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Fostering gender equality and reproductive and sexual health among adolescents: Results from a quasi-experimental study in Northern Uganda

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3 **Fostering gender equality and reproductive and sexual health among adolescents: Results**
4 **from a quasi-experimental study in Northern Uganda**
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ABSTRACT

Objective: To assess the impact of a narrative-based, resource-light, life-stage tailored intervention package designed to promote gender-equitable attitudes and behaviors, and improve SRH and GBV outcomes among adolescents and their communities.

Design: Repeated cross-sectional evaluation study, using propensity score matching combined with difference-in-differences estimation

Setting: Two post-conflict communities in Lira and Amuru districts in Northern Uganda

Participants: Male and female unmarried adolescents (10-14 years, 15-19 years), married adolescents (15-19 years), and adults (over the age of 19 years) were selected using a stratified, two-stage cluster sample of primary and secondary schools and households (baseline: n=2,464, endline: n=2,449)

Primary outcome measures: Inequitable gender attitudes and behaviors; gender-based violence (GBV); and sexual and reproductive health (SRH) knowledge and behaviors

Results: Statistically significant intervention effects were seen across all three outcomes—gender equity, GBV, and SRH—among older and newly married adolescents and adults. Among older adolescents, intervention effects include shifts on: inequitable gender attitudes scale score: -4.2 points [(-7.1, -1.4), p<0.05]; Inequitable household roles scale score: -11.8 [(-15.6, -7.9), p<0.05]; Inequitable attitudes toward GBV scale: -1.9 [(-5.0, -0.2), p<0.05]; % of boys who sexually assaulted a girl in past three months: -7.7 [(-13.1, -2.3), p<0.05]; Inequitable SRH attitudes scale: -10.1 [(-12.9, -7.3), p<0.05]. Among married adolescents, intervention effects include shifts on: Inequitable household roles scale score: -6.5 [(-10.8, -2.2), p<0.05]; Inequitable attitudes toward GBV scale: -4.7 [(-9.8, -0.3), p<0.05]; % who reacted violently to their partner: -15.7 [(-27.1, -4.4), p<0.05]; Inequitable SRH attitudes scale: -12.9 [(-17.3, -8.5), p<0.05].

Conclusion: The GREAT intervention model demonstrates the promise of a resource-light, life-stage tailored program that employs culturally appropriate, participatory, and narrative-based techniques to advance gender equity and adolescent health. This type of programming contributes toward reductions in GBV and improved adolescent SRH outcomes.

Key words: Uganda, gender-based violence, norms, sexual and reproductive health, adolescents, gender roles

WORD COUNT: 4,510 words in main text (inclusive of notes for table/figure placement)

STRENGTHS AND LIMITATIONS OF THIS STUDY

- Mass media campaigns have been shown to be promising avenues for community-level norms change, though to our knowledge, no such campaigns have been evaluated for effectiveness in post-conflict settings—settings associated with widespread GBV, disrupted social and human services, eroded cultural traditions, and heightened economic and physical insecurity.
- This study empirically demonstrates the impact of an age-tailored mass media (narrative-based) intervention in post-conflict Northern Uganda, with improvements seen in measures of gender equity and sexual and reproductive health outcomes, and reductions in gender-based violence.
- Propensity score matching was used due to high levels of contamination between the control and intervention groups in the study setting.
- This life-stage tailored intervention showed particular promise for older and married or parenting adolescents (aged 15-19 years), though similar improvements in study outcomes were not seen among very young adolescents (aged 10-14 years).
- The possibility of information bias in these sensitive topics may not be ruled out, as all measures were self-reported.

INTRODUCTION

Global evidence indicates that sexual and reproductive health (SRH) is strongly influenced by gendered attitudes, behaviors, and norms cultivated within social systems. Equitable or not, these norms intensify during adolescence – a period of rapid physical, emotional, cognitive, and social transitions¹ – and influence health outcomes.²⁻⁴ Rather than focusing on their vulnerability to poverty, gender-based violence (GBV), and poor health and social outcomes⁵, their potential can be maximized by leveraging their strengths and assets. One way to address this is engaging adolescents and communities in multilevel and multicomponent interventions and gender-transformative approaches that center gender equality and address and challenge power imbalances in safe spaces for reflection and dialogue.⁶⁻⁷ Mass media campaigns, when accompanied by opportunities for dialogue and reflection, have emerged as a promising practice for raising awareness and transforming underlying attitudes and norms as well as changing behavior related to SRH behaviors.⁸⁻⁹ Studies have found that applying a life-course perspective and strengthening social networks lay the groundwork for positive adolescent SRH.¹⁰⁻¹⁴

Despite growing investment in gender transformative interventions for adolescents, evidence of their effect is still limited¹⁵⁻¹⁶, especially at different stages of the adolescent life course. Furthermore, few such programs have been scaled up and even fewer documented.¹⁵ Fewer still are studies that examine how to engage both adolescents and their communities to address gender dynamics in post-conflict settings. One such setting—communities in post-conflict Northern Uganda—represents a context with well documented and widespread GBV, disrupted social and human services, eroded cultural traditions, and heightened economic and physical insecurity.¹⁷⁻¹⁹ Layered onto inequitable gender norms, unhealthy behaviors, and sexual and reproductive vulnerabilities, these conditions have been proven especially harmful to adolescent girls.²⁰⁻²¹

GREAT Intervention

To respond to this gap, the Gender Roles, Equality and Transformations (GREAT) community-based program was piloted in the Northern Ugandan districts of Gulu, Lira and Amuru from August 2012 to September 2014. GREAT aimed to promote gender-equitable attitudes and behaviors among adolescents (aged 10-19) and their communities to reduce GBV and improve SRH. The intervention package was tailored for four life stages: 1) very young adolescents (VYAs), aged 10-14 years old; 2) older adolescents (OAs), aged 15-19 years old; 3) newly married/newly parenting adolescents (NM/NPs) aged 15-19 years old; and 4) adults aged 20 years and older.

Over the two-year period, each life stage cohort was exposed to four intervention components suited to the literacy and contextual environment of Northern Uganda (see Figure 1). Each component was tailored to the respective life stage. The first component, the Community Action Cycle (CAC), is an iterative six-phase community mobilization process. It engaged 382 community leaders across parishes (comprising of several villages) to reflect on and better understand how gender inequality, GBV and poor SRH outcomes are linked. Through this process, community leaders in each parish identified priority issues in collaboration with their communities, developed a plan to address those issues, carried out the plan, and monitored and evaluated their progress. The second component, a 50-episode serial radio drama set in the fictional town of Oteka ('great' in Luo), was developed using the Transtheoretical Model behavior change theory²² and the Pathways to Change tool.²³ The drama included four storylines tailored to VYA, OA, NM/NPs,

and adults to engage, entertain, inform and spark substantive discussion in communities about gender, violence, and SRH including family planning. Complementing the radio drama was a toolkit of participatory activities, including storybooks on puberty for VYA boys and girls, as well as a life-sized board game, radio discussion guides, and activity cards tailored to each life stage. This suite of games and activities was designed to improve puberty and SRH knowledge and catalyze reflection, dialogue, and action around gender inequitable attitudes and behaviors, SRH, and GBV. These activities with the GREAT toolkit were conducted in existing adolescent clubs and groups (dance groups, savings clubs, etc.) in an average of three small groups per village. The decision to roll out GREAT through existing groups was based on the desire to develop a less costly, and therefore more easily scalable, approach. Finally, to meet the increased need for health services, GREAT trained Village Health Teams (VHTs – i.e., community health workers) to improve access to and quality of youth-friendly services.

[Figure 1. GREAT Intervention Package and its Four Components]

The overall intervention approach was grounded in two theoretical perspectives: 1) understanding that gender identities established early in life set children on a path which shapes their future²⁴; and 2) recognition that gender norms influence health-related behaviors both directly and indirectly, particularly during the transitional period of adolescence when gender norms and identities begin to coalesce.^{1 3} In addition, we applied six key principles to intervention design as informed by a review of existing global adolescent programs:

- 1) Leverage assets, foster agency and engage adolescents as active change agents, using a positive youth development lens^{5 25};
- 2) Shift gender attitudes, behaviors, and norms by using mass media and participatory narrative approaches to correct misinformation, encourage critical reflection and dialogue, and change expectations for appropriate behavior^{8 12 15 16 26};
- 3) Adopt a gender synchronized approach – engaging both girls and boys, sometimes apart, sometimes together²⁷;
- 4) Focus on life course transitions when adolescents learn new roles and norms²⁸;
- 5) Develop interventions at the individual, social, and structural levels to ensure new ideas and information diffuse through the social ecology and create an enabling environment for individual change^{6 28 29}; and
- 6) Design for scale, using resource-light activities (e.g., low cost, minimal staff time requirements) that can be integrated within existing community or school groups and therefore implemented outside a pilot setting.³⁰

This paper presents evidence from an outcome evaluation designed to assess whether this narrative-based, resource-light, multilevel, and multicomponent intervention:

- 1) Increased gender-equitable values, attitudes, and behaviors among adolescents aged 10-19 and adults;
- 2) Improved SRH knowledge, attitudes, and access to services among adolescents 10-19; and
- 3) Decreased tolerance of GBV among adolescents and significant others.

We also present the effect of the intervention on providing an enabling environment for adolescents by encouraging adults to offer advice and support to young people.

METHODS

Study design

Baseline (June 2012) and endline (October 2014) cross-sectional surveys were conducted in GREAT Project intervention and control sub-counties in Lira and Amuru districts with a total of 4,913 participants (detail provided in Table 1). The endline sample size was matched to the baseline sample calculated as 2,000 adolescents and adults in order to allow for a design effect of 2, 10% non-response rate, 5% non-completion rate, and measurement of changes in knowledge, attitudes, and behavior of at least 10%. Additionally, sample sizes of individual life stages were established to allow within group comparisons. Respondents were selected using a stratified, two-stage cluster sample of primary and secondary schools (VYA) and households (all other life stages). The same 20 villages in Amuru and 26 villages in Lira and 28 schools (14 in each district) sampled at baseline were also sampled at endline.

[Table 1. Study participants by life stage at baseline and endline]

Within each sub-county, parishes were selected using probability proportional-to-parish-size (number of villages) sampling. Subsequently, a random sample of two villages was selected from each parish according to probability proportional-to-size (approximate number of households in the villages) and for each selected village, households were selected using simple random sample techniques. Schools for VYAs were sampled randomly and stratified across primary and secondary samples, as well as by intervention and control areas that were originally designated at the start of implementation but were not used for the analysis because of high exposure to the radio drama in the control areas. In Lira, five primary schools and two secondary schools were selected each from intervention (sampling frame: 23 primary schools and 4 secondary schools) and control areas (sampling frame: 9 primary schools and 5 secondary schools) and in Amuru, five primary schools and two secondary schools were selected from the intervention area (sampling frame: 14 primary schools and two secondary schools) and seven primary schools from the control area (sampling frame: 8 primary schools) since there were no secondary schools in the control sub-county. All secondary schools were excluded from the Lira sample as no interventions were implemented in Lira secondary schools. Among the 24 intervention villages, six (four in Lira and two in Amuru) were excluded from the sample since toolkit and CAC activities were not implemented there during the project.

Instruments

Interview instruments were developed by IRH in consultation with GREAT partners and local experts. Questionnaires for the three older life stages (OA, NM/NP, adults) followed a structured format with Likert-style response options for level of exposure to intervention components and dichotomous responses (Yes/No or Agree/Disagree) for attitudes, group membership, behaviors, and topics discussed (see Appendix A for instruments). The VYA questionnaire was structured to include participatory elements, such as quantifiable card sorts, with the aim of engaging children, improving comprehension, reducing courtesy bias, and decreasing potential sensitivity of questions.

Ethics Statement

Ethical review of the instruments and clearance for the study was obtained from the Georgetown University and The AIDS Support Organisation (TASO) Research Ethics Committee and from the

Uganda National Council of Science and Technology (IRB #2012-113 – youth survey; IRB #2012-041 – household survey). Written informed assent and parental consent (participants under age 18), and consent (participants over age 18) were obtained prior to each interview. Interviews were conducted in a place of convenience for each respondent – school, home, or community location.

Measures

The four study outcomes—gender inequity, GBV, SRH, and supportive behaviors by adults—were measured using both individual items and composite scales. For each of our four key constructs, we used both measures of behavior and precursors to behavior (e.g., attitudes) for each life stage within each domain where possible. Existing gender measures were adapted for use (Mishra et al, 2014), including a modified Gender-Equitable Men scale. Scales were calculated from 0-100 as the average of dichotomous items multiplied by 100. Individual scale items are described in Table 2. Internal consistency of each scale was assessed using Cronbach’s alpha for unexposed and exposed endline samples by life stage. Candidate scales with alpha significantly less than 0.6 were not included in analysis. These included the VYA scales on inequitable gender norms scale and inequitable attitudes toward GBV. Cronbach’s alphas for scales included in the analyses ranged from 0.54 to 0.88, indicating moderate to good internal consistency (alpha values provided in Table 2).³¹ The four outcomes in the analyses were:

Gender inequity. The gender inequity domain included two behavioral measures for VYAs: helping a sister with chores (for boys) or being helped by a brother (for girls); and talking to parents or guardians about continuing education (for girls) or about a sister continuing education (for boys). For OAs, two measures of behavior precursors were included: inequitable gender attitudes and household roles scales; and one behavioral measure: talking to parents or another adult about a sister continuing education (for boys). For NM/NPs the two same behavioral precursor scales were used, as well as two behavioral measures: male involvement in at least two childcare activities in a typical week; and reports of spousal help with household chores.

Gender-based violence. This domain included two behavioral measures for VYAs: whether girls had been touched on the buttocks or breasts by a boy without their permission in the past three months; and whether boys had touched a girl on the buttocks or breasts without permission in the past three months. OAs were asked these same two behavioral measures, as well as two measures to assess behavioral precursors: attitudes toward GBV (scale) and a single item indicating confidence about getting help. For NM/NPs, the inequitable attitudes about GBV scale was used as well as one behavioral measure: violent reaction to a partner, among those who got angry in the past three months.

Sexual and reproductive health. Among VYAs two knowledge items were assessed: recognition that boys and girls experience different rates of body changes in puberty; and ability to identify at least two puberty indicators. For both OAs and NM/NPs behavioral precursor measures—inequitable for these life stages included an inequitable SRH attitudes scale and a contraceptive self-efficacy score. Behavioral measures included current family planning use and intention to use a family planning method in the future (among current non-users).

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3 *Supportive behaviors by adults.* In this final domain one measure from the adult sample was
4 included to assess adult role-modeling and individual change. A behavioral precursor measure was
5 the adult version of the inequitable gender attitudes scale.
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8 Exposure to GREAT was defined as ever listening to the Oteka radio drama and/or participating
9 in reflection and dialogue small groups (which used the GREAT Toolkit) within the last 6 months.
10 The classifications of exposure levels to Oteka radio program were based on recoding the
11 responses to the question “In the last 6 months, how often have you listened to Oteka?” (0 = “no
12 exposure to Oteka radio program”; 1 = “occasionally listening to Oteka”; and 2 = “listen to Oteka
13 most weeks or every week”). The classifications of exposure levels to the toolkit activities were
14 based the responses to the question “How often have you participated in an activity using these
15 toolkit activity cards, flipbooks and games?” (0 = “no exposure to the toolkit”; 1 = “once” or
16 “occasionally” exposure to the toolkit; and 2 = “often”). The final exposure variable was created
17 using a summated score to the two questions (0 = “if both Oteka program and toolkit activities
18 have a score “0”; 1 = “if either or both Oteka program and toolkit activities have a score “1” and
19 2 = “if either or both Oteka program and toolkit activities have a score “2”). To be conservative in
20 exposure estimates, individuals exposed to information through the radio drama who could not
21 remember specific character names were taken as unexposed to GREAT project interventions.
22 Involvement in the Community Action Cycle (CAC) focused on village leaders and was therefore
23 not included in the exposure measure. In addition, engagement with VHTs was not included in the
24 exposure measure as there was no way to attribute that engagement to the intervention.
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28 *Statistical analysis*

29 Statistical analyses considered sampling weights, clustering and stratifications. While unweighted
30 descriptive statistics were calculated to summarize the data, sampling survey weights were used
31 for all other statistical analyses. Less than 2% of the data were missing for any given response item
32 and across all the items.
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35 The evaluation design was planned to be quasi-experimental with a matched control group at the
36 baseline. However, due to broad coverage of the radio drama even in control areas (48%), effect
37 sizes for the GREAT project interventions were obtained as difference-in-differences estimates
38 from models using propensity score matching.³² Exposed and unexposed endline participants were
39 propensity score matched to baseline participants using a logistic regression model. Propensity
40 scores were calculated using sex, age, education level, and religion, district, and employment status
41 and sampling weights. For NM/NPs and adult respondents, the number of biological children and
42 marital status were also included. The propensity scores at endline were generated separately for
43 the exposed and unexposed respondents. Regression models were estimated with cluster robust
44 standard errors at village level to compute marginal outcome estimates for the counterfactuals for
45 the exposed group. The difference in marginal outcome estimates between the counterfactuals and
46 exposed endline group are the effect sizes of exposure to the GREAT interventions. The p-score
47 suite of commands in Stata 13 was used for these analyses. All analyses were conducted using
48 Stata 13.
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52 *Patient and Public Involvement*

53 The intervention approach was guided by a technical advisory group (comprised of representatives
54 from government, civil society and community, and youth leaders) and designed with the goal of
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eventual scale up and sustainability. The intervention development was also informed through life history ethnographic research with adolescents, their parents, and community leaders; extensive in-country program design; pre-testing with adolescents and stakeholders; and routine monitoring efforts and feedback sessions with adolescents and adults. Local partner organizations and community members were also involved in the pretesting of the baseline and endline study, and participated in dissemination workshops and community meetings following baseline, midline qualitative assessment, and endline surveys.

RESULTS

Background Characteristics

Across all life stages, most respondents were Catholic, and predominantly ethnic Acholi in Amuru district and ethnic Lango in Lira district (Table 3). Primary education was high across cohorts (64% of adults and 80% of VYAs), and most participants indicated that their highest level of education was primary school (85% of OAs, 76% of NM/NPs, and 59% of adults). The majority of adults were married (79%) and 44% were employed.

[Table 3: Background characteristics of endline survey respondents]

Exposure to the Intervention and Diffusion

As shown in Table 4, exposure to the intervention components varied by life stage. Overall, however, 61% of all respondents reported being exposed to the Oteka radio program. Exposure to the toolkit was much lower (about 7% overall), although 21% of VYAs reported using the toolkit through school-based implementation. VHT and CAC exposures were also low at 6% and 14% respectively.

[Table 4. Exposure to GREAT intervention components by life stage]

Intervention Effect on Gender Inequity

Overall, the results show several significant improvements in behaviors and behavioral precursors (i.e., knowledge and attitudes) related to gender inequity (Table 5). Of the nine life stage measures in this domain, seven exhibited significant shifts toward greater gender equitability. Among VYAs, there was a significant increase in brothers helping sisters with chores, with 84% of exposed VYAs reporting this compared to an estimated 62% in the counterfactual group ($p < 0.05$). Among OAs, there were significant reductions in mean scores on the inequitable gender attitudes and household roles scales. Exposed OA boys were also significantly more likely to report discussing sisters' education with parents (72%) than among the estimated counterfactual group (56%) ($p < 0.05$). The two remaining measures were not statistically significant, but trended towards increased gender equality. For example, exposed VYAs reported more discussions with parents about sisters' education (69%) than estimated had they not been exposed (52%).

