evident in the case of street dramas. In Gatsibo, 60% regarded these as either highly effective or somewhat so, while in Gicumbi 47% of respondents said the same. In Nyamasheke and Gisagara, the percentages were 34% and 24%, respectively. This suggests that Gicumbi and Gatsibo men engage in a wide range of communications mediums, whereas in Nyamasheke there is a clear preference for receiving information through Umuganda and other community meetings. For Gisagara, it is the same, although radio dramas are also seen to be very effective.

Qualitative respondents also indicated the importance of receiving information through radio, community meetings and street dramas. They also mentioned that booklets explaining land laws to ordinary people would be particularly effective. Two of the qualitative respondents also suggested that the campaign should encourage men to attend *Umugoroba w'ababyeyi* ("parents evening") community events. These events often include education about gender issues that could potentially improve men's acceptance of women's land rights. However, typically men do not attend these events.

## 5.2 Evaluation Indicators

As earlier discussed, the purpose of the research was also to establish a set of evaluation indicators to measure changes in men's knowledge and attitudes about gender-equal land rights between the outset of the campaign and its conclusion. It is important to bear in mind that the campaign seeks not only to change attitudes, but also to influence behaviors and outcomes. For example; the campaign should lead to more daughters receiving *umunani*, as well as improved economic outcomes for women as a result of stronger land rights. However, our evaluation indicators are limited to measuring changes in attitudes for two reasons. First, changes in behaviors and outcomes would be expected to unfold over a longer period of time, and it would not be possible to measure these immediately following the communications campaign. Secondly, measuring changes in behaviors and attitudes would require a more extensive evaluation design and data collection effort based on a comparison group in order to be able to distinguish the extent to which any observed changes were due to the communications campaign as opposed to other factors. Thus, given the limited timeframe and scope of the research activities, we restrict the evaluation to considering changes in knowledge and attitudes.

An important challenge that arises in this respect is that attitudes are not straightforward to measure. The approach of the baseline research was to experiment with a wide range of possible survey questions to measure attitudes, with the idea of identifying the most appropriate evaluation indicators on the basis of what the baseline data reveal. Some questions were discarded because a large proportion of respondents already express views consistent with equal land rights for women at baseline. For example, 96.5% reported that they would support their wives' candidacy for the position of land registrar. Such questions cannot be used to assess the impact of the program, since there would be very little room for them to improve as a result of the campaign. On the basis of the baseline survey results, we thus recommend the following seven questions to be used by Radio Ishingiro to track the progress on the outcome indicators (change in men and boys' knowledge, attitudes, behavior and practices towards equal land rights between men and women, boys and girls).

<b>Question</b>	<b>Desired Response</b>	<b>Baseline Value</b>
3.3 Suppose a formally married couple has a son and a daughter. If the husband and the wife were to die, who would inherit the land?	"The land will be divided equally between the son and daughter"	71.3%
4.3 What best describes your opinion about sons and daughters inheriting land?	"Daughters and sons should inherit the land equally"	72.3%
4.5.b When a man dies, what rights do you believe his wife should have if they are not formally married?	"She should have the same rights as her husband"	43.3%
4.5.c When a formally married couple divorces, what rights should the wife have to the land if they were married under a community of property regime?	"The land should be divided equally"	65.2%
4.5.c When an informally married couple separates, what rights should the wife have to the land?	Either "the land should be divided equally," OR "The husband and wife should each keep their umunani and the rest should be divided equally."	25.8%
4.7 When it comes to land transactions, such as buying, selling or renting land, which best describes the role your wife plays in making decisions?	"My wife has equal say in these decisions"	66%
4.8 When it comes to land use decisions, such as what crops to plant or whether to install a new structure, which best describes the role your wife plays in making decisions?	"My wife has equal say in these decisions"	68.8%
4.9 When it comes to decisions about Umunani, which best describes the role your wife plays in making decisions?	"My wife has equal say in these decisions"	67.7%
5. Would your wife need your permission to participate in a community information campaign related to land rights?	"No, it is her right to attend land related events" OR "She does not need to ask for permission, but must let me know she is going to attend the event."	64.8%
6. Can a woman raise a land dispute to the village head or Abunzi when her husband refuses to register her names on the land documents?	"It is important for a woman to raise a dispute if she believes her rights are not being respected"	79.8%
7. What are the rights of children of formally married women compared to the rights of children born out of formal wedlock when it comes to their deceased father's property?	Any answer except "The children of non-legally married woman have no rights over land," or Other.	85.6%

In addition to measuring these quantitative indicators after the conclusion of the campaign, we also recommend conducting further qualitative data collection and analysis in the form of focus group discussions to assess the outcomes of the campaign.