[Table 5. Intervention effects on gender inequity by life stage]

Gender-based violence

Marked reductions were observed in some key behaviors and behavioral precursors of gender-based violence (GBV) for the older life stage but not for VYAs (Table 6). Among VYAs, there were no significant intervention effects on girls' and boys' reports of experiencing and perpetrating

recent unwanted touching. Among both OAs and NM/NPs, there were significant intervention effects reducing inequitable attitudes toward GBV, and among OAs there was a significant positive intervention effect on confidence in seeking help for unwanted touching. For OAs, effects on behaviors were mixed by gender. Among OA boys exposed to the intervention, only 4% reported perpetrating unwanted touching, compared to an estimated 12% had they not been exposed ($p < 0.05$), while among OA girls there was no significant intervention effect on reports of experiencing unwanted touching. Among male and female NM/NPs living with their partner, there was a significant intervention effect on violent reactions to a partner, declining from 21% estimated among the counterfactual group to 5% among the exposed group (Effect size = -15.7%, 95% CI: -27.1%, -4.4%).

[Table 6. Intervention effects on gender-based violence by life stage]

Sexual and Reproductive Health

For the final outcome of interest, there were significant improvements in the SRH domain for the older life stages, but not for the VYAs (Table 7). There were no significant intervention effects on the two indicators of VYAs' puberty knowledge, although knowledge was high in both the exposed group and the estimated counterfactual. For example, among the exposed group, 89% could identify at least two puberty indicators, compared to an estimate of 86% had they not been exposed. There was a significant intervention effect on reducing inequitable SRH attitudes and increasing contraceptive self-efficacy among both OAs and NM/NPs. Current family planning (FP) use also experienced an increase among sexually active OAs and NM/NPs, though statistically significant only among NM/NPs. Specifically, 41% of exposed sexually active OAs reported contraceptive use compared to an estimated 31% had they not received the intervention (Effect size = 10.1 CI = -1.0, 21.1). Among NM/NPs, 44% reported current FP use among those exposed to the intervention, compared to a 33% counterfactual estimate (Effect size = 10.4, 95% CI = 1.1, 19.6). OAs and NM/NPs also experienced significant positive intervention effects on intentions to use FP in the future, among those currently not using a method.

[Table 7. Intervention effects on SRH attitudes and behaviors by life stage]

Supportive environment via adult role-modeling and individual change

Results for adult participants indicated a significant intervention effect on decreasing inequitable gender attitudes (Effect size = -8.0, 95% CI = -12.8, -3.1). The proportion of adults who helped adolescents who wanted to avoid getting pregnant increased by 17% (95% CI: 1.8, 32.3) and the proportion of adults who talked to adolescents about what it means to be a respectful man or woman in the community increased by 23% (95% CI: 7.7, 38.5).

[Table 8. Enabling environment for gender equitable attitudes and practices (adult respondents)]

DISCUSSION

The GREAT intervention was developed using hypothesis-driven design, as informed by existing theory, empirical work, global adolescent programming, and formative ethnographic research. It was hypothesized that life stage-tailored and gender-synchronized delivery of narrative-based program components (i.e., radio drama, puberty story books, and story-based activity cards) would achieve desired outcomes. Findings suggest that the five scales—gender equitable attitudes,

household roles, inequitable attitudes toward GBV, SRH norms, and contraceptive self-efficacy—were internally consistent across all domains. Furthermore, these scales appeared to tap into constructs positively impacted by GREAT, with statistically significant improvements shown across all five domains for newly-married or parenting adolescents (NM/NPs) and in three domains for older adolescents (OAs). Results also indicate that GREAT contributed to reductions in GBV and improvements in SRH outcomes, particularly for OAs and NM/NPs. Findings from the adult sample indicate significant intervention effects on decreasing inequitable gender attitudes, increased willingness to help adolescents who want to avoid getting pregnant, and an increased proportion of adults who talked to adolescents about what it means to be a respectful man or woman in the community.

The intervention effects seen are particularly notable given that the GREAT approach is relatively resource light, consisting of weekly radio drama sessions, community mobilization efforts conducted at the parish (rather than village) level, and adolescent engagement through existing community groups using a participatory toolkit. Findings suggest that listening to the Oteka radio drama was the main way respondents were exposed to GREAT, and therefore the primary driver of the changes identified by the evaluation. This is consistent with high radio listenership in northern Uganda. Only a small percentage of respondents, outside of VYAs, reported participating in the small group based activities using the GREAT Toolkit. This may be either because respondents were unable to identify exposure to other GREAT intervention elements when asked in the survey or too few individuals were actually exposed because the intervention used existing adolescent groups and clubs to enhance scalability, rather than forming new ones.

Limitations

An accurate assessment of the effectiveness of GREAT is based on the challenging task of measuring changes in complex social constructs (e.g., gender inequity) in eight distinct sub-groups (male/female early adolescents, OA, NM/NPs and adults). Although psychometric testing of the measures at endline yielded reliable scales for OA, NM/NPs, and adults, the VYA scales did not achieve adequate internal consistency. Some measures, especially the measures for VYAs, would have benefitted from additional piloting and refinement prior to the baseline, had time permitted. The results also rely on self-report of sexual behavior, family planning use, and GBV, which may be biased due to social desirability or recall. In addition, little change was observed among VYAs in study outcomes due to several potential reasons. First, this may be due to the fact that attitudes and knowledge were high at baseline, and therefore a significant change was more difficult to achieve. Second, only a few behavioral measures for this age group were included in the survey, and thus it may have been that the inclusion of additional behavioral measures would have captured change. Finally, it may also have been due to weaknesses in the intervention itself. For example, it may have been that the intervention did not have the correct content or approach for VYA participants.

As with many community-based interventions in rural areas, intervention coverage was one of the most complex and challenging issues confronting GREAT implementation. First, there was high exposure to the radio broadcasts in both control and experimental villages. Although we overcame this issue through the use of propensity score matching, we were unable to assess intervention effectiveness through our original quasi-experimental pre-post study design. Second, the intervention occurred within parishes that had received other radio programs in the past. In order

to isolate effects of GREAT's Oteka radio show, we chose to code individuals who could not remember specific character names in Oteka as unexposed to GREAT. It is possible that the effects of GREAT would be larger if we had taken a less conservative approach in our exposure criteria. While the intervention components were extensively pre-tested and revised, the intervention would have benefited from a proof of concept (pre-pilot) phase to assess the package in routine implementation circumstances. Future research and pilot studies would benefit from additional investment such as this, which would likely yield benefits in terms of ease of implementation, improved coverage and package adjustments based on better understanding of change mechanisms. Finally, this study was not designed to assess the independent effects of each component. Given the theoretical importance of understanding the value of single-component versus multicomponent interventions⁶, future research investments to assess these independent versus combined intervention component effects is necessary. Another priority is to improve approaches to assess dosage and exposure to generate evidence on how much intervention is sufficient to reach a tipping point of behavior change, a research question prioritized by Haberland et al. (2018).

Implications

To our knowledge, GREAT is the only program that simultaneously engages VYAs, OAs, and first-time parents using life-stage tailored content. This is despite widespread acknowledgement of the need for multicomponent, life-stage tailored, and gender transformative programming approaches, there is little evidence available on their effectiveness.¹⁶ This article addresses this gap and suggests that shifting gendered attitudes and SRH behaviors among girls and boys across adolescent life stages, even with a relatively resource-light approach, is achievable in this study setting.

This participatory, narrative-based intervention is resource-light and should be scaled and tested in other contexts to address broader community-level norm change and SRH and GBV outcomes in culturally-appropriate ways. In addition, this intervention targets multiple outcomes simultaneously (gender attitudes, violence, SRH) among boys/men and girls/women at different life course stages. This intersectional approach is increasingly recognized as essential due to the cross-cutting nature of gender across the life cycle. The promising measures highlighted in this paper can also be applied and further refined in other research initiatives to advance available gender and SRH measures. Donors, health researchers, and implementers must build on this growing momentum to implement and rigorously test gender transformative approaches to advance gender equity, improve adolescent SRH, and achieve sustained change.

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Contributorship statement: ND, SO, BK, CS, DN, and RL contributed to the design of the study. ND, SO, RL and DN contributed to data collection and ND, DN, SO, RL contributed towards

1
2
3 analysis. All authors contributed to interpretation of the results, and meaningful contribution to
4 writing and accepting the final manuscript. ND, SO, DN had full access to all the data in the study
5 and takes responsibility for the integrity of the data and the accuracy of the data analysis.
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10 **Data Availability Statement:** Data are available upon reasonable request. Please contact the
11 corresponding author for access to data or Stata codes used.
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TABLES.

Table 1: Study participants by life stage at baseline and endline

Life Stage	Age (In Years)	Description	Baseline sample size (Females; Males)	Endline sample size (Females; Males)
Very Young Adolescents (VYAs)	10-14	Boys and girls; attending school	450 (F: 225; M: 225)	450 (F: 227; M: 223)
Older Adolescents (OAs)	15-19	Boys and girls; unmarried, without children (in and out of school)	1,107 (F: 556; M: 551)	1,094 (F: 549; M: 545)
Newly Married / Newly Parenting Adolescents (NM/NPs)	15-19	Boys and girls; married / cohabitating with or without children (in and out of school)	506 (F: 304; M: 202)	507 (F: 307; M: 200)
Adults	20+	Men and women; community members	401 (F: 194; M: 207)	398 (F: 216; M: 182)
Total			2,464 (F: 1,279; M: 1,185)	2,449 (F: 1,299; M: 1,150)

Table 2. Summary of scales, coefficients of reliability (Cronbach's alpha) by life stage and exposure status, and included items

Inequitable gender attitudes scale	VYA	OA	NM/NP	Adult
Sample size by exposure status (Unexposed; Exposed)	U: 149; E: 301	U: 513; E: 594	U: 220; E: 287	U: 177; E: 244
Alpha coefficients	-	U: 0.65; E: 0.61	U: 0.66; E: 0.64	U: 0.64; E: 0.63
<ol style="list-style-type: none"> 1. Giving a bath and feeding kids are the mother's responsibility 2. A woman's role is taking care of her home and family 3. A man should have the final word about decisions in the home 4. A woman should obey her husband in all things 5. Men are always ready to have sex 6. There are times when a woman deserves to be beaten 7. A woman should tolerate violence to keep her family together 8. If someone insults a man, he should defend his reputation with force if he has to 9. Girls who carry condoms are promiscuous 10. It is solely a woman's responsibility to avoid getting pregnant 11. Men should be offended (outraged) if their wives ask them to use a condom 				
Inequitable household roles sharing scale	VYA	OA	NM/NP	Adult
Alpha coefficients	-	U: 0.59; 0.61	U: 0.75; E: 0.70	U: 0.74; E: 0.66
<ol style="list-style-type: none"> 1. A woman's role is taking care of her home and family 2. A man should have the final word about decisions in the home 3. Giving a bath and feeding kids are the mother's responsibility 4. It disgusts me when I see a man acting like a woman (<i>not asked of adults</i>) 5. A woman should obey her husband in all things 6. It is more important for boys to get an education than girls (<i>not asked of older adolescents</i>) 7. If there is a limited money to pay for school fees, it should be spent on sons first (<i>not asked of older adolescents</i>) 8. Boys should have more free time than girls (<i>not asked of older adolescents</i>) 				
Inequitable attitudes toward GBV scale	VYA	OA	NM/NP	Adult
Alpha coefficients	-	U: 0.62; E: 0.60	U: 0.62; E: 0.54	U: 0.60; E: 0.59
<ol style="list-style-type: none"> 1. If someone insults a man, he should defend his reputation with force if he has to 2. There are times when a woman deserves to be beaten 3. A woman should tolerate violence to keep her family together 4. A man using violence against his wife is a private matter that shouldn't be discussed outside the couple 5. Physically beating your children is a good way to make them behave 6. I believe it is important to use non-violent ways of disciplining youth, instead of physical violence 				
Inequitable attitudes about sexual and reproductive health (SRH) scale	VYA	OA	NM/NP	Adult
Alpha coefficients	-	U: 0.71; E: 0.67	U: 0.69; E: 0.62	-
<ol style="list-style-type: none"> 1. Men should be offended (outraged) if their wives ask them to use a condom 2. Men are always ready to have sex 3. Girls who carry condoms are promiscuous 4. Only when a woman gives birth to a child is she a real woman 5. Only when a man has a child will he be a respected member of his clan 6. An ideal married couple will produce a child in the first year of marriage 7. A man and a woman should decide together what type of contraceptives to use 				

Table 3: Background characteristics of endline survey respondents

Characteristic	Very Young Adolescents (n=450)	Older Adolescents (n=1,094)	Newly Married / Newly Parenting (n=506)	Adults (n=398)
Age, median	13.5	16	18	31
Sex, %				
Male	49.6	49.8	39.4	45.7
Female	50.4	50.2	60.6	53.0
Religion, %				
Catholic	56.5	63.5	68.6	59.1
Pentecostal	14.3	10.6	**	12.1
Protestant	24.8	25.2	22.3	27
Other	4.5	0.8	9.15	2
Tribe, %				
Acholi	46.7	50.3	49.8	47.9
Lango	50.9	49.4	49.4	51.7
Other	2.5	0.4	0.8	0.5
Education level*, %				
Primary 4/5	41.6			
Primary 6/7	21.3			
Senior 1/2	17.1			
None		3.0	9.35	22.3
Primary		85.4	75.8	58.6
Secondary		15.3	14.9	19.1
Currently schooling		58.4		
Marital status, %				
Cohabiting			44.8	
Married			38.7	
Single parents			16.6	
Married/cohabiting				78.8
Never married				8.9
Separated				12.3
In romantic relationship, %		24.5	79.2	
Employed, %		19.2	34.4	44.5
Have at least one child, %			71.6	
No. of children, mean				4.0
Currently living with brother/sister, %	81.6	76		
Self/partner currently pregnant, %			27.1	
Has a trusted adult to talk to, %	58.9	83.5	86.9	

*Unless stated otherwise education level refers to the highest level of education attained, whether or not the level was completed.

**Cells with no data indicate response option or question not asked.

Table 4: Exposure to GREAT intervention components among all endline participants by life stage

Life Stage	Exposure (%)			
	Radio	Toolkit	CAC	VHT
Very Young Adolescents	68.1	21.4	5.8	10.7
Older Adolescents	58.9	3.3	4.8	9.3
Newly Married / Newly Parenting	58.3	4.9	6.8	22.1
Adults	61.9	1.8	9.8	25.2
Total	61.1	6.5	6.2	14.6

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Table 5: Intervention effects on gender inequity by life stage

Outcome	N Exposed	Overall		Intervention Effect
		% or mean Obs.	CF	
Very Young Adolescents^a				
% helped sister with chores/was helped by brother	256	83.5	62.4	21.1 (4.1, 44.7)*
% discussed with parents/guardians about continuing with education/ sister continuing her education	256	68.8	52.4	17.1 (-2.9, 35.7)
Older Adolescents^b				
Inequitable gender attitudes scale ^c (mean)	553	49.8	54.0	-4.2 (-7.1, -1.4)*
Inequitable household roles (mean)	553	49.6	63.1	-11.8 (-15.6, -7.9)*
% boys who ever talked to their parents or another adult about the importance of sisters continuing with studies	334	72.2	56.0	16.2 (6.2, 26.2)*
Newly Married / Newly Parenting^b				
Inequitable gender attitudes scale (mean)	224	55.9	59.6	-3.7 (-7.7, 0.3)
Inequitable household roles scale (mean)	224	62.6	69.1	-6.5 (-10.8, -2.2)*
% men involved in at least two childcare activities in a typical week	224	51.8	41.5	10.3 (0.9, 19.7)*
% that was helped by spouse with household chores	224	65.4	53.4	11.9 (2.3, 21.5)*

* $p < 0.05$; Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, person staying with, presence of sibling of opposite sex in household, education level, current schooling status, religion and district.

^b Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^c This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.

Table 6: Intervention effects on gender-based violence by life stage

Outcome	N Exposed	Overall		Intervention Effect
		% or mean	Obs. CF	
Very Young Adolescents^a				
% of girls whom boys touched on their buttocks or breasts without their permission in past 3 months	137	8.4	14.1	-5.7 (-16.0, 3.5)
% of boys who touched a girl on her buttocks or breasts without permission in past 3 months	172	6.8	7.2	0.4 (-19.3, 11.3)
Older Adolescents^b				
Inequitable attitudes toward GBV scale ^c	553	23.6	25.5	-1.9 (-5.0, -0.2)*
% who are confident that they would get help if they are being touched in ways that make them feel uncomfortable	553	91.2	82.7	8.5 (3.2, 13.8)*
% of girls whom boys touched on their buttocks or breasts without their permission in past 3 months	219	16.7	18.5	-1.8 (-7.4, 3.8)
% of boys who touched a girl on her buttocks or breasts without permission in past 3 months	334	4.3	12.0	-7.7 (-13.1, -2.3)*
Newly Married / Newly Parenting^b				
Inequitable attitudes toward GBV scale	224	23.6	28.3	-4.7 (-9.8, -0.3)*
% who reacted violently to the partner	224	5.3	21.0	-15.7 (-27.1, -4.4)*

* $p < 0.05$; Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, person staying with, presence of sibling of opposite sex in household, education level, current schooling status, religion and district.

^b Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^c This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.

Table 7: Intervention effects on sexual and reproductive health (SRH) attitudes and behaviors by life stage

Outcome	N Exposed	Overall % or mean		Intervention Effect
		Obs.	CF	
Very Young Adolescents^a				
% recognize that boys and girls experience different rates of body changes in puberty	309	83.5	74.7	-11.2 (-39.4, 0.1)
% able to identify at least 2 puberty indicators	309	89.3	86.1	3.2 (-4.2, 14.0)
Older Adolescents^b				
Inequitable SRH attitudes scale ^c	553	40.6	50.7	-10.1 (-12.9, -7.3)*
Contraceptive self-efficacy	553	48.4	37.8	10.6 (5.8, 15.4)*
% Currently practicing FP (among sexually active)	251	40.8	30.7	10.1 (-1.0, 21.1)
% who intend to use a FP method in future (among all OAs)	553	70.0	54.2	15.8 (9.5, 22.2)*
Newly Married / Newly Parenting^b				
Inequitable SRH attitudes scale	224	37.8	50.7	-12.9 (-17.3, -8.5)*
Contraceptive self-efficacy	224	67.5	59.2	8.3 (4.2, 12.4)*
% Currently practicing FP	224	43.8	33.4	10.4 (1.1, 19.6)*
% who intend to use a FP method in future	224	85.0	75.0	10.4 (2.3, 18.5)*

* $p < 0.05$; Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, person staying with, presence of sibling of opposite sex in household, education level, current schooling status, religion and district.

^b Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^c This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.

Table 8. Enabling environment for gender equitable attitudes and practices (adult respondents)

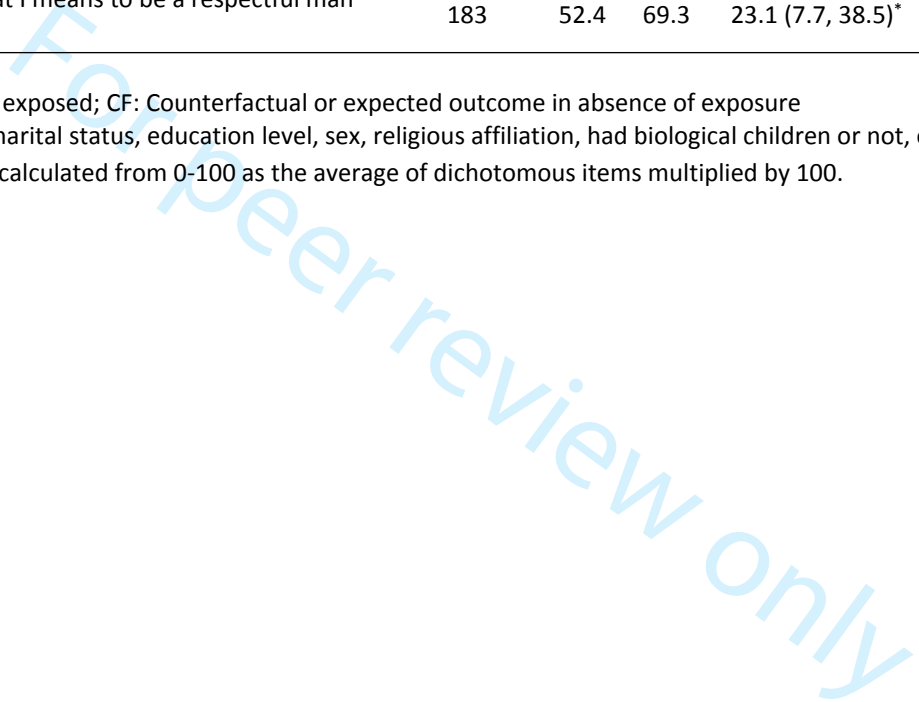
Outcome	N Exposed	Overall % or mean		Intervention Effect
		Obs.	CF	
Inequitable gender attitudes scale ^b (mean)	183	54.0	62.0	-8.0 (-12.8, -3.1)*
Helped a young person who wanted to avoid getting pregnant	183	41.6	53.4	17.0 (1.8, 32.3)*
Spoke to a young person about what I means to be a respectful man or woman in the culture	183	52.4	69.3	23.1 (7.7, 38.5)*

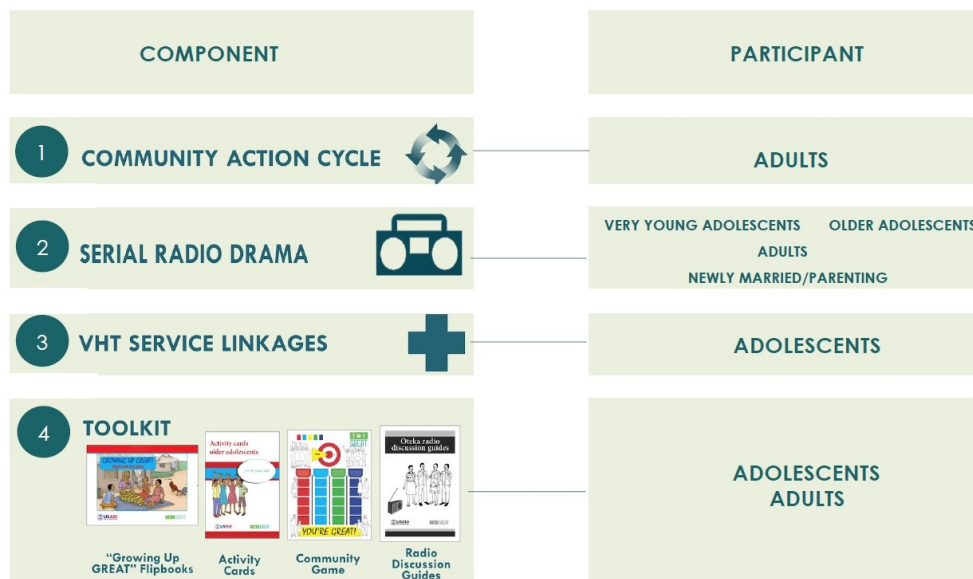
*Significant at $p < 0.05$

Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^b This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.





GREAT Intervention Package and its Four Components

331x198mm (96 x 96 DPI)

APPENDICES.

APPENDIX A. GREAT Endline Household Survey Instruments

GENDER ROLES EQUALITY AND TRANSFORMATIONS (GREAT) ENDLINE HOUSEHOLD SURVEY Very Young Adolescents (10 – 14 Years)- LANGI				
	TODAY'S DATE ___ / ___ / ___ Month Day Year			
	RESPONDENT CODE __ / ___ / ___		RESPONDENT CODE _____ / _____	
	INTERVIEWER CODE		INTERVIEWER CODE	
	District	<i>AMURU</i>	District	
		<i>LIRA</i>		
	SUBCOUNTY	<i>Lamogi</i>		
		<i>Pabbo</i>		
		<i>Amuru Town council</i>		
		<i>Barr</i>		
		<i>Amac</i>		
		<i>Ogur</i>		

SECTION 1. RESPONDENT'S BACKGROUND				
Me acaki amitto penyi apeny mogo anonok akwaki (First I would like to begin by asking you a few questions about yourself)				
NO.	QUESTIONS AND FILTERS	CODING CATEGORIES		SKIP
101.	(Sex of respondent)	ICOO (MALE)	Agam apeny obedo icoo nywale dako (Sex of respondent)	
		DAKO (FEMALE)		
102	How old were you on your last birthday? If the participant does not know his/her age: "Can you tell me in what year you were born?" [AGE TO BE CALCULATED AFTER THE INTERVIEW]	MWAKA MERE (Age in complete years)	Onwongo itye mwaka adi ikere ame ikwero kede nino me nywale ni me agikki? How old were you on your last birthday? PENY KA AGAM APENY PE NGEO MWAKA MERE:"Itwero tita dwe kede mwaka mene ame onywali ise?" [If the participant does not know his/her age: "Can you tell me in what year you were born?"] [AGE TO BE CALCULATED AFTER THE INTERVIEW]	
		DWETE (Month)		
		MWAKA ONYWALE IYE (YEAR BORN)		
		PE NGEYO MWAKA(Don't know age)		
103.	What is your religion?	ATOLI (Catholic)	Itye idini mene? (What is your religion?)	
		OGERI (Protestant)		

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		ACILAM (Muslim)	
		OLARE (Pentecostal)	
		SDA (SDA)	
		OKENE MAPAT (OTHER)	
		TITI (Specify)	
104.	<i>Which tribe do you primarily identify with?</i>	ACHOLI	Rok ni obedo mene? (Which tribe do you primarily identify with?)
		LANGO	
		ATESO	
		KUMAM	
		MA'DI	
		OKENE MAPAT (OTHER)	
		TITI (Specify)	
105.	<i>Who do you live with?</i>	MAMA KEDE BABA (MOTHER AND FATHER)	Ibedo kede nga? (Who do you live with?)
		MAMA KEKEN (MOTHER ONLY)	
		BABA KEKEN (FATHER ONLY)	
		ATAT KEDE ABA ADWONG (GRANDPARENT)(S)	
		OMEGE/AMEGE NA (BROTHER/SISTER)	
		WATI OKENE (OTHER RELATIVE)	
		TITI (SPECIFY)	
		JO OKENE APE WAT (OTHER NON-RELATIVE)	
		TITI (SPECIFY)	

106.	<i>Is this person under the age of 20?</i>	EE (YES)	Dano man tye ame pe tunu gwaka 20? <i>(Is this person under the age of 20?)</i>	
		PE (NO)		
		PE NCEO (DON'T KNOW)		
107.	<i>What is the highest level of school you attended?</i>	PURAMARI 1 (PRIMARY 1)	Kilaci adong adwong aloo ame itunu iye tye adi? <i>(What is the highest level of school you attended?)</i>	
		PURAMARI 2(PRIMARY 2)		
		PURUMARI 3 (PRIMARY 3)		
		PURUMARI 4(PRIMARY 4)		
		PURUMARI 5(PRIMARY 5)		
		PURUMARI 6 (PRIMARY 6)		
		PURUMARI 7 (PRIMARY 7)		
		CINIA 1 (SENIOR 1)		
		CINIA 2 (SENIOR 2)		
108.	<i>Do you plan to continue studying?</i>	EE (YES)	Itye kede pulan me medde kede kwan? <i>(Do you plan to continue studying?)</i>	201
		PE (NO)		
109.	<i>What is your primary reason for not continuing your studies?</i> MULTIPLE RESPONSES POSSIBLE.	MYERO TII PI OCARA (Need to work for a wage)	Tyen kop ango ame gengi mede kede kwan? <i>(What is your primary reason for not continuing your studies?)</i>	
		MYERO TII I PACO (Need to work at home)		
		CENTE ME KWAN PE (No funds for school fees)		

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		ONYWAL PE MITO (Parents don't want)		
		OTYEKO KWAN (Has completed education)		
		LWENY OBALO KWAN OKO (Disrupted by war)		
		OKENE MAPAT (OTHER)		
		TITI (Specify)		
<p>SECTION 2: SEXUAL AND REPRODUCTIVE HEALTH KNOWLEDGE Amitto dong penyi apeny mogo anonok amako aloka loka ame timere ikom owobe kede onyira ame nwongo gin tye adongol would now like to ask you a few questions about changes that boys and girls experience during adolescence.</p>				
	<p>KAD ME TUKU: "aman obino cakko tic kede kad me tuku. Tye kwone kad gin adek – kad arema tye kede apeny ikom ngec atye ateni, en alulum penyo tam ango ame itwero miyo ngatoro okene atidi, eka kad ayel apeny me miyo tammi ikom wi lok apapat. Yu malo gagi magi me nenno kad kala acal nedi ame ibino nwongo, eka abino kwanni apeny eka ite dok iye."</p> <p><i>CARD GAME: "We are going to begin with a card game. There are three types of cards – the red cards have questions about facts, the green ask what advice you would give other young people, and the yellow ask you to give your opinion on different topics. Throw this die to see what color card you will get, then I will read the question for you to answer."</i></p>			
RED CARDS (FACTS)				
201	True or false: It is normal for boys and girls to experience changes in their body at different rates.	ATENI (TRUE)	Ateni nyo goba: Tye kakare me owobe kede anyira me bedo kede aloka-loka I kom gi man ikare apapat (True or false: It is normal for boys and girls to experience changes in their body at different rates.)	
		GOBA (FALSE)		

		PE NGEO (DON'T KNOW)		
202.	<i>True or False? Once a girl gets her first period, it is time for her to start having sex.</i>	ATENI (TRUE)	Ateni nyo goba? Ka dong nyako ocako nenno two dwe mere me ace, kare mere nwongo dong oromo oko me cakko ribere kede icoo . (True or False? Once a girl gets her first period, it is time for her to start having sex.)	
		GOBA (FALSE)		
		PE NGEO (DON'T KNOW)		
203.	<i>True or false? boys and girls experience sudden changes of emotions while going through puberty?</i>	ATENI (TRUE)	Ateni nyo goba? Anyira bedu kede aloka loka ikom gi atura ame nwongo dong otye odongo, odoko jo adomo? (True or false? boys and girls experience sudden changes of emotions while going through puberty?)	
		GOBA (FALSE)		
		PE NGEO (DON'T KNOW)		
GREEN CARDS (ADVICE)				
204.	<i>A girl tells you that all of her friends already have breasts, but she is flat as a board. What would you say to her?</i>	NYAKO ACEL ACEL DONGO IKARE MERE, MAN KOM BALORO PE IYE (EACH GIRL DEVELOPS AT HER OWN PACE, THIS IS NORMAL)	Anyaka me mwaka 12, okobi ni owote mere ducu dong tye kede cakko ikor gi, ento en kore otwo atwoa abongo cak. Onwongo itwero kobe ngo? (A girl tells you that all of her friends already have breasts, but she is flat as a board. What would you say to her?)	
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		

		PE NGEO (DON'T KNOW)	
205.	<i>A girl you know started getting her period last year and is worried because it doesn't always come at the same time. What would you tell her?</i>	MAN PE OBEDO GIN ARAC TEKI ONYIRA OCAKO NENNO TWO DWE GI; GIN MAN CAKO LUBERE KAKARE MAN INGE KARE MORO (THIS IS NORMAL WHEN GIRLS BEGIN TO MENSTRUATE, THEIR CYCLES BECOME MORE REGULAR WITH TIME	Nyako ame ingeo ocako nem two dwe mere imwaka okato dok tye kede lworo ni pien pe maro bino ikare ikokome. Onwongo itwero kobe ngo? (A girl you know started getting her period last year and is worried because it doesn't always come at the same time. What would you tell her?)
		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	
		PE NGEO (DON'T KNOW)	
206.	<i>A boy you know tells you that sometimes he wakes up and his underwear is damp. This embarrasses him a lot. What would you tell him?</i>	MAN PE BALO, PE OBEDO GINORO AME OWOBE TWERO GENGO (THIS IS NORMAL, IT IS NOT SOMETHING BOYS CAN CONTROL	Awobi ame ingeo nino moro okobi ni ecoo l kabutu eka te nwongo ni pali mere tye ojut. Man make kede lewic tutwal. Onwongo itwero kobe ngo? (A boy you know tells you that sometimes he wakes up and his underwear is damp. This embarrasses him a lot. What would you tell him?)
		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	
		PE NGEO (DON'T KNOW)	
207.	<i>A classmate tells you that someone in their family touches them in a way they don't like. What would you say?</i>	PENY NGATORO ADIT AME GIN GENO ME PI KONY (ASK AN ADULT THEY TRUST FOR HELP, KEEP ASKING UNTIL SOMEBODY HELPS)	Ngat ikwano kede okobi ni ngatoro l tung gi mamako gi iyore mono ame yi gi pe mito. Onwongo itwero kobo ngo? (A classmate tells you that someone in their family touches them in a way they don't like. What would you say?)
		OKENE MAPAT (OTHER)	

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		TITI (SPECIFY)		
		PE NGEO (DON'T KNOW)		
YELLOW CARDS (OPINIONS)				
208.	<i>Agree or disagree? It is normal that boys and girls begin to have romantic feelings once their bodies begin to develop.</i>	OYEE (AGREE)	Iyee nyo pe iyee? Tye kakare me owobe kede onyira me bedo kede niti bedo kede awobe nyo anyira teki ka kom gi ocako dongo (<i>Agree or disagree? It is normal that boys and girls begin to have romantic feelings once their bodies begin to develop.</i>)	
		PE OYEE (DISAGREE)		
209.	<i>Agree or disagree? Drinking alcohol is an indication of a man's physical strength and endurance.</i>	OYEE (AGREE)	Iyee nyo pe iyee? Matto komo arege obedo anyut me gupu a dang icoo (<i>Agree or disagree? Drinking alcohol is an indication of a man's physical strength and endurance.</i>)	
		PE OYEE (DISAGREE)		
210.	<i>Agree or disagree? Drinking alcohol makes young people do things they might regret and hurt their health.</i>	OYEE (AGREE)	Iyee nyo pe iyee? Matto komo mio jo atino timo jami ame otwero dok paro I cen dok dang balo yotkom g (<i>Agree or disagree? Drinking alcohol makes young people do things they might regret and hurt their health.</i>)	
		PE OYEE (DISAGREE)		
JACKIE'S STORY				

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	<p>LOK IKOM JACKIE:icawa ni, akobi kop ikom atin anyaka moro ame mwaka mere tye 14, nyinge olwongoni Jackie, eka ate penyi apeny iye. mwaka acel okato anged, Jackie oneno two dwee mere pi tyen me acel.mama mere te kobe ni en bino cako neno twoo dwe mere dwee-idwee, dong en myero cak gwokere ikom coo. acegi ro en Jackie oneno ni te pali mere bedo adyaka icawa okene. en pe ngeo ngo ame gin man obedo, dong en tye ked par ikom ngoo ame mama mere okobe ikom coo.</p> <p><i>JACKIE'S STORY: "Now I'm going to tell you about X and then ask you a few questions. About a year ago she got her period for the first time. That day her mother told her that she would bleed every month andthat from then on she needed to be careful of men. Recently, she has noticed a little dampness on her underwear some days of the month. She doesn't know what this means and is worried about the comment her mother made about men."</i></p>		
211.	When does the menstrual cycle begin?	<p>NINO ME ACAKI ME NENNO TWO DWE (THE FIRST DAY OF MENSTRUATION)</p> <p>OKENE MAPAT (OTHER)</p> <p>TITI (SPECIFY)</p> <p>PE N GEO (DON'T KNOW)</p>	Two dwe cakere awene ? (When does the menstrual cycle begin?)
212.	When does the menstrual cycle end?	<p>NINO AME NWONGO DWE OKENE PWOD PE INENO (THE DAY BEFORE THE NEXT MENSTRUATION)</p> <p>OKENE MAPAT (OTHER)</p> <p>TITI (SPECIFY)</p> <p>PE N GEO (DON'T KNOW)</p>	Two dwe giko dong bino awene? (When does the menstrual cycle end?)
213.	What does this sensation of dampness that Jackie feels mean? MULTIPLE RESPONSES POSSIBLE.	<p>EN TYE IKARE AME TWERO YAC (SHE IS OVULATING, SHE IS FERTILE)</p> <p>OKENE MAPAT (OTHER)</p> <p>TITI (SPECIFY)</p> <p>PE N GEO (DON'T KNOW)</p>	Kodi pii pii ame Jackie oneno ni obedo ngo? AGAM APOL TWERO MEN (What does this sensation of dampness that Jackie feels mean?)