### 5.3 How Will the Baseline Research Findings Inform the Communications Campaign?

One of the objectives of this baseline survey was to inform Radio Ishingiro communications campaign. In this regard, Radio Ishingiro team will consistently refer to and utilize this baseline report to design all of its communications activities. The campaign will give considerable attention to the following:

#### **The rights of daughters to inherit land and receive umunani on an equal basis with sons.**

The campaign will frame this to point out that not only is this the law, but also point out to men and boys that their daughters and sisters will be more secure and economically independent if they have their own land. Having land will allow daughters to prosper and be able to give back to their own families. Positive examples of proud fathers of daughters whose umunani helped them succeed will be featured. The campaign will also point out that all children, girls and boys, are equal in the eyes of God and it is our responsibility to also treat them so.

- **Rights of informal wives in practice.** Although the law does not afford matrimonial property rights to couples in de facto unions, the campaign will nevertheless appeal to men's and boys' sense of "the right thing to do," by pointing out the many consequences women in de facto unions often face when their male partners leave them or die (e.g. rejection, destitution, abuse). The campaign will ask men why women should be land impoverished and face these consequences when they do not? The campaign will highlight the injustice of an informal wife working on the household's land only to end up with nothing. It will also seek to overcome stigmas of being "prostitutes" attached to women in de facto unions. Why are they any more "prostitutes" than their male partners? If the couple is good and faithful to one another won't God judge them as married even if they have not entered a civil union? Shouldn't they also be treated as equal?
- **Rights in the event of divorce or separation.** There is also a need to place emphasis on how land should be divided in the event of divorce, even for formally married couples. With 35% of men believing that a formally married wife is not entitled to an equal share of the household property in the event of divorce, this suggests that wives continue to be regarded as outsiders who come to live on "their husband's" land, rather than equal partners, and potentially a belief that divorce is inevitably a woman's fault and she should be punished. Radio Ishingiro will invest efforts in nurturing beliefs that divorce is very unfortunate for both partners, but sometimes it is the only solution. Both men and women in these situations need a foundation to take their lives forward. When each receives a share of the household land, they can both have this opportunity. The campaign will also highlight the moral dilemma when women invest in and work on the land, and then are forced to walk away with little or nothing.

- **Equal decision-making.** The fact that one third of male respondents do not regard women as equal decision-makers on land issues suggests that even where wives and husbands may have the same rights in law or on paper to land, their effective rights to the land in terms of having a say over what happens to it is diminished. The campaign will feature stories of the consequences women have faced when their husbands have taken land decisions on their own, such as loss of livelihood for them and their children. It will feature positive examples of couples who make decisions together and how doing so (even when they do not agree) can make their partnership more loving and strong. It will show how two heads making decisions together are better than one.
- **Ideals of partnership.** Finally, the campaign will seek to shift notions of masculinity away from ideals of power over women to ideals of partnership with women and highlight positive examples and benefits of the latter. The campaign will use male peers and role models who demonstrate that women's independence and empowerment does not make them less "manly," but rather having strong wives and daughters makes them proud and benefits them. Messages that convey that for a relationship to be a good one, one partner should not be subservient to the other.
- **Selection of communications media.** In terms of selection of communication methods, the campaign will be sensitive to the different preferences expressed by survey respondents. Radio dramas, Umuganda meetings and community meetings will be employed in all districts. The campaign will train people to talk to and deliver messages to their peers about the benefits and morality of gender-equal land rights during community meetings. Greater emphasis will be given to brochures, posters and street dramas in Gicumbi and Gatsibo districts, without neglecting these mediums in Nyagatare and Gisagara districts. Radio Ishingiro will distribute brochures and posters where many people, especially men and boys, meet, such as market places, sector and cell offices, etc.
- **Radio station selection.** The survey also revealed that Radio Huguka does not have a listenership in Gisagara or other districts. Thus, Radio Ishingiro will ask LAND Project for permission to restructure the coalition and replace Radio Haguka with Radio SALUS which has a strong listenership in Gisagara District.
- **Clarifying terminology.** Lastly, Radio Ishingiro will take into consideration that the terms umunani and izungura (inheritance) and even the terms irage, izungura, impano often mean different things to different people and sometimes are even conflated to mean the same thing. There is a need for Radio Ishingiro to carefully explain these terms during the campaign to avoid confusion in the definition of these terms.