<p>214.</p>	<p><i>If Jackie had sexual relations, could she become pregnant on any day of her cycle?</i></p>	<p>EE (YES)</p>	<p>Ka Jackie oribere kede icoo, geni en onwongo twero yac oko man ikare ame en tye anenno kede dwe mere? (If Jackie had sexual relations, could she become pregnant on any day of her cycle?)</p>	
		<p>PE (NO)</p>		
		<p>PE NGEO (DON'T KNOW)</p>		
<p>215.</p>	<p><i>During what part of the menstrual cycle does Jackie have the most risk of becoming pregnant if she has sex? MULTIPLE RESPONSES POSSIBLE.</i></p>	<p>TYE ANENNO DWE MERE, IKARE AME EN NENO KEDE PII PII MAN IN THE MIDDLE OF THE CYCLE, WHEN SHE FEELS SECRETIONS</p>	<p>Ikare mene ame nwongo Jackie tye anenno kede two dwe mere ame en twero dong yac kede oyot ot ka en oribere kede icoo? AGAM TWERO BEDO APOL <i>(During what part of the menstrual cycle does Jackie have the most risk of becoming pregnant if she has sex?)</i></p>	
		<p>OKENE MAPAT (OTHER)</p>		
		<p>TITI (SPECIFY)</p>		
		<p>PE NGEO (DON'T KNOW)</p>		
<p>SECTION 3: EQUALITY IN EDUCATION AND HOUSEHOLD CHORES apeny okene anonok tye ikom gum me kwan kee tic okene apapat pi awobe kede anyira. kob kop ateni pien kop ame ikobo, abedo imung . poyo dang ni, pe tye agam'oro ame tye ateni onyo goba. man wan otye openyo kara tami</p> <p><i>The next few questions are about opportunities for education and the different household chores for boys and girls. Please be honest – your answers are confidential, and remember, there are no right or wrong answers; these are simply your opinions.</i></p>				
	<p>Peko a John tye iye (John's Dilemma)</p>			

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	<p><i>I am going to read you a letter from John, a boy your age. After I read it, I am going to ask you about your opinions and what advice you would give to John and the girls in the story.</i></p>		<p>Abino kwanni balo ame oya bot John, awobi ame mwaka mere tye arom aroma kedi. Ka atyeko kwango, abino penyi ikom tami kede tam ame onwongo iromo miyo John kede anyira ame tye iyi icina man (I am going to read you a letter from John, a boy your age. After I read it, I am going to ask you about your opinions and what advice you would give to John and the girls in the story.)</p>	
	<p><i>awota me amara, ka an awoto me galo wanga kede owote na, gin maro lubu gini anyira naka ikulu, icawa okene lwio gini ikor anyira kun bedo nyero gini anyira pi aloka-loka ne dongngo dokko ngat otego kelo ikom tim man cwero cunya, dok mia abedo kede kwo atek, ento dong awoto kedgi kara pien nwongngo atye amito goro wanga ked-gi. ka atemo juko gi, gin kobo ni myero adong ate cako bedo calo icoo ikokome. an myero akob ginro, ya awek dong yor gi aweka? an kede gen, John.</i></p> <p><i>Dear Friend,</i></p> <p><i>When I go out with my friends, they like to follow girls and watch them when they fetch water. Sometimes they call out to them and laugh about the way their bodies are changing as they grow up. It makes me uncomfortable but I go along because I want to hang out with them. Once when I told them to stop, they told me I should grow up and act like a man. Should I say something or go along with them?</i></p> <p><i>Signed, John</i></p>			
	<p>READ ALOUD: I am going to read you some statements. Tell me if you AGREE or DISAGREE.</p> <p>KWAN MATEK: abino kwani nyig lok'ogo. koba IYEE onyo PE IYEE.</p>			
<p>301.</p>	<p><i>Teasing girls is an appropriate way boys show girls that they like them.</i></p>	<p>OYEE (AGREE)</p>	<p>tukku kede anyira obedo yee ame awobe twero nyuti anyira kede ni gin omaro gi (Teasing girls is an appropriate way boys show girls that they like them.)</p>	

		PE OYEE (DISAGREE)	
302.	Boys who do not tease girls will be made fun of by other boys.	OYEE (AGREE)	Awobe ame pe boko anyira awobe okene bino nyero gi (Boys who do not tease girls will be made fun of by other boys.)
		PE OYEE (DISAGREE)	
303.	Calling out to girls in this way is not acceptable.	OYEE (AGREE)	Lwongo anyira iyore man peber tutwal. (Calling out to girls in this way is not acceptable.)
		PE OYEE (DISAGREE)	
304.	Girls should be flattered when boys act this way.	OYEE (AGREE)	Anyira myero awaka ka owobe olwongo gi iyore man (Girls should be flattered when boys act this way.)
		PE OYEE (DISAGREE)	
305.	What advice would you give John? (PROMPT ONCE: Anything else you would tell them? MULTIPLE RESPONSES POSSIBLE.)	KOBI OWOTE MERE ME WEKKO YELLO GI (TELL HIS FRIENDS NOT TO TEASE)	Tam ango ame onwongo itwero miyo John? (What advice would you give John?) (PENY ICEL: Ginoro okene ame onwongo itwero kobe? AGAM. APOL TWERE (PROMPT ONCE: Anything else you would tell them?)
		NENNO GI ANENA (IGNORE THEM)	
		NWONG NGATORO ADIT ME KONY (GET AN ADULT TO INTERVENE)	
		KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)	
		KWA KICA BOT ONYIRA (APOLOGIZE TO THE GIRLS)	

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		WEK WOT OKO KEDE OWOTE NI PE OKO (STOP HANGING OUT WITH THOSE FRIENDS)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
306.	What advice would you give the girls in the story? PROMPT ONCE: Anything else you would tell them? MULTIPLE RESPONSES POSSIBLE.	KOBI OWOBE ME WEKKO YELLO GI (TELL THE BOYS TO STOP TEASING)	Tam anga ame onwongo itwere miyo onyira I yi icina man? PENY ICEL: Ginoro okene ame imitto kobi gi? AGAM APOL TWERE (What advice would you give the girls in the story?) MULTIPLE RESPONSES POSSIBLE.	
		NENNO GI ANENA (IGNORE THEM)		
		NWONG NGATORO ADIT ME JUK GI (GET AN ADULT TO INTERVENE)		
		KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
<p>KWAN MATEK: icawa ni, kong dong okob gin ame timere ikwoo ikokome apat kede icina. pi dakika anonok, amito ni, tam kami ame otimere ikomi idwee okato ni.</p> <p>READ ALOUD: Now let's talk about real life instead of the story. For a few minutes I'd like you to think about the things that happened to you during the last month.</p>				
307.	During the last month have you been with any friends who were teasing a boy?	EE (YES)	Ikare me dwe okato kong ibe ko kede owote ni moro ame onwongo tye ayello awobi moro? (During the last month	

			<i>have you been with any friends who were teasing a boy?)</i>	
		PE (NO)		310
308.	<i>Did you do anything about it?</i>	EE (YES)	Itimo ginoro iye? (<i>Did you do anything about it?</i>)	
		PE (NO)		310
309.	<i>What did you do?</i> MULTIPLE RESPONSES POSSIBLE.	KOBI GI PE ME MEDDE KEDE YELLO (TELL THEM NOT TO TEASE)	Itimo ngo? AGAM APOL TWERE (<i>What did you do?</i>)	
		WOT ALILING (WALK AWAY)		
		NWONG NGATORO ADIT (GET AN ADULT)		
		KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)		
		LOK KEDE OWOTE NI ICEN (TALK TO YOUR FRIENDS LATER)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
		PE NGEO/PE POYO (DON'T KNOW/DON'T REMEMBER)		
310.	<i>During the last month, have you been with any friends who were teasing a girl?</i>	EE (YES)	Ikine me dwe okato, ibedo ke de owote ni mogo ame onwongo tye a yello nyako moro? (<i>During the last month, have you been with any friends who were teasing a girl?</i>)	
		PE (NO)		313 if Girl 316 if Boy

1	311.	<i>Did you do anything about it?</i>	<i>EE (YES)</i>	Itimo ginoro iye? (<i>Did you do anything about it?</i>)	
2			<i>PE (NO)</i>		313 if Girl
3					316 if Boy
4	312.	<i>What did you do?</i> <i>MULTIPLE RESPONSES POSSIBLE.</i>	<i>KOBI GI PE ME MEDDE KEDE YELLO</i> <i>(TELL THEM NOT TO TEASE)</i>	Ibin itimo ngo? (<i>What did you do?</i>) <i>AGAM APOL TWERE (MULTIPLE RESPONSES POSSIBLE.)</i>	
5			<i>WOT ALILING (WALK AWAY)</i>		
6			<i>NWONG NGATORO ADIT (GET AN ADULT)</i>		
7			<i>KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)</i>		
8			<i>LOK KEDE OWOTE NI ICEN (TALK TO YOUR FRIENDS LATER)</i>		
9			<i>OKENE MAPAT (OTHER)</i>		
10			<i>TITI (SPECIFY)</i>		
11			<i>PE NGEO/PE POYO (DON'T KNOW/DON'T REMEMBER)</i>		
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		PE (NO)		
315.	<i>During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?</i>	EE (YES)	Ikine me dwete 3 okato, awo bi moro ogudu kwon dudi nyo cakki obongo twero ni (<i>During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?</i>)	
		PE (NO)		
PI OWOBE KEKEN(FOR BOYS ONLY)				
316.	<i>During the last 3 months, have you done something to scare or intimidate a girl on purpose?</i>	EE (YES)	Ikine me dwete 3 okato, itimo ginoro me miyo nyako moro lworonyo bure ame onwongo yi amitto (<i>During the last 3 months, have you done something to scare or intimidate a girl on purpose?</i>)	
		PE (NO)		
317.	<i>During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?</i>	EE (YES)	Ikine me dwete 3 okato, imako kwon dud nyo cak a nyako moro obongo twero mere (<i>During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?</i>)	
		PE (NO)		

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<p>CABIT MA MEGA: YAR KAN ALER CALE AME NYUTO JAMI AME TYE ATIMERE KEDE COC AME TYE ITERE. YAR KAN ALER PUPARA ABIRO (7) AME TYE KEDE COC IYE ACALO 'AN', 'OMINA', 'AMINA', AN KEDE OMINA', 'AN KEDE AMINA, 'AN, OMINA KEDE AMINA' KEDE 'NGAT-OKENE' ka otyeko gini keto kad i yii kebe, gur agam ame tye kakare i piny. MY WEEK: SPREAD OUT PICTURES OF ACTIVITIES WITH CAPTIONS. PUT OUT THE SEVEN (7) PIECES OF PAPER LABELED AS "ME," "BROTHER," "SISTER," "ME & BROTHER," "ME & SISTER," "ME, BROTHER & SISTER," AND "OTHER". Once they have put the cards in the containers, CIRCLE the appropriate options below. kob ni: pi gin ame owot timo icawa ni, gam akwako omege ni kede amege ni me toto acel keken. an apeny apeny mogo, eka yin ite keto cal me ngo atye atimere ikom pupara ame nyutu nga ame tio kodi tico. AY: For the next activity, I am really only interested in your biological brothers and sisters. I will ask some questions and would like for you to put the picture of the activity on the piece of paper that shows who does this activity.</p>			
	Apeny Question	Agam atye Options	
318.	<i>GIRLS: Do you have any brothers living in your household currently? BOYS: Do you have any sisters living in your household currently?</i>	EE (YES)	ANYIRA: Itye kede omege ni ame tye abedo kedi paco aman? (GIRLS: Do you have any brothers living in your household currently?) AWOBE: Itye kede amege ni mogo ame tye abedo kedi paco aman? (BOYS: Do you have any sisters living in your household currently?)
		PE (NO)	323
319.	<i>During a typical week, who usually does the following tasks (you, your brother/sister)? (CIRCLE ALL RESPONSES MENTIONED.)</i>	AN (AGAM APENY)	
		INOMERO (OMINI)	
		LAMERO (AMINI)	

		MUKENE(NGATOKENE)	
	a) <i>Carrying water</i>		a) Oomo pii (<i>Carrying water</i>)
	b) <i>Washing dishes</i>		b) Lwokko jami (<i>Washing dishes</i>)
	c) <i>Preparing food</i>		c) Yikko gin acama (<i>Preparing food</i>)
	d) <i>Digging in the garden</i>		d) Pur (<i>Digging in the garden</i>)
	e) <i>Sweeping the compound</i>		e) Weyo dyekal (<i>Sweeping the compound</i>)
	f) <i>Carrying wood</i>		f) Ommo yen (<i>Carrying wood</i>)
	g) <i>Going to school</i>		g) Wot I cukul (<i>Going to school</i>)
	h) <i>Studying</i>		h) Kwan (<i>Studying</i>)
	FOR GIRLS ONLY		
320.	<i>During the last week, did your brother(s) help you with your chores?</i>	EE (YES)	Ikine me cabit okato,omini (omege ni) obin okonyi kede tici me pac? (<i>During the last week, did your brother(s) help you with your chores?</i>)
		PE (NO)	
321.	<i>Have you ever talked to your parents or another adult about your desire to continue your studies?</i>	EE (YES)	Kong iloko kede onywalli nyo ngatoro okene adit amako tami me medde kede kwan? (<i>Have you ever talked to your parents or another adult about your desire to continue your studies?</i>)
		PE (NO)	
	FOR BOYS ONLY		

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322.	<i>During the last week, did you help your sister(s) with her (or their) chores?</i>	EE (YES)	I kine me cabit okato, ibin ikinyo amini/amege ni kede ticere/tic gi me paco? <i>(During the last week, did you help your sister(s) with her (or their) chores?)</i>	
		PE (NO)		
323.	<i>Have you ever told your parents/guardians that it is important for your sister(s) to continue studying?</i>	EE (YES)	Kong ibin iloko kede onywali, nyo ngatoro okene adit, amako ber amedde kede kwan amini/amege ni? <i>(Have you ever told your parents/guardians that it is important for your sister(s) to continue studying?)</i>	
		PE (NO)		
<p>SECTION 4: RELATIONSHIPS AND COMMUNICATION</p> <p>Aman amitto lok kedi ikom wat ikin yin kede onywali, jo adongo okene kede owote ni; medo ikom mano, amitto lok kedi ikom aloka loka me kom ame itye inenno ikomi ka dong idoko dano adit.</p> <p>Now I would like to talk about your relationship with your parents, other adults and friends; additionally, I would like to talk about the changes you are experiencing as you grow up.</p>				
401.	<i>(Have you started experiencing any of the physical and emotional changes that take place during puberty?)</i>	EE (YES)	Icako nenno aloka loka more ikomi, nyo I cunyi ame nwongo timere acalo adwogi me dongo dokko dano otego? <i>(Have you started experiencing any of the physical and emotional changes that take place during puberty?)</i>	
		PE (NO)		

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			<i>PE (NO)</i>		
			<i>TITI (SPECIFY)</i>		
	403.	<i>During the last 3 months, have you talked with any adult about romantic relationships or changes during puberty?</i>	<i>EE (YES)</i>	Ikine me dwete 3 okato, koro iloko kede ngatoro adit amako wa ikin icoo kede dako nyo aloka loka ame timere ka idokko dano otego? (During the last 3 months, have you talked with any adult about romantic relationships or changes during puberty?)	405 if Girl 406 if Boy
			<i>PE (NO)</i>		
	404.	<i>Who have you spoken with?</i> <i>PROMPT ONCE: Have you spoken with anyone else?</i> <i>MULTIPLE RESPONSES POSSIBLE.</i>	<i>MAMA (MOTHER)</i>	Iloko kede nga? (Who have you spoken with?) PENY ICEL: Iloko kede dok ngatoro okene? GAM APOL TWERE (MULTIPLE RESPONSES POSSIBLE.)	
			<i>BABA (FATHER)</i>		
			<i>ANTI (AUNT)</i>		
			<i>NERO (UNCLE)</i>		

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		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	
405.	<i>(GIRLS ONLY) In the last three months, have you talked with anyone about how to take care of yourself when you have your period?</i>	EE (YES)	(ONYIRA KEKEN) I kine me dwete adek okato, kong iloko kede ngatoro amako kite me gwokko komi teki ite inenno two dwe ni? ((GIRLS ONLY) In the last three months, have you talked with anyone about how to take care of yourself when you have your period?)
		PE (NO)	
406.	<i>(Now I want you to think about conversations you had with adults during the last month. Did you talk about any of the following topics)</i>	EE (YES)	Aman amitto ni kong itam kong lok ame iloko kede ngatoro adit I dwe okato. Iloko wunu ikom jami magi: (Now I want you to think about conversations you had with adults during the last month. Did you talk about any of the following topics)
		PE (NO)	
		PE POYO(DON'T KNOW)	
	a) Physical or emotional changes during puberty.		a) Aloka loka me kom kede cuny ikare me dongo doko ngat otego (Physical or emotional changes during puberty)
	b) How ideal men and women should behave).		b) Kit ame coo kede mon ikome bedo kede (How ideal men and women should behave).

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	c) Romantic feelings or relationships		c) Mit nyo wat ikin icoo keke dako (Romantic feelings or relationships.)	
	d) What to do if someone touches you in a way that makes you feel uncomfortable		d) Gin me atima teki ka ngatoro omaki iyore ame pe yomo yi (What to do if someone touches you in a way that makes you feel uncomfortable)	
	e) How to take care of your body		e) kite me gwokko komi. (How to take care of your body)	
407	<i>Let's change the topic now, and talk about taking care of your health. I am going to read you a few statements and I want you to tell me if you AGREE or DISAGREE.</i>	OYEE (AGREE)	Wek kong olok ikom gin okene, man amako gwokko yotkomi. Abno kwanni nyig lok mogo anonok eka ake mitto ni ikoba ka IYEE nyo PE IYEE (Let's change the topic now, and talk about taking care of your health. I am going to read you a few statements and I want you to tell me if you AGREE or DISAGREE.)	
		PE OYEE(DISAGREE)		
	a) I know where to go if I need services to take care of my health.		a) Angeo kwene ame myero awot iye ka amitto kony amako yotkoma (I know where to go if I need services to take care of my health.)	
	b) I am able to reach this place without too much difficulty		b) Atwero tunu i kabedo man abongo peko moro(I am able to reach this place without too much difficulty)	
	c) I am confident that I could seek these services if I wanted them.		c) Atye kede tek cuny ni atwero kwayo pi konyoro keken ka yia amitto (I am confident that I could seek these services if I wanted them.)	

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SECTION 5: GENDER ATTITUDES			
Aman dok akwanni nyig lok mogo. Kong ite titta kace iyee nyo pe iyee ikom nyig lok magi			
Now I am going to read some statements to you. Please tell me whether you agree or disagree with each statement.			
501.	<i>A man should have the final word about decisions in the home.</i>	OYEE (AGREE)	Icoo myero dong lok me agiti I paco amako mokko tam. (A man should have the final word about decisions in the home.)
		PE OYEE (DISAGREE)	
502.	<i>Boys and girls should be equally responsible for doing household chores.</i>	OYEE (AGREE)	Awobe kede anyira myero gon ducu otii tic me paco arom aroma (Boys and girls should be equally responsible for doing household chores.)
		PE OYEE (DISAGREE)	
503.	<i>If someone insults a man, he should defend his reputation with force if he has to.</i>	OYEE (AGREE)	Ka ngatoro onywaro icoo, ermyero tii ikome kede gero oromo pienwongo obedo alane ka mitte amano. (If someone insults a man, he should defend his reputation with force if he has to.)
		PE OYEE (DISAGREE)	
504.	<i>There are times when a woman deserves to be beaten.</i>	OYEE (AGREE)	Tye kare ame myero kom pwood mon (There are times when a woman deserves to be beaten.)
		PE OYEE (DISAGREE)	
505.	<i>If there is a limited amount of money to pay for school fees, it should be spent on sons first.</i>	OYEE (AGREE)	Ka cente moro tye anonok aye romo me cullu kwan, myero kong tii kede ikom otino awobe (If there is a limited amount of money to pay for school fees, it should be spent on sons first.)

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		PE OYEE (DISAGREE)		
506.	<i>A girl cannot become an ideal woman until she has had a child.</i>	OYEE (AGREE)	Nyako pwod pe romo dokko dako ikwanyo ka onywalo atin (A girl cannot become an ideal woman until she has had a child.)	
		PE OYEE (DISAGREE)		
507.	<i>Giving a bath and feeding kids are the mother's responsibility.</i>	OYEE (AGREE)	Lwokko kede miyo otino cem obedo tic a dako (Giving a bath and feeding kids are the mother's responsibility.)	
		PE OYEE (DISAGREE)		
508.	<i>Boys should have more free time than girls.</i>	OYEE (AGREE)	Awobe myero bed kede cawa oromo me lalata ikato anyira (Boys should have more free time than girls.)	
		PE OYEE (DISAGREE)		
509.	<i>It is more important for a girl to help at home and learn household activities than to spend time studying.</i>	OYEE (AGREE)	Pire tek tutwal me anyira kanyo I tic me paco eka ote pwonnyo ginic ducu me paco kaka ballo cawa I kwan (It is more important for a girl to help at home and learn household activities than to spend time studying.)	
		PE OYEE (DISAGREE)		

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	<p>TUKU AMAKO TIC A COO KEDE MON: YIKERE: KWANY KAD AME TYE KEDE JAMI 15 IKOM GI. YAR PAPULA ATITINO APOL AME TYE KEDE CALE NYO ICOO KEKEN, DAKO KEKEN, KEDE DONG ICOO KEDE DAKO. GENDER ROLES GAME: PREP: GET OUT THE CARDS WITH 15 CHARACTERISTICS ON THEM. LAY OUT THE PIECES OF PAPER WITH THE PICTURES OF A MAN ONLY, A WOMAN ONLY, AND A MAN AND A WOMAN. KOB: Aman obino tukku tuu wa me agiki. Magi kad ame tye kede nyig lok ame jo maro kobbo me poro coo kede mon. Acano papula apol ame tye kede cale icoo keken, dako keken, kede icoo ame tye kede dako. Kwany kad ame tye kede nyig cocoro iye, kwan nyig lok man eka ite ketto i kom papula kakan ame itamo ni myero bed iye. SAY: Now we are going to play our last game. Here are cards with words people use to describe men and women. I have laid out pieces of paper with pictures of a man only, a woman only, and a man and a woman. Take a card with a word on it, read the word on it and place it on the paper where you think it belongs.</p>		
510.	<p>a) Masculine Characteristics CIRCLE ALL PLACED UNDER PICTURE OF MAN</p>	<p><i>Amii jami(provider)</i></p> <p><i>Bed awor(submissive)</i></p> <p><i>Gwokko(Nurturer)</i></p> <p><i>Ger(Violent)</i></p> <p><i>Ryek (Intelligent)</i></p> <p><i>tela(Leader)</i></p> <p><i>Nyek(jealous)</i></p>	<p>a) Jami amako coo Masculine Characteristics</p> <p>GUR KAD DUCU AME TYE ITICAL ICOO. CIRCLE ALL PLACED UNDER PICTURE OF MAN</p>

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		<i>Kome tek(strong)</i>		
		<i>Mwol(tender)</i>		
		<i>Tye I gupu(powerful)</i>		
		<i>Ber(good)</i>		
		<i>Wor(Obedient)</i>		
		<i>Agen(Faithful)</i>		
		<i>Wor(Respectful)</i>		
		<i>Wie tio(Wise)</i>		
	<i>b) Feminine Characteristics CIRCLE ALL PLACED UNDER PICTURE OF WOMAN</i>		<i>b) Jami amako mon Feminine Characteristics GUR KAD DUCU AME OKETO/TE CAL A DAKO CIRCLE ALL PLACED UNDER PICTURE OF WOMAN</i>	
	<i>c) Masculine and Feminine Characteristics</i>		<i>c)Jami amako coo kede mon Masculine and Feminine Characteristics GUR KAD DUCU AME OKETO/TE CAL ICOO KEDE DAKO CIRCLE ALL PLACED UNDER PICTURE OF MAN AND WOMAN</i>	
<p>SECTION 6: EXPOSURE TO INTERVENTION Apwoyo. Otye dong otyekko atyeka. Aman, amitto penyi apeny ikom kwone kwena apapat ame ibedo winyo I redio nyo ineno ikare acocoki. Thank you. We are almost finished. Now, I would like to ask you questions about different types of media and messages you may have been exposed to recently.</p>				
601.	How often do you listen to the radio?(READ THE OPTION OUT LOUD)	<i>NINO NINO (ALMOST EVERY DAY)</i>	Imaro winyo redio pi kare am kwene? (How often do you listen to the radio?)	

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			(KWAN GIN MAN ALONGO READ THE OPTION OUT LOUD.)	
		ICEL I CABIT ACEL (AT LEAST ONCE A WEEK)		
		ICEL ICEL I DWE ACEL (AT LEAST ONCE A MONTH)		
		PE KOM ATWAL (NOT AT ALL)		605
602.	<i>What radio stations do you usually listen to? (MULTIPLE RESPONSES POSSIBLE)</i>	MEGA FM	Citecen mene ame imaro winyo? (What radio stations do you usually listen to? (AGAM APOL TWERE)	
		CHOICE FM		
		RADIO LIRA		
		VOICE OF LANGO FM		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
603.	<i>In the last 3 months, have you heard any radio broadcasts on the following:</i>	EE(YES)	I kine me dwete 3, kong iwinyo puruguram moro ame otye beyo iye lok magi: (In the last 3 months, have you heard any radio broadcasts on the following)	
		PE(NO)		
		PE POYO(DON'T KNOW)		
	a) How ideal men and women should behave)		a) Kit ame coo kede mon myero bed kede (How ideal men and women should behave)	

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	b) Physical, emotional or social changes during adolescence		b) Aloka loka anen ikom, cuny dano ka tye adokko dano otego <i>(Physical, emotional or social changes during adolescence)</i>	
	c) Romantic feelings or relationships)		c) Miti nyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) Jo atino atye atic kede yore me lago nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) Coo kede mon atye amoko tam gi karacel l yi udi gi <i>(Men and women making decisions together in the home)</i>	
	f) Teasing, bullying or violence between boys and girls or men and women		f) Bokko, buro nyo gero ikin owobe kede onyira nyo coo kede mon <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
	g) Role of boys and girls in the home		g) Tic owobe kede onyira i ka paci <i>(Role of boys and girls in the home)</i>	

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	h) Young people delaying marriage until they are 18		h) Jo atino atye adiro kare me nyomere ka okuru gini ka otunu gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>	
	i) Young parents using family planning methods to delay the birth of their next child		i) Jo atino atye atic kede yori me lago nywal me diro kare me nywallo atin gi okene <i>(Young parents using family planning methods to delay the birth of their next child)</i>	Skip to 605 If NO for all
	j) Girls staying in school)		j) Onyira ame tye I cukul <i>(Girls staying in school)</i>	
604	What was the name of the program?	<i>COO PINY (SPECIFY)</i>	nying puruguram man onwango obedo ngo? <i>(What was the name of the program?)</i>	606 if Oteka mentioned
605	Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	<i>KAKARE (YES)</i>	anaka ni kong iwinyo puruguram moro me tuku goga I redio ame oiswongo ni Oteka? Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	
		<i>KUU (NO)</i>		618
606	On what radio station did you hear Oteka?	<i>MEGA FM</i>	iwinyo puruguram me Oteka I redio mene? On what radio station did you hear Oteka?	
		<i>CHOICE FM</i>		
		<i>RADIO LIRA</i>		
		<i>VOICE OF LANGO FM</i>		

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		<i>UNITY FM</i>		
		<i>MUKENE MAPAT (OTHER)</i>		
		<i>COO PINY (SPECIFY)</i>		
607	In the last 6 months, how often have you listened to Oteka?	<i>EVERY WEEK</i>	I dwete abicel okato anged, winyo Oteka tye adii? In the last 6 months, how often have you listened to Oteka?	
		<i>MOST WEEKS</i>		
		<i>OCCASIONALLY</i>		
608	When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	<i>cawa ame otuku I yee pe tye aber</i> (Time of broadcast is not convenient)	ka pe iwinyo Oteka, nwongro ngo omio pe iwinyo? When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		<i>wia wil oko</i> (I forget)		
		<i>jo okene en aye moko tam ikom winyo radio</i> (Other people decide on radio use)		
		<i>radio na pe tye</i> (Don't have own radio)		
		<i>batri pe tye</i> (No batteries)		
		<i>tama pe iye</i> (Not interested)		
609	Where do you usually listen to Oteka?	<i>paco (HOME)</i>	puruguram man imari winyo ikwene? (Where do you usually listen to Oteka)	

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		<i>I cukul (SCHOOL)</i>		
		<i>kanica (CHURCH)</i>		
		<i>ite gurup (PLATFORM GROUP OR CLUB)</i>		
		<i>I poto (FARM)</i>		
		<i>en okene (OTHER)</i>		
		<i>COO PINY (SPECIFY)</i>		
610	Which character is most like you? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>OKIDI</i>	nga ame inwongo ni tye balayin I puruguram man? (Which character is most like you?) SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		<i>NYERO</i>		
		<i>KOMAKETCH</i>		
		<i>ORACH</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
611	Which character do you most admire? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>NYERO</i>	nga ame cunyi maro aloo I tuuu goga no? (Which character do you most admire?)SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		<i>AKETCH</i>		

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		<i>KOMAKETCH</i>		
		<i>ORACH</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
612	Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>OKIDI</i>	nga ituku man ame dong cubi pe maro aloo? NYUT KAD AME TYE KE E NYING OTUKU APAPAT. MI AGAM A PENY ME YERO NYING ACEL. Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		<i>NYERO</i>		
		<i>KOMAKETCH</i>		
		<i>ACAYA</i>		
		<i>ORACH</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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613	<p>What were the main topics discussed on Oteka? PROMPT: What other topics? UNTIL RESPONDENT INDICATES NO MORE TOPICS.</p> <p>MARK ALL RESPONSE OPTIONS MENTIONED.</p>	<p><i>mara (LOVE)</i></p>	<p>kodi wii kop ango ame obede leyo I puruguram man? (What were the main topics discussed on Oteka?) UNTIL RESPONDENT INDICATES NO MORE TOPICS.</p> <p>MARK ALL RESPONSE OPTIONS MENTIONED.</p>	
		<p><i>wat ikin coo kede mon (RELATIONSHIPS BETWEEN MEN AND WOMEN)</i></p>		
		<p><i>kwan anyira (GIRLS EDUCATION)</i></p>		
		<p><i>wat ikin onywal kede otino gi (RELATIONSHIPS BETWEEN CHILDREN AND PARENTS)</i></p>		
		<p><i>gum me kwan pi jo atino (EDUCATIONAL OPPORTUNITIES FOR YOUNG PEOPLE)</i></p>		
		<p><i>lara lobo (LAND CONFLICTS)</i></p>		
		<p><i>en okene (Other)</i></p>		
		<p><i>COO PINY (SPECIFY)</i></p>		
614	<p>Have you talked to others about these topics you heard on Oteka?</p>	<p><i>ee (YES)</i></p>	<p>iloko kede ngotoro keken ikom kop ame iwinyo I puruguram man I radio? (Have you talked to others about these topics/topics you heard on the radio program?)</p>	
		<p><i>pe (NO)</i></p>		616

1 2 3 4 5 6 7 8	615 With whom did you talk about these topics? MARK ALL RESPONSE OPTIONS MENTIONED	papa (Father)	nga ame iloko kede ikom ko nga ame iwinyo I puruguram man? (With whom did you discuss these topics?) MARK ALL RESPONSE OPTIONS MENTIONED	
9		kwaro (Father-in-law)		
10		mama (Mother)		
11		atat (Mother-in-law)		
12		wat okene (other relative)		
13		<i>alwak (PEER)</i>		
14		<i>jo me gurup (GROUP MEMBERS)</i>		
15		<i>en okene (Other)</i>		
16		<i>COO PINY (SPECIFY)</i>		
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23	616 Was there anything that especially surprised or interested you from Oteka?	<i>ee (YES)</i>	onyo tye ginoro ame oweki kede wur, onyo miti moro ame oya ikom puruguram me oteka? (Was there anything that especially surprised or interested you from those activities?)	
24		<i>pe (NO)</i>		618
25	617 What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	Ngo ame omii wur, onyo omii miti? (What surprised or interested you?)	
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4	618	<i>Do you belong to any community or school group(s)?</i>	ee (YES)	itye i gurup i kin paco onyo i cukul? <i>(Do you belong to any community group?)</i>
5			pe (NO)	
6				624
7				
8				
9				
10	619	<i>Which community group do you belong to?</i> <i>READ DOWN LIST</i>	ee (YES)	<i>i tye i gurup mene? kwan i yate-iyore:</i> <i>(Which community group do you belong to?</i> <i>READ DOWN LIST)</i>
11			pe (NO)	
12				
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15				
16				
17		a) Religious organization		a) gurup me dini (<i>Religious organization</i>)
18				
19		b) Village savings and loan group		b) Gurup me bol icap <i>(Village savings and loan group)</i>
20				
21		c) Farmer's association		c) Gurup opur (<i>Farmer's association</i>)
22				
23		d) School/youth club		d) Kilab me cukul/kilab pa bu <i>(School/youth club)</i>
24				
25		e) MUKENE MAPAT (<i>Other</i>)		e) en okene (<i>Other</i>)
26				
27		f) COO PINY (<i>SPECIFY</i>)		f) COO piny (<i>SPECIFY</i>)
28				
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32	620	How often does your group meet?	<i>cabit acel icel (ONCE A WEEK)</i>	gurup wu rwate tyen adii? How often does your group meet?
33			<i>dwete aryo icel (EVERY TWO WEEKS)</i>	
34			<i>dwe acel icel (ONCE A MONTH)</i>	
35			<i>icel-icel (OCCASIONALLY)</i>	
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		<i>en okene (Other)</i>	<i>en okene (Other)</i>	
		<i>COO PINY (SPECIFY)</i>	<i>COO PINY (SPECIFY)</i>	
621	Was your group given a bag with cards and games that looks like this? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	omio gurup wu ikapo ame kad kede tuku apapt tye iye ame cal kiti? (NYUT CAN IKAPO AME TYE KEDE JAMI TUKU) <i>(Was your group given a bag with cards and games that looks like this?) (SHOW PICTURE OF TOOLKIT BAG)</i>	
		<i>pe (NO)</i>		624
622	Did you participate in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	ibedo atye itic'oro keken ame otio kede kad me tuku? <i>(Did you participate in an activity using these cards and games?)</i>	
		<i>pe (NO)</i>		624
623	How often have you participated in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG READ OPTIONS OUT LOUD.	<i>icel (ONCE)</i>	tyen adii ame ibedo iti ame otio kede kad karacel kede tuku? (KWAN NYIG LOK AME OCOO PINY) <i>(How often have you participated in an activity using these cards and games?)</i>	
		<i>icel-icel (OCCASSIONALLY)</i>		
		<i>kare-ikare (OFTEN)</i>		

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624	Have you ever participated in an activity that used this material? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	ee (YES)	anaka ibedo i tic ame otio ke de gini? (Nyt kad pi dul tic apapat. Wek agam apeny yer en ame en otio ke de, eka ite gweto ni EE pi tic ame oyero ke de PEE pi tic ame pe oyero) (Which activities or games have you used/participated in ? ASK "HAVE YOU EVER PARTICIPATED IN AN ACTIVITY THAT USED THIS MATERIAL?" (SHOW CARDS FOR EACH TOOLKIT COMPONENT))	
		pe (NO)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			626 if NO to all
625	How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	kare ducu (EVERY SESSION)	pi jami ame ikwanyo/iyero ni, itio ked gi pi kare arom kwene? (TII KE DE KAD AME OYERO I 625 ITE GWETO PI EN AME ONWONGO OYERO KEN) How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	
		I kare okene (EVERY OTHER SESSION)		
		I cel-icel (A FEW SESSIONS)		

		icel (ONCE)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			
626	<i>In the last 3 months, have you discussed any of the following in these groups</i>	<i>ee (YES)</i>	idwete adek okato ni, i laro yunu lok magi i gurup wu? <i>(In the last 3 months, have you discussed any of the following in these groups:)</i>	
		<i>pe (NO)</i>		
		<i>pe poyo (DON'T REMEMBER)</i>		
	a) How ideal men and women should behave		a) kit ame coo kede mon mero bed kede? <i>(How ideal men and women should behave)</i>	
	b) Physical, emotional or social changes during adolescence		b) Aloka loka ame bedo ikora, I cuny, onyo ikite me kwo ikare me tego? <i>(Physical, emotional or social changes during adolescence)</i>	
	c) Romantic feelings or relationships		c) cuny me mit kede winyere me mit ikin icoo kede dako? <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) onywal atino myero tii kede yore me lagoro nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) coo kede mon moko tam ni karacel I ot <i>(Men and women making decisions together in the home)</i>	

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	f) Teasing, bullying or violence between boys and girls or men and women		f) yelo anyira, bura onyoo lweny ikin owobe kede anyira, onyo ikin coo kede mon (Teasing, bullying or violence between boys and girls or men and women)	
	g) Role of boys and girls in the home		g) Tic pa owobe kede anyira paco (<i>Role of boys and girls in the home</i>)	
	h) <i>Young people delaying marriage until they are 18</i>		h) awobe kede anyira galo nyomere naka ka oromo gini mwaka 18 (<i>Young people delaying marriage until they are 18</i>)	
	i) <i>Young parents using family planning methods to delay the birth of their next child</i>		i) onywal atino myero tikede yore me lagoro nywal me rii kede nywalo atin okene (<i>Young parents using family planning methods to delay the birth of their next child</i>)	
	j) <i>Girls staying in school</i>		j) otino anyira mede kede kwan (<i>Lutino anyira mede ki kwan (Girls staying in school)</i>)	
627	Was there anything that especially surprised or interested you from those activities?	<i>ee (YES)</i>	onyo ginoro oweki kede wur, onyo miti iyonge tic wu no? (<i>Was there anything that especially surprised or interested you from those activities?)</i>)	
		<i>pe (NO)</i>		629
628	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	ngo ame oweki kede wur onyo oweki kede miti? (<i>What surprised or interested you?</i>)	

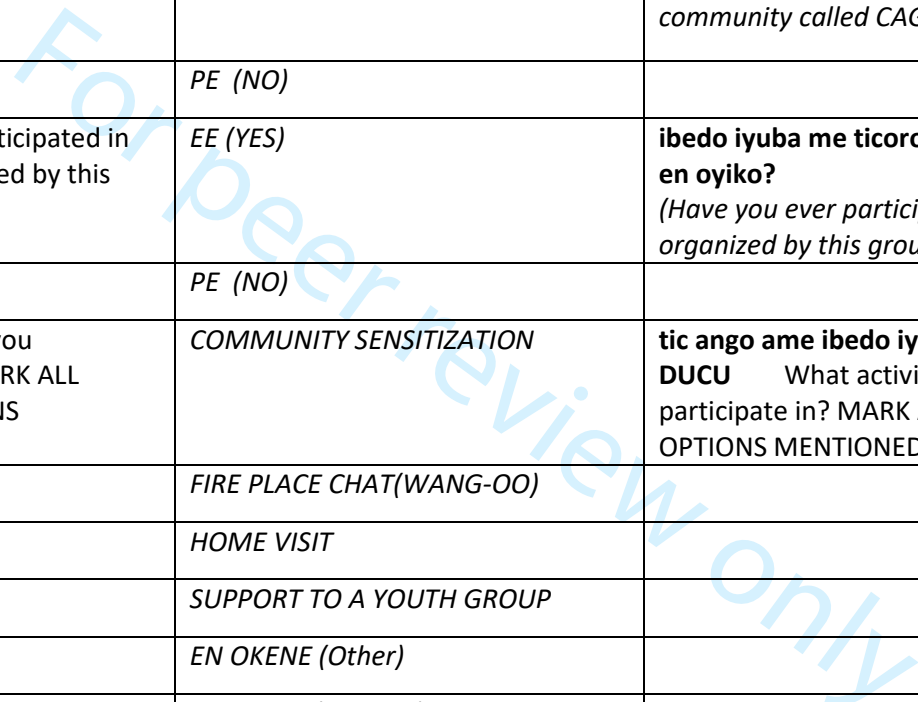
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4	629	Did you discuss these topics with other people after playing these activities?	<i>ee (YES)</i>	ileyo tam man kede jo okene oyonge tuku tic man? (Did you discuss these topics with other people after playing these activities?)
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9			<i>pe (NO)</i>	631
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12	630	With whom did you discuss these topics?	<i>toto (MOTHER)</i>	ileo tam magi kede nga? (With whom did you discuss these topics?)
13		MARK ALL RESPONSE OPTIONS MENTIONED		
14				
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18			<i>papo (FATHER)</i>	
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20			<i>omege kede amege (SIBLINGS)</i>	
21				
22			<i>oor (IN-LAWS)</i>	
23				
24			<i>jo me paco okene (OTHER FAMILY MEMBERS)</i>	
25				
26			<i>olwagi (PEER)</i>	
27				
28			<i>jo me gurp (GROUP MEMBERS)</i>	
29				
30			<i>en okene (Other)</i>	
31				
32			<i>COO PINY (SPECIFY)</i>	
33	631	In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?	<i>ee (YES)</i>	i dwete adek ame okato ni, a dela moro me dini nho me kin paco olako ikedi ikom kop magi? (In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?)
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40			<i>pe (NO)</i>	
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		<i>Wie pe poyo (DON'T REMEMBER)</i>		
	<i>a) How ideal men and women should behave</i>		a) kit ame coo kede mon myto bed kede <i>(How ideal men and women should behave)</i>	
	<i>b) Physical, emotional or social changes during adolescence)</i>		b) Aloka loka ame bedo ikoro, icuny, onyo ikit me kwo ikare me tigo <i>(Physical, emotional or social changes during adolescence)</i>	
	<i>c) Romantic feelings or relationships</i>		c) cuny me mit onyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
	<i>d) The way men and women use power</i>		d) kit ame coo kede mon tiyo kede teko kede twero <i>(The way men and women use power)</i>	
	<i>e) Teasing, bullying or violence between boys and girls or men and women</i>		e) tukku, bura onyo gero ikin awobe kede anyira onyo ikin coo kede mon. <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
632	<i>In the last 3 months, have you participated in any activity to improve your community? PROBE: If so, what?</i>	ee (YES)	ikin dwete adek ame okato tige, ibedo i ticoro keken me yubu kin paco wu? MEDE KEDE PENYO: Ka EE, itimo ngo? <i>(In the last 3 months, have you participated in any activity to improve your community? PROBE: If so, what?)</i>	
		pe (NO)		634
633	<i>What activity did you participate in to improve your community?</i>	<i>COO PINY (SPECIFY)</i>	tic ango ame ibedo itiyo me yubu kin paco wu?	

			<i>(What activity did you participate in to improve your community?)</i>	
634	Have you heard of a group in this community called CAG?	EE (YES)	Iwinyu nying gurup moro ame olwongo ni CAG ikin paco kan? <i>(Have you heard of a group in this community called CAG?)</i>	
		PE (NO)		637
635	Have you ever participated in an activity organized by this group?	EE (YES)	ibedo iyuba me ticoro ame gurup man en oyiko? <i>(Have you ever participated in an activity organized by this group?)</i>	
		PE (NO)		637
636	What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	COMMUNITY SENSITIZATION	tic ango ame ibedo iye? COO PINY What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	
		FIRE PLACE CHAT(WANG-OO)		
		HOME VISIT		
		SUPPORT TO A YOUTH GROUP		
		EN OKENE (Other)		
		COO PINY (SPECIFY)		
637	In the last 3 months, have you talked with a village health team member or health provider?	EE (Yes)	I dwete adek okato anged, ifako kede dakatal me kin paco (VHT) oyo aticoro me yot kom? (In the last 3 months, have you talked with a village health team member or other health care provider?)	



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		<i>PE (No)</i>		648
638	With whom did you talk?	<i>naci (NURSE)</i>		
		<i>acola (MIDWIFE)</i>		
		<i>atic me dakatal (MEDICAL OFFICER)</i>		
		<i>dakatal me kin paco (VHT)</i>		
		<i>en okene (OTHER)</i>		
		<i>kob mene (SPECIFY)</i>		
639	Where did you go to talk with the health provider? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	<i>OT YAT KILINIK (Health clinic)</i>	iwoto kwene me lok kede atc me dakatal? POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	
		<i>paco atic me yotkom (H/provider's home)</i>		
		<i>paco na (My home)</i>		
		<i>I cukul (school)</i>		
		<i>ka gure a bulu (YOUTH CENTER)</i>		

		MARIE STOPES		
		pe ngeo/ pe poyo (DK/Don't remember)		
		pe ogamo (No response)		
		en okene (Other)		
		COO PINY (specify)		
640	What did you talk about? PROBE: WHAT ELSE UNTIL NO MORE RESPONSES (MARK ALL OPTIONS MENTIONED)	ee (YES)	kop angu ame ikobo wun kede atic me yotkom? What did you talk to the health provider about?PROBE: WHAT ELSE UNTIL NO MORE RESPONSES (MARK ALL OPTIONS MENTIONED), WHAT	
	(a) Sexually transmitted infection	pe (NO)	(a) twoe ame kobo ibutu (Sexually transmitted infection)	
	(b) Family planning		(b) lagoro nywal (kalo kin nywal) (Family planning)	
	(c) Immunizations		(c) agwera (Immunizations)	
	(d) injury		(d) Awano (injury)	
	(e) illness		(e) Lit kom (illness)	
	ALCOHOL		kongo (ALCOHOL)	
	SAFETY		bedo aber (SAFETY)	
	EARLY MARRIAGE		nyomere con (EARLY MARRIAGE)	
	GENDER-BASED VIOLENCE		gero acalo adwogi me bedo dako onyo icoo GENDER-BASED VIOLENCE	
	GENDER ROLES		tic acoo kede mon apapat (GENDER ROLES)	
	PUBERTY		dongngo doko ngat otego (PUBERTY)	

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	<i>MUKENE MAPAT (Other)</i>		<i>en okene (Other)</i>	
	<i>COO PINY (SPECIFY)</i>		<i>COO PINY (SPECIFY)</i>	
641	Did you get the information/help you wanted	EE (YES)	ibin inwongngo ngec onyo kony ame onwongngo itye imoto? Did you get the information/help you wanted?	
		PE (NO)		
		Idyere-dyere (PARTIARLY)		
642	Did the provider refer you for other services?	EE (YES)	ngat ame iwoto bote obin icwali bot ngat okene ame twero miyi kony ame onwongngo itye imito? Did the provider refer you for other services?	
		PE (NO)		644
643	What kind of services did the provider refer you for?	COO PINY (SPECIFY)	kodi kony ango ame dano nocwali me wot nwongngo? What kind of services did the provider refer you for?	
Administer to only those who talked to the VHT in Qn 638				
Now, we are going to talk about your visit to the VHT in the last three months, Please tell me if you agree or disagree with these statements.				
644	During my last visit with the VHT, she or he treated me with respect	yee (AGREE)	atic me yotkom oloko keda kede woro (During my last visit with the VHT, she or he treated me with respect)	
		pe yee (DISAGREE)		
645	(During my last visit with the VHT, she or he treated me with respect)	YEE (AGREE)	awinyo bala lok ame alokko kede atic me yotkom obedo imung ikin wan okede. (During my last visit with the VHT, she or he treated me with respect)	
		PE YEE (DISAGREE)		

646	During my last visit, I felt my conversation with the VHT was private	YEE (AGREE)	Ilimo na me agiki, awinyo bala lok ame alokko kede atic me yotkom obedo imung ikin wan okede. During my last visit, I felt my conversation with the VHT was private)	
		PE YEE (DISAGREE)		
647	I am confident that the VHT will not tell others about my conversation, during my last	YEE (AGREE)	atye kede tek cuny ni dakata me kin paco pe akobi jo okene kop ame wan oleo kede, Ilimo na me agiki. I am confident that the VHT will not tell others about my conversation, during my last)	
		PEE YEE (DISAGREE)		
648	Do you use a mobile phone?	EE (YES)	itio kede cim? (Do you use a mobile phone?)	
		PEE (NO)		END
649	What type of phone do you use?	(BASIC PHONE)	ITIO KEDE KODI CIM ANGO? What type of phone do you use?)	
		(FEATURE PHONE)		
		(SMART PHONE)		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
650	Who owns the mobile phone?	mega (MYSELF)	cimo obedo meg'anga? (Who owns the mobile phone?)	
		toto (MOTHER)		
		papo (FATHER)		
		omego na kede amege na (SIBLINGS)		
		oor (IN-LAWS)		

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		<i>jo okene me paco (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (SPECIFY)</i>		
651	Do you have your own SIM card?	<i>EE (YES)</i>	itye kede kad me cim? <i>(Do you have your own SIM card?)</i>	
		<i>PE (NO)</i>		
652	What do you use your mobile phone for? PROBE: What else until respondent indicates no further uses. MARK ALL RESPONSES MENTIONED.	<i>Me goyo cim (MAKE PHONE CALLS)</i>	imaro tic kede cimi me timo go? <i>(What do you use your mobile phone for?)</i>	
		<i>me gamo ka jo ogoo (RECEIVE PHONE CALLS)</i>		
		<i>Cwalo ngec bot owote na onyo jo ipacu (TEXT MESSAGE WITH FRIENDS, PARTNERS, OR FAMILY)</i>		
		<i>Yenyo ngec iyii intanet (ACCESS THE INTERNET)</i>		
		<i>Mako cal me video (TAKE PHOTO OR VIDEOS)</i>		
		<i>Me gwoko cawa onyo me keto cawa me poyo wic. (KEEP TIME OR USE ALARMS OR REMINDERS)</i>		
		<i>Me bedo I facebuk (ACCESS FACEBOOK)</i>		
		<i>Me tuku (PLAY GAMES)</i>		

		<i>me kwanynyo iyii intanet wer kede video (DOWNLOAD SONGS, VIDEOS, OR RINGTONES)</i>		
		Me cwalo ki kwanyo cente I mobile money (SEND AND RECEIVE MONEY)		
		<i>Me nwongngo ngec ame kwako kwena me galo wang bala kwena me odilo kede me dini (RECEIVE TEXT MESSAGES FOR ENTERTAINMENT LIKE SPORTS SCORES OR BIBLE VERSES)</i>		
		Yenyo Kabedo apapat nyo tic kede map (FIND LOCATIONS OR USE MAPS)		
		<i>Me kwanno balo me yimail (ACCESS EMAIL)</i>		
		<i>Tic kede twita (USE TWITTER)</i>		
		<i>Pe Ngeo (DON'T KNOW)</i>		
		<i>Pe I kan (NONE OF THESE)</i>		
653	How often do you send SMSes?	<i>Tyen apol nino acel (SEVERAL TIMES A DAY)</i>	Imaro cwalo messej I cim?(How often do you send SMSes?)	
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>		
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>		
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>		
		<i>pe atwal (NEVER)</i>		
		<i>Pe ngeo(DON'T KNOW)</i>		
654	How often do you receive SMSes?	<i>tyen apol nino acel (SEVERAL TIMES A DAY)</i>	imaro nwongngo messej I cim tyen adii?(How often do you receive SMSes?)	

		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	
		<i>Pe romo tyen acel I dwee acel(LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal(NEVER)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	
655	Do you currently use more than one mobile phone?	<i>EE (YES)</i>	<i>itiyo kede cim akato acel? (Do you currently use more than one mobile phone?)</i>
		<i>PE (NO)</i>	
656	Do you currently use more than one SIM card?	<i>EE (YES)</i>	<i>itye itic kede line me cim akato acel? (Do you currently use more than one SIM card?)</i>
		<i>PE (NO)</i>	
657	If you could receive SMSes with health information and tips, would you read them?	<i>yee ducu (DEFINITELY YES)</i>	<i>ka onwongngo itwero nwongngo kwena ame kato icim, itwero kwannn?</i>
		<i>yee idyere-dyere (PROBABLY YES)</i>	
		<i>onyo pe(PROBABLY NO)</i>	
		<i>pe yee (DEFINITELY NO)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	

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	<p>Peny man dong ogik kan. Apwoyi tutwal me miyo kare me lok ked wa. onyo itye kede apeny ame imo penya kede?. That is the end of our interview.</p> <p>Thank you very much for your time and your willingness to share this information with us. Please, let me know if you would like to ask me any questions.</p>	
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<p>GENDER ROLES EQUALITY AND TRANSFORMATIONS (GREAT) ENDLINE HOUSEHOLD SURVEY OLDER ADOLESCENT FORM (15-19, Not Married or Parents)-LANGI</p>			
	<p>TODAY'S DATE ____ / ____ / ____ Month Day Year</p>		
	<p>RESPONDENT CODE ____ / ____ / ____</p>		<p>RESPONDENT CODE ____ / ____ / ____</p>
	<p>INTERVIEWER CODE</p>		<p>INTERVIEWER CODE</p>
	<p>District</p>	<p><i>AMURU</i></p>	<p>District</p>
		<p><i>LIRA</i></p>	
	<p>SUBCOUNTY</p>	<p><i>Lamogi</i></p>	
		<p><i>Pabbo</i></p>	
		<p><i>Amuru Town council</i></p>	
		<p><i>Bar</i></p>	
		<p><i>Amatch</i></p>	

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<i>Ogur</i>				
SECTION 1. RESPONDENT'S BACKGROUND				
Me acaki amitto penyi apeny mogo anonok akwaki				
(First I would like to begin by asking you a few questions about yourself)				
NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	TRANSLATION	SKIP
101.	Sex of respondent	<i>ICOO (MALE)</i>	Agam apeny obedo icooonyo dako (<i>Sex of respondent</i>)	
		<i>DAKO (FEMALE)</i>		
102.	How old were you on your last birthday? [If the participant does not know his/her age: "Can you tell me in what year you were born?"] <i>[AGE TO BE CALCULATED AFTER THE INTERVIEW]</i>	<i>MWAKA MERE (Age in complete years)</i>	Onwongo itye mwaka adi ikare ame ikwero kede nino me nywalli ni me agikki? PENY KA AGAM APENY PE NGEYO MWAKA MERE: "kwero tita I dwe kede mwaka meneame onywali iye?" (<i>How old were you on your last birthday?</i>) [If the participant does not know his/her age: "Can you tell me in what year you were born?"] <i>[AGE TO BE CALCULATED AFTER THE INTERVIEW]</i>	
		<i>DWETE (Month)</i>		
		<i>MWAKA ONYWALE IYE (Year born)</i>		
		<i>(PE NGEYO MWAKA) (Don't know age)</i>		
103.	What is your religion?	<i>ATOLI (Catholic)</i>	Itye idini mene? (<i>What is your religion?</i>)	
		<i>OGERI (Protestant)</i>		
		<i>ACILAM (Muslim)</i>		
		<i>OLARE (Pentecostal)</i>		

		<i>OKENE (Other)</i>		
		<i>TITI (Specify)</i>		
104	Which tribe do you primarily identify with?	<i>ACHOLI</i>	Rok ni obedo mene? (Which tribe do you primarily identify with?)	
		<i>LANGO</i>		
		<i>ATESO</i>		
		<i>KUMAM</i>		
		<i>MA'DI</i>		
		<i>OKENE MAPAT (OTHER)</i>		
		<i>TITI (SPECIFY)</i>		
105.	What is the highest level of school you attended?	<i>PE MORO (None)</i>	Ikwano igik ikilaci adi? (What is the highest level of school you attended?)	
		<i>PURAIMARI (Primary)</i>		107
		<i>CINIA 4 (O level)</i>		107
		<i>CINIA 6 (A level)</i>		107
		<i>UNIBACITI (University)</i>		107
		<i>KA KWAN ADWONG (Tertiary)</i>		107
106.	What is your primary reason for not having attended school (MULTIPLE RESPONSES POSSIBLE.)	<i>MYERO TII PI OCARA (Need to work for a wage)</i>	Tyen kop ango ame ogegi kwan? (What is your primary reason for not having attended school? (MULTIPLE RESPONSES POSSIBLE.)	110
		<i>MYERO TII I PACO (Need to work at home)</i>		110
		<i>CENTE ME KWAN PE (No funds for school fees)</i>		110
		<i>ONYWAL PE MITO (Parents don't want)</i>		110
		<i>LWENY OBALO KWAN OKO (Disrupted by war)</i>		110

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				110
107.	Are you currently in school?	<i>EE (Yes)</i>	Aman itye icukuloro? (<i>Are you currently in school?</i>)	
		<i>PE (No)</i>		110
108.	Do you plan to continue studying?	<i>EE (Yes)</i>	Itye kede pulan me mede kede kwanni? (<i>Do you plan to continue studying?</i>)	110
		<i>PE (No)</i>		
109.	What is your primary reason for not continuing your studies?) MULTIPLE RESPONSES POSSIBLE.	<i>YAC (Pregnancy)</i>	Tyen kop ango ame geni mede kede kwan? (<i>What is your primary reason for not continuing your studies?</i>)	
		<i>MYERO TII PI OCARA (Need to work for a wage)</i>		
		<i>MYERO TII I PACO (Need to work at home)</i>		
		<i>CENTE ME KWAN PE (No funds for school fees)</i>		
		<i>ONYWAL PE MITO (Parents don't want)</i>		
		<i>OTYEKO KWAN (Has completed education)</i>		
		<i>LWENY OBALO KWAN OKO (Disrupted by war)</i>		
		<i>OKENE MAPAT (OTHER)</i>		
		<i>TITI (SPECIFY)</i>		
110.	Do you have a job or do you carry out an activity for which you receive an income or earn a profit?	<i>EE (Yes)</i>	Itye kede tic ma itimo oyo ginoro ame himo akelo li mite cao nonyo magoba moro? (<i>Do you have a job or do you carry out an activity for which you receive an income or earn a profit?</i>)	

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		<i>PE (No)</i>		112
111.	What is your occupation, that is what kind of work do you mainly do?	<i>TITI (Specify)</i>	Itimo ngo, man aye kit kodi tic mene ame imaro tiyo kare du? <i>(What is your occupation, that is what kind of work do you mainly do?)</i>	
		<i>AGAM PE (No response)</i>		
112.	Are you the head of the household?	<i>EE (Yes)</i>	Yin aye iloo wi paco amabedo iye no? <i>(Are you the head of the household?)</i>	201
		<i>PE (No)</i>		
113.	Is the head of household under the age of 20?	<i>EE (Yes)</i>	Ceni ngat aloo wi paco m tye ame mwaka mere pe tunu 20? <i>(Is the head of household under the age of 20?)</i>	
		<i>PE (No)</i>		
114.	What is your relationship to the household head?	<i>APAE (Spouse)</i>	Wati kede ngat aloo wi paco man tye ningo? <i>(What is your relationship to the household head?)</i>	
		<i>ATIN (Child)</i>		
		<i>AKWAR (Grandchild)</i>		
		<i>WAT OKENE (Other relative)</i>		
		<i>TITI (Specify)</i>		
		<i>NGAT OKENE APE WAT (Other non-relative) .99</i>		

SECTION 2: NORMS AND ATTITUDES AROUND RESPONDENT'S DAILY INTERACTIONS IN THE COMMUNITY
Amito dong aman penyi kede apeny mogo anonok amako tici me nino nino kede bedo ni kede jo ikin paco ni. Tutwalere atye ka amitto ngeyo kit ame jami magi kwako otino ni ame yin inywalo
(I would now like to ask you a few questions about your day-to-day activities and interactions in your area. I am really only interested in how these relate to your biological siblings.)

<p>201.</p>	<p>GIRLS: Do you have any brothers living in your household currently?</p> <p>BOYS: Do you have any sisters living in your household currently?</p>	<p><i>EE (Yes)</i></p>	<p>ANYIRA: Itye wunu kedomege wu ame bedo ked wu paco man? (GIRLS: Do you have any brothers living in your household currently?)</p> <p>AWOBE: Itye wunu kedomege wu ame bedo ked wu paco man? (BOYS: Do you have any sisters living in your household currently?)</p>	
		<p><i>PE (No)</i></p>		<p>207 if Girl 208 if Boy</p>
<p>202.</p>	<p>During a typical week, who usually does the following tasks (you, your brother, sister or both of you)? MARK ALL RESPONSE OPTIONS MENTIONED</p>	<p><i>AGAM APENY (You)</i></p>	<p>I cabit acel acel, nga am maro timmo jami magi (yin, omini, amini nyo wun ducu)? <i>During a typical week, who usually does the following tasks (you, your brother, sister or both of you)?</i></p>	
		<p><i>OMINI (BROTHER)</i></p>		
		<p><i>AMINI (SISTER)</i></p>		
		<p><i>NGAT OKENE (OTHER)</i></p>		

	a) Carrying water		a) Omo pii (Carrying water)	
	b) Washing dishes		b) Lwoko jami (<i>Washing dishes</i>)	
	c) Preparing food		c) Yikko gin acama (<i>Preparing food</i>)	
	d) Digging in garden		d) Pur (<i>Digging in garden</i>)	
	e) Sweeping the compound		e) Weyo dyekal (<i>Sweeping the compound</i>)	
	f) Carrying firewood		f) Ommo yen (<i>Carrying firewood</i>)	
	g) going to school		g) Woti ikwan (<i>going to school</i>)	
		FOR BOYS		
203.	During the last week, did you help your sister(s) with her (or their) chores?	EE (Yes)	Ikin me cabit okato, ibin ikonyo amini/amege ni kede ti ere/tic gi me paco? (<i>During the last week, did you help your sister(s) with her (or their) chores?</i>)	
		PE (No)		
204.	Have you ever talked to your parents, or another adult, about the importance of your sister(s) continuing her/their studies?	EE (Yes)	Kong ibin iloko kede onwalli, nyo ngatoro okene adit, amoko ber amedde kede kwan amini/amege ni? (<i>Have you ever talked to your parents, or another adult, about the importance of your sister(s) continuing her/their studies?</i>)	
		PE (No)		
		FOR GIRLS ONLY		
205.	During the last week, did your brother(s) help you with your chores?	EE (Yes)	Ikin me cabit okato, ibin ikonyo omini/omege ni kede ti ere/tic gi me paco? (<i>During the last week, did your brother(s) help you with your chores?</i>)	
		PE (No)		

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1	206.	Has your brother ever talked to your parents, or another adult, about the importance of you continuing your studies?	EE (Yes)	Kong omini obin oloko kede onywali, nyo ngatoro okene adit kom ber amedde ni kede kwan? (Has your brother ever talked to your parents, or another adult, about the importance of you continuing your studies?)	
2			PE (No)		
3	207.	Have you ever talked to your parents or another adult about your desire to continue your studies?	EE (Yes)	Kong iloko kede onywali nyo ngatoro okene adit amako tami me medde kede kwan? (Have you ever talked to your parents or another adult about your desire to continue your studies?)	
4			PE (No)		
5	208.	In last 3 months, have you spoken with a trusted adult about any of the following topics:	EE (Yes)	Ikine me dwete 3 okato, kong iloko kede ngatoro adit ame ene amako wi lok magi: (In last 3 months, have you spoken with a trusted adult about any of the following topics:	
6			PE (No)		
7			PE POYO (DOES NOT REMEMBER)		
8		a) The importance of treating men and women equally		a) Ber a tero coo kede non ducu arom aroma (The importance of treating men and women equally)	
9		b) How ideal men and women should behave in a romantic relationship		b) Kit ame coo kede mon ikokome myero bed kede iwat ake (How ideal men and women should behave in a romantic relationship)	
10		c) How to avoid getting pregnant		c) Kite me gengo Yac (How to avoid getting pregnant)	
11		d) What to do if someone touches you in a way that makes you feel uncomfortable.		d) Gin ame myero itim beki ngatoro ogugudu yin iyore ape yamo cunyi (What to do if someone touches you in	

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			<i>a way that makes you feel uncomfortable.)</i>	
SECTION 3: ATTITUDES TOWARDS GENDER AND GENDER-BASED VIOLENCE Amitto dong penyi apeny mogo anonok amako kit ame coo kede mon myero bed kede, kede gero i eria man (I would now like to ask you a few questions about how men and women should behave and violence in this area)				
301	I am going to read you statements about the roles of men and women as they relate to household responsibilities. Please tell me if you AGREE or DISAGREE with each statement.	<i>OYEE (Agree)</i>	Abino kwanni nyig lok amako tic a coo kede mon ame nwongo makere kede kop me yi ot, ribere ikin coo kede dako, Titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to household responsibilities Please tell me if you AGREE or DISAGREE with each statement.)	
		<i>PE OYEE (DISAGREE)</i>		
	a) woman's role is taking care of her home and family.		a) Tic a dako obedo me gwoko paco kede jo ture (<i>woman's role is taking care of her home and family.</i>)	
	b) A man should have the final word about decisions in the home.		b) Icoo myero oter loker acalo gin apire tek amako moko tek i yi ot (<i>A man should have the final word about decisions in the home.</i>)	

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	c) Giving a bath and feeding kids are the mother’s responsibility.		c) Lwoko kede miyo otino cem ducu obedo tic a dako (<i>Giving a bath and feeding kids are the mother’s responsibility.</i>)	
	d) Giving a bath and feeding kids are the mother’s responsibility.		d) Cwero cwinya tutwal race aneno icoo timere dako. (<i>Giving a bath and feeding kids are the mother’s responsibility.</i>)	
	e) A woman should obey her husband in all things.		e) Dako myero wor cware i jami ducu. (<i>A woman should obey her husband in all things.</i>)	
	f) It is more important for boys to get an education than girls.		f) Pire tek tutwal me otino awobe bedo ame okwano atekoo otino anyira oko (<i>It is more important for boys to get an education than girls.</i>)	
	g) If there is a limited money to pay for school fees, it should be spent on sons first.		g) Ka cente moro tye anok me cullu kwan, myero ocak kede otin wobi (<i>If there is a limited money to pay for school fees, it should be spent on sons first.</i>)	
	h) Boys should have more free time than girls.		h) Otino awobe myero ned kede cawa adwong me lalata alo onyira oko (<i>Boys should have more free time than girls.</i>)	
302.	Abino kwanni nyig lok amako tic a coo kede mon ame nwongo makere kede kop me yi ot, ribere ikin icoo kede dako, yotkom amako nywal, kede gero. Titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to sex and reproductive health	OYEE (Agree)	Abino kwanni nyig lok amako tic a coo kede mon ame nwongo makere kede kop me yi ot, yotkom amako nywal, . Titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to sex and reproductive health. Please tell me if you AGREE or DISAGREE with each statement.)	

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	Please tell me if you AGREE or DISAGREE with each statement.)			
		<i>PE OYEE (DISAGREE)</i>		
	a) woman has a right to refuse sex.		a) Dako tye kede twero me kwero rebere kede icoo oko (<i>woman has a right to refuse sex.</i>)	
	b) Men should be offended if wives ask them to use a condom.		b) Coo myero bed kede wang yic tutwal ka mon gi openy gi me tic kede kondom (<i>Men should be offended if wives ask them to use a condom.</i>)	
	c) Men are always ready to have sex.		c) Coo bedo ame oyike ni icawa ducu me ribere kede mon (<i>Men are always ready to have sex.</i>)	
	d) It is safe for adolescent girls to use contraceptives.		d) Ayira atye apong tweri tic kede yen lago nywal abongo pekomo keken (<i>It is safe for adolescent girls to use contraceptives.</i>)	
	e) It is solely a woman's responsibility to avoid getting pregnant.		e) Obedo tutwalere tic dakome nenno ni pe eyac (<i>It is solely a woman's responsibility to avoid getting pregnant.</i>)	
	f) Girls who carry condoms are promiscuous.		f) Anyira ame woto kede kondom nwongo wang gi tar (obedo olaya) (<i>Girls who carry condoms are promiscuous.</i>)	

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	g) Only when a woman gives birth to a child is she a real woman		g) Dako bedo dako keke ka ame en onywalo atin (<i>Only when a woman gives birth to a child is she a real woman</i>)	
	h) Only when a man has a child will he be a respected member of his clan.		h) Oworo dano icoo i yatekere mere keken ka en tye kede atin (<i>Only when a man has a child will he be a respected member of his clan.</i>)	
	i) A man and a woman should decide together what type of contraceptive to use.		i) Icoo kede dako myero mok tam gi karacel ikom yat lago nywal ame gin myero ti kede (<i>A man and a woman should decide together what type of contraceptive to use.</i>)	
	j) An ideal married couple will produce a child in their first year of marriage.		j) Jo onyomere ikokome bino nywalo atin gi me acel i kine me mwaka me acel ame gin onyomere kede (<i>An ideal married couple will produce a child in their first year of marriage.</i>)	
303.	I am going to read you statements about the roles of men and women as they relate to violence. Please tell me if you AGREE or DISAGREE with each statement.	OYEE (Agree)	Abino kwanni nyig lok anako tic a coo kede mon ame nwongo makere kede kop me yi ot kede gero. titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to violence. Please tell me if you AGREE or DISAGREE with each statement.)	
		PE OYEE (DISAGREE)		
	a) If someone insults man, he should defend his reputation with force if he has to		a) Ka ngatoro onywaro ooo, en myero dok iye kede gupu nyo nomo me gwoko icoo mere ka ame en myero tim amano (<i>If someone insults man, he should defend his reputation with force if he has to</i>)	

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	b) There are times when a woman deserves to be beaten.		b) Tye kare mogo ame n'wongo myero opwod dako (There are times when a woman deserves to be beaten.)	
	c) A woman should tolerate violence to keep her family together		c) Dako myero kany akanya kadi gero tye me gwoko ture (A woman should tolerate violence to keep her family together).	
	d) A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.		d) Icoo ame tye atic kede gero ikom cege obedo kop me yi oame pe myero kel oko (A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.)	
	e) Physically beating your children is a good way to make them behave.		e) Pwoddo otino ni obedo yore aber me miyo otino ni bedo awor (Physically beating your children is a good way to make them behave.)	
	f) I believe it is important to use non-violent ways of disciplining youth,		f) Ayeng kede ni pire te tutwal me tic kede yore okene ame p'obedo me gero me pwonyo bulu, kaka tic kede gero. (I believe it is important to use non-violent ways of disciplining youth,	

LOK IKOM GLORIA: Aman abino kobi lokoro ikom nyako moro olwongo ni Gloria eka ate penyi kede apenyoro anok. Gloria onwongo pwod ocako bedo kede John. John onwongo obedo awobi aber tutwal, ento inino moro acel, ikare ame Gloria owoto let me rwatte kede John, en ogoe. Gloria pe ngeo gin ame myero en ekobi John, pol kare kite ber ento en pwod tye kede loworo ni en amedde ameda kede goye. Ikare ame en okobi anti mere, anti mere okobe ni mano kit ame bedo dako tye kede, dok ni opore me miyo too bedo kede yom yic [GLORIA’S STORY: Now I’m going to tell you about a girl your age named Gloria and then ask you a few questions. Gloria and John’s families expect them to get married. Gloria just started spending time with John. John was very nice, but one day when John saw Gloria talking and laughing with another boy while fetching water, John hit her. Gloria doesn’t know what to say to John, he is usually very nice but she is afraid he will continue to hit her. When she told her aunt, the aunt told her that this is just part of being a woman, and that it is best to keep the men happy.]

304	What advice would you give Gloria?	TITI NGATORO OKENE ADIT GENE LOK MAN, MEDE AMEDA KEDE KOB I NGATORO ADIT GENE NAKA NGATORO TE KONYO ((Tell another trusted adult about the situation; keep telling adults until someone helps)	Tam ango ame onwong itwero miyo Gloria? (What advice would you give Gloria?)	
		GEN LOK PA WAYO NI, GIN MA KIT MAGI IKO MANYIRA ((Trust your aunt, these things happen to girls)		
		PE N GEO (Don’t know		
305	Should Gloria still plan on marrying John? GWET AGAM OTITO PROBE: Why or why not? MARK RESPONSE IN SPECIFY	EE (YES)	Ceni Gloria myero wot anyim kede pulanere me nyomere kede John? (Should Gloria still plan on marrying John?) PENY: Pingo nyo pingo pe myero mede kede? (PROBE: Why or why not?)	
		PE (NO)		

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		TITI (SPECIFY)		
306	What would you say to John?	PWODO MON PI TYEN KOPORO KEKEN CIK PE YEE, TEM ME COBBO PEKI WU ABONGO TIC KEDE GERO (Beating women for any reason is unacceptable, try to resolve conflicts non-violently)	Gin ango ame onwongo itwero kobi John? (<i>What would you say to John?</i>)	
		OPORE ME GOYO GLORIA KACE OGALE (<i>It is okay to beat Gloria when she is late</i>)		
		PE NGEO (<i>Don't know</i>)		
307	What would you tell Gloria's aunt?	GERO IKOM MON PE MITTE, PIRE TEK ME KONYO ONYIRA ATINO AME MITO KONY KA OTYE AKETTO GERO IKOM GI (Violence against women is never acceptable; it is important to help young girls who seek help in a violent situation)	Gin ango ame onwongo itwero kobi anti a Gloria? (<i>What would you tell Gloria's aunt?</i>)	
		MAN LOK MA KAKARE, MAN GIN , MA MYERO MON OYEE (<i>You are right, this is something women must accept</i>)		
		PE NGEO (<i>Don't know</i>)		
		FOR GIRLS ONLY		
308	Do you feel able to tell a boy to stop doing something that makes you feel uncomfortable?	EE (YES)	Itamo ni itwero kobi awo kibi moro keken me wekko timo ghoro ame pe yomo yi? (<i>Do you feel able to tell a boy to stop doing something that makes you feel uncomfortable</i>)	
		PE (NO)		

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309	During the last 3 months, has a boy done something to scare or intimidate you on purpose?	EE (YES)	Ikine me dwete 3 okato awobi moro otimo ginoro me miyi lworo nyo buri kun onwongo yie tye amitto (<i>During the last 3 months, has a boy done something to scare or intimidate you on purpose?</i>)	
		PE (NO)		
310	During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?	EE (YES)	Ikine me dwete 3 okato awobi moro ogudu kwon dudi nyo cak abongo twero ni (<i>During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?</i>)	
		PE (NO)		
		FOR BOYS ONLY		
311	During the last 3 months, have you done something to scare or intimidate a girl on purpose?	EE (YES)	Ikine me dwete 3 okato otimo ginoro me miyo nyako moro lworo nyo bure ame onwongo yi amitto (<i>During the last 3 months, have you done something to scare or intimidate a girl on purpose?</i>)	
		PE (NO)		
312	During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?	EE (YES)	Ikine me dwete 3 okato imako kwon dud nyo cak a nyako moro abongo twero mere (<i>During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?</i>)	
		PE (NO)		

SECTION 4: NORMS, ATTITUDES AND BEHAVIORS TOWARDS SEXUAL AND REPRODUCTIVE HEALTH				
Amitto dong penyi kede apeny mogo anonok amako kop me ribere ni kede icoo nyo dako kede yore me lago nywa itio kede.				
(I would now like to ask you a few questions about your sexual and reproductive health and family planning.)				
401.	Are you currently in a romantic relationship?	<i>EE (YES)</i>	Aman itye kede ngatoro ame imitte kede? (Are you currently in a romantic relationship?)	
		<i>PE (NO)</i>		
402.	Is there an adult in your life that you would feel comfortable talking to about a concern that you have? PROBE: If yes, who? MARK RESPONSE IN SPECIFY	<i>EE (YES)</i>	Tye ngatoro adit I kwo ame igeno dok itwero lok kede amako kit peko moro keken ame itye kede? PENY ODOC: Ka ee, nga (Is there an adult in your life that you would feel comfortable talking to about a concern that you have?)	
		<i>PE (NO)</i>		
		<i>COO PINY (SPECIFY)</i>		
403	Have you ever had sexual intercourse?	<i>KAKARE (Yes)</i>	Dong ikwo ni iribe ki laco onyo dako? (Have you ever had sexual intercourse?)	
		<i>KUU (No)</i>		417
404	In the last 3 months, have you had sex?	<i>KAKARE (Yes)</i>	Inge idwe adek mukato angedc dong iribe ki laco/dako ibuto? (In the last 3 months, have you had sex?)	
		<i>KUU (No)</i>		
		<i>PE OGAMO (No response)</i>		
405	In the last 3 months, have you been forced to have sex even though you did not want to?	<i>KAKARE (Yes)</i>	Ikin dwe 3 mukato angedc, iribe ki laco onyo dako kun onongo winyi pe mito? (In the last 3 months, have you been	

			<i>forced to have sex even though you did not want to?)</i>	
		<i>KUU (No)</i>		
		<i>PE OGAMO (No response)</i>		
406	Did you use a condom during the last 3 months?	<i>KAKARE (Yes)</i>	Itiyo ki roc bol ikin dwe mukato anגע? (<i>Did you use a condom during the last 3 months?</i>)	
		<i>KUU (No)</i>		408
407	Why did you use a condom?	<i>GENGO GAMO IC/YAC (Pregnancy prevention)</i>	Pingo itiyo ki roc bol? (<i>Why did you use a condom?</i>)	
		<i>GENGO KWIDI TWO JONYO (HIV prevention)</i>		
		<i>GIN ARYO WENG (Both)</i>		
		<i>PE NGEYO (Don't know)</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (Specify)</i>		
408	During the last six months have you sought a family planning method?	ee (YES)	I dwete abicel okato anגע, iyenyo yore moro me lagoro nywal? During the last six months have you sought a family planning method?	
		<i>pe (NO)</i>		411
409	Where did you go to seek the family planning method?	<i>bot dakatal me kin paco (VHT)</i>	iwoto iyenyo yore me lagoro I kwene? Where did you go to seek the family planning method?	
		<i>I kilinik a ngatoro (Private clinic / Drug shop)</i>		

		<i>I dakatal (Health Center)</i>		
		<i>Marie Stopes Uganda</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (Specify)</i>		
410	Did you receive the family planning method you wanted from the provider?	ee (YES)	ibin inwongngo yore me lagoro nywal ame onwongngo itye ingito? Did you receive the family planning method you wanted from the provider?	
		pe (NO)		
411	Are you currently doing something or using any method to delay or avoid getting pregnant?	<i>KAKARE (Yes)</i>	Kombedi itye katimo gimmo onyo tic ki yo mo me diko/galo kar onyo me gengo yac? (<i>Are you currently doing something or using any method to delay or avoid getting pregnant?</i>)	413
		<i>KUU (No)</i>		
412	Could you tell me why you are not using a method?) (Any other reasons? MULTIPLE RESPONSES POSSIBLE.	<i>MITO GAMO IC/YAC (No opportunity/partner)</i>	Iromo tita pingo pe itye katic ki yo me keken? (<i>Could you tell me why you are not using a method?</i>) (Any other reason?) PENY ODOC: Tye tyen lo mo mukene mapat?	419
		<i>DAKO/CWARE OKWERO (Desire pregnancy)</i>		419
		<i>PE BER/RAC/PE MITE (Partner opposed)</i>		419
		<i>TYE KI GUM MAPOL ME NONGO IC/YAC (It is wrong/immoral/ prohibited)</i>		419
		<i>PETYE KI NGEC (No knowledge)</i>		419
		<i>PE KIKERO ME NONGO YO MO MUKENE MAPAT (No access)</i>		419

		LWORO ME YOTKOM ONYO LWORO ADWUGI KORE (Health concerns/fear of side effects)		419
		PE OGAMO (No response)		419
		MUKENE MAPAT (Other)		
		COO PINY) (Specify)		
413	Which method are you using? (MULTIPLE RESPONSES POSSIBLE)	TUCE KI YAT PA MON (FEMALE STERILIZATION)	Itye katic ki yo mene me gengo nywal? (Which method are you using?)	
		TUCE KI YAT PA COO (MALE STERILIZATION)		
		MUNYO YAT PIL (PILL)		
		IUD		
		TUCE KI YAT LIBIRA (INJECTABLES)		
		YAT ARWAK IKOM (IMPLANTS)		
		ROC BOL (CONDOM)		
		PE OGAMO (NO RESPONSE)		
		MUKENE MAPAT (Other)		
		COO PINY) (Specify)		
414	Who took the initiative to start using family planning?	LAGAM PENY (Respondent)	Anga ma okati kitam me cako kalo kin nywal? (Who took the initiative to start using family planning?)	
		DAKO NE/CWARE (Partner)		
		GIN DUCU (Both)		

		<i>MUKENE MAPAT (Other)</i>		
		<i>(COO PINY) (Specify)</i>		
415	Does your partner participate in family planning use?	<i>KAKARE (Yes)</i>	Ci dako ni/cwari keto itic yub me gengo nywal (kalo kin nywal)? <i>(Does your partner participate in family planning use?)</i>	
		<i>KUU (No)</i>		419
		<i>PEKE KI DAKO/CWARE (No partner)</i>		419
416	How does s/he participate? MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD.	<i>ONONGO PWONY IKIT YO MAPAT PAT ME KALO KIN NYWAL (Learned about birth control methods)</i>	En keto itic yub me kalo kin nywal nining? <i>(How does s/he participate?) (MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD).</i>	419
		<i>OKONYE I MOKO TAM YO MENE MA MYERO OTII KWEDE (Helped decide which method to use)</i>		419
		<i>OKONYE YUBE NINO ME NENO DAKTAR (Helped make an appointment)</i>		419
		<i>OCITO I OT YAT KILINIK (Went to clinic)</i>		419
		<i>OKONYE OCULO PIRE (Helped pay for services)</i>		419
		<i>OKONYE ME TIC KI YO MAGI (Helped use method)</i>		419
		<i>MUKENE MAPAT (Other)</i>		419
		<i>(COO PINY) (Specify)</i>		419

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417	Why have you not had sex? (PROMPT ONCE: Any other reason?) MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD.	<i>PE KI GUM/ CWARE (No opportunity/partner)</i>	Pingo pwud pe iribe ki lacoonyo dako? PENY ODOC: Tye tyen lacoonyo mukene doki? (Why have you not had sex?) (PROMPT ONCE: Any other reason?) (MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD).	
		<i>LWORO GAMO IC/YAC (Fear of pregnancy)</i>		
		<i>LWORO TWO MA KOBO KI TIMO ABOR/KWIDI TWO JONYO (Fear of STIs/HIV/AIDS)</i>		
		<i>GIN MARAC MA OTIME IKOM CON (Bad prior experience)</i>		
		<i>PI TYEN LOK ME DINI/WORO (Religious/moral reasons)</i>		
		<i>MITI ME TYEKO KWAN/MEDE KI KWANOTIC (Desire to finish school/pursue career)</i>		
		<i>MITI ME LOYO KWONE PIRE KENE (Desire to have control over own life)</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>(COO PINY) (Specify)</i>		
418	How long do you plan to wait to have sex? MULTIPLE RESPONSES POSSIBLE.	<i>WANG MA ANYOME (Until I am married)</i>	Itye kitam me bedo pi kere marom mene me cako ribe ki lacoonyo dako? (How long do you plan to wait to have sex?) MULTIPLE RESPONSES POSSIBLE.	
		<i>WANG MA ANONGO LACOO/DAKO MABER (Until I met right person)</i>		
		<i>WANG MA CWINYA DONG MITO (Until I am emotionally ready)</i>		

		WANG MA AROMO MWAKA MONI (<i>Until I am a certain age</i>)		
		PE NGEYO (<i>Don't know</i>)		
		MUKENE MAPAT (<i>Other</i>)		
		(COO PINY) (<i>Specify</i>)		
419	Do you think you will use a method to delay or avoid getting pregnant at any time in the future?	KAKARE (<i>Yes</i>)	Itamo ni ibitic ki yo mo me diko kare me nongo ic/yac pi kare mo i anyim? (<i>Do you think you will use a method to delay or avoid getting pregnant at any time in the future?</i>)	
		KUU (<i>No</i>)		
		PE ANGEYO (<i>Don't know</i>)		
<p>KWAN: "Ci maromo time ni jo matino nongo kidiyo gi tetek me cako timo abor kedi bed pe gimito." READ: ("It is common for young people to feel pressured to have sex or to have sex even if they don't want to.")</p>				
420	In the last 3 months, have you felt that your friends were pressuring you to have sex?	KAKARE (<i>Yes</i>)	Ikin dwe 3 mukato ange, inongo ni luremi diyi ni myero iriba ki lacoo onyo dako? (<i>In the last 3 months, have you felt that your friends were pressuring you to have sex?</i>)	
		KUU (<i>No</i>)		
421	How confident do you feel that you could get help if someone was touching you in a way that made you feel uncomfortable?	CWINYE TUTWAL (<i>Confident</i>)	Cwinyi tek ni iromo nongo kony kace ngat mo tye kagudi iyo kape imaro? (<i>How confident do you feel that you could get help if someone was touching you in a way that made you feel uncomfortable?</i>)	

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		<i>CWINYE PE TEK (Not confident)</i>	
422	Please tell me if you AGREE or DISAGREE with the following statements.	<i>OYEE (Agree)</i>	Kong waca kace IYEE onko PE YEE lok magi. (Please tell me if you AGREE or DISAGREE with the following statements.)
		<i>PE OYEE (Disagree)</i>	
	(a) I am confident I could use a contraceptive correctly all times		Cwinya tek ni atiyo ki ya me gengo yacu maber kare ducu (I am confident I could use a contraceptive correctly all times)
	b) (My partner would support my decision to use a contraceptive)		Cwara romo cwako tama me tic ki yat me gengo yacu (My partner would support my decision to use a contraceptive)
	c) I am confident I could use a condom correctly at all times		(c) Cwinya tek ni aromo tic ki roc bol maber kare ducu (I am confident I could use a condom correctly at all times)
	d) My partner would support my decision to use a condom		(d) Cwara romo cwako tama me tic ki roc bol (My partner would support my decision to use a condom)
	(e) My partner would support my decision to use a condom and another method of contraception together		e) Cwara romo cwako tama me tic ki roc bol karacel ki yo muene me gengo yacu (My partner would support my decision to use a condom and another method of contraception together)
423	Please tell me if you AGREE or DISAGREE with each statement	<i>OYEE (Agree)</i>	Kong waca kace IYEE onko PE IYEE lok magi: (Please tell me if you AGREE or DISAGREE with each statement)
		<i>PE OYEE (Disagree)</i>	

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	(a) I know where to obtain a family planning method		a) Angeyo kama aromo nongo kit me kalo kin nywal iye (<i>I know where to obtain a family planning method</i>)	
	(b) I am able to reach this place easily.		b) Aromo ook i kabedo man labongo peko (<i>I am able to reach this place easily.</i>)	-
	(c) If I wanted to obtain a family planning method, I have the means to purchase one.		c) Kace amito nongo yo me kalo kin nywal, atye ki kero me yo lo acel. (<i>If I wanted to obtain a family planning method, I have the means to purchase one.</i>)	
SECTION 5: ATTITUDE, NORMS AND BEHAVIORS TOWARDS ALCOHOL USE				
Amani amito lok kedi ikom kop amako tic kede kongo (I would now like to talk to you about alcohol use.)				
501.	Please tell me if you AGREE or DISAGREE with the following statements:	<i>OYEE (AGREE)</i>	Kong itita ka IYEE nyo PE IYEE kede nyig lok magi: (<i>Please tell me if you AGREE or DISAGREE with the following statements: </i>)	
		<i>PE OYEE (DISAGREE)</i>		
		<i>PE OGAMO (No response)</i>		
	a) Drinking to the point of getting drunk is an acceptable way to relax.		a) Mato kongo naka ime obedo yore acel ame oyee me weo (<i>Drinking to the point of getting drunk is an acceptable way to relax.</i>)	
	b) Drinking alcohol makes people do things they might regret and hurt their health.		b) Mato kongo mio jo timo jami mogo ame otwero paro icen kede dang balo yotkom gi oko (<i>Drinking alcohol makes people do things they might regret and hurt their health.</i>)	

	c) Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess.		c) Mato kongo obedo anyut me teko a dano icoo, kanyo jami kede gupu me ribere kede dako (<i>Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess.)</i>)	
502	In the last month, how often did you drink to the point of getting drunk? Never, sometimes, or often?	PE ATWAL (<i>Never</i>)	Ikine me dwe okato, imato kongo pi kare arom kwene ame inwongo ni imer tutwal? Pe atwal, kare okene, nyo kare ikare? (<i>In the last month, how often did you drink to the point of getting drunk? Never, sometimes, or often?</i>)	
		KARE OKENE (<i>Sometimes</i>)		
		KARE IKARE (<i>often</i>)		
503	How often did you feel pressured to drink in the last month? Never, sometimes, or often?	PE ATWAL (<i>Never</i>)	Pi kare arom kwene amobedo diyi ni imat kongo i kine me dwe okato? Pe, kare okene, nyo kare ikare? (<i>How often did you feel pressured to drink in the last month? Never, sometimes, or often?</i>)	
		KARE OKENE (<i>Sometimes</i>)		
		KARE IKARE (<i>often</i>)		
504	In the last 3 months, were you in a situation where you thought a friend was drinking too much?	EE (<i>YES</i>)	I kine me dwe okato, kongo ibin ineno kare moro ame inwongo ni awoti onwongo tye amato kongo adwong adwonga? (<i>In the last 3 months, were you in a situation where you thought a friend was drinking too much?</i>)	
		PE (<i>NO</i>)		601
505	What did you do about it?	AMIO KI GI TAM (<i>Gave them advice</i>)	Ibin itimo ngo iye? (<i>What did you do about it?</i>)	
		AMIO GI GIN KONY (<i>Got them help</i>)		

		AMIO GI OWEKO OKO (<i>Intervened/stop them</i>)		
		OKENE (<i>other</i>)		
		TITI (<i>Specify</i>)		
SECTION 6: EXPOSURE TO INTERVENTION Apwoyo tutwal. Otye dong owot bala otyeko oko. Aman, amitto penyi lok amako gi rabbo ngec apol apapat kede kwena ame ibin ibedo winyo acocoki (Thank you. We are almost finished. Now, I would like to ask you questions about different types of media and messages you been exposed to recently.)				
601.	How often do you listen to the radio?(READ THE OPTION OUT LOUD)	NINO NINO (<i>ALMOST EVERY DAY</i>)	Imaro winyo redio pi kafe arom kwene? (How often do you listen to the radio?) (KWAN GIN MAI ALONGO (READ THE OPTION OUT LOUD.))	
		ICEL I CABIT ACEL (<i>AT LEAST ONCE A WEEK</i>)		
		ICEL ICEL I DWE ACEL (<i>AT LEAST ONCE A MONTH</i>)		
		PE KOM ATWAL (<i>NOT AT ALL</i>)		605
602.	What radio stations do you usually listen to? (MULTIPLE RESPONSES POSSIBLE)	MEGA FM	Citecen mene ame imago winyo? (What radio stations do you usually listen to? (AGAM APOL TWERE))	
		CHOICE FM		
		RADIO LIRA		
		VOICE OF LANGO FM		
		OKENE MAPAT (<i>OTHER</i>)		
		TITI (<i>SPECIFY</i>)		

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10 11		<i>PE(NO)</i>		
12 13 14 15		<i>PE POYO(DON'T KNOW)</i>		
16 17 18 19	a) How ideal men and women should behave)		a) Kit ame coo kede mon myero bed kede <i>(How ideal men and women should behave)</i>	
20 21 22 23	c) Romantic feelings or relationships)		c) Miti nyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
24 25 26 27	d) Young people using family planning methods to prevent pregnancy		d) Jo atino atye atic kede yore me lago nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>	
28 29 30 31	e) Men and women making decisions together in the home		e) Coo kede mon atye amokko tam gi karacel I yi udi gi <i>(Men and women making decisions together in the home)</i>	
32 33 34	g) Role of boys and girls in the home		g) Tic owobe kede onyira i kin paci <i>(Role of boys and girls in the home)</i>	
35 36 37 38 39 40	h) Young people delaying marriage until they are 18		h) Jo atino atye adiro kere me nyomere ka okuru gini ka otunu gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>	

	i) Young parents using family planning methods to delay the birth of their next child		i) Jo atino atye atic kediyore me lago nywal me diro kare megywallo atin gi okene (Young parents using family planning methods to delay the birth of their next child)	Skip to 605 If NO for all
	j) Girls staying in school)		j) Onyira ame tye I cuku (Girls staying in school)	
604	What was the name of the program?	<i>COO PINY (SPECIFY)</i>	nying puruguram man gwongo obedo ngo? (What was the name of the program?)	606 if Oteka mentioned
605	Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	<i>KAKARE (YES)</i>	anaka ni kong iwinyo puruguram moro me tuku goga I redio ame olwongo ni Oteka? Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	
		<i>KUU (NO)</i>		618
606	On what radio station did you hear Oteka?	<i>MEGA FM</i>	iwinyo puruguram me Oteka I redio mene? On what radio station did you hear Oteka?	
		<i>CHOICE FM</i>		
		<i>RADIO LIRA</i>		
		<i>VOICE OF LANGO FM</i>		
		<i>UNITY FM</i>		
		<i>MUKENE MAPAT (OTHER)</i>		
		<i>COO PINY (SPECIFY)</i>		

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607	In the last 6 months, how often have you listened to Oteka?	EVERY WEEK	I dwete abicel okato ansec, iwinyo Oteka tye adii? In the last 6 months, how often have you listened to Oteka?
		MOST WEEKS	
		OCCASIONALLY	
608	When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	<i>cawa ame otuku I yee pe tye aber</i> (Time of broadcast is not convenient)	ka pe iwinyo Oteka, nwanngwo ngo omio pe iwinyo? When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.
		<i>wia wil oko</i> (I forget)	
		<i>jo okene en aye moko tam ikom winyo redio</i> (Other people decide on radio use)	
		<i>radio na pe tye</i> (Don't have own radio)	
		<i>batri pe tye</i> (No batteries)	
		<i>tama pe iye</i> (Not interested)	
609	Where do you usually listen to this program?	<i>paco</i> (HOME)	puruguram man imari winyo ikwene? (Where do you usually listen to this program?)
		<i>I cukul</i> (SCHOOL)	
		<i>kanica</i> (CHURCH)	
		<i>ite gurup</i> (PLATFORM GROUP OR CLUB)	
		<i>I poto</i> (FARM)	
		<i>en okene</i> (OTHER)	
		<i>COO PINY</i> (SPECIFY)	

610	Which character is most like you? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ame inwongo ni tye bala yin I puruguram man? (Which charcater is most like you?)SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
611	Which character do you most admire? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	NYERO	nga ame cunyi maro alo I tuku goga no? (Which character do you most admire in the drama?)SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		AKETCH		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		

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612	Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ituku man ame don cunyi pe maro aloo? NYUT KAD AME TYE KEDE NYING OTUKU APAPAT. MI AGAM APENY ME YERO NYING ACEL. Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
613	What were the main topics discussed on Oteka? PROMPT: What other topics? UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	mara (LOVE)	kodi wii kop ango ame abedo leyo I puruguram man? (What were the main topics discussed on Oteka?) UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		wat ikin coo kede mon (RELATIONSHIPS BETWEEN MEN AND WOMEN)		
		kwan anyira (GIRLS EDUCATION)		
		wat ikin onywal kede otino gi (RELATIONSHIPS BETWEEN CHILDREN AND PARENTS)		
		gum me kwan pi jo atino (EDUCATIONAL OPPORTUNITIES FOR YOUNG PEOPLE)		

		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
614	Have you talked to others about these topics you heard on Oteka?	<i>ee (YES)</i>	iloko kede ngotoro keken ikom kop ame iwinyo I puruguram man I redio? (Have you talked to others about these topics/topics you heard on the radio program?)	
		<i>pe (NO)</i>		616
615	With whom did you talk about these topics? MARK ALL RESPONSE OPTIONS MENTIONED	papa (Father)	nga ame iloko kede ikom kop ame iwinyo I puruguram man? (With whom did you discuss these topics?) MARK ALL RESPONSE OPTIONS MENTIONED	
		kwaro (Father-in-law)		
		mama (Mother)		
		atat (Mother-in-law)		
		brother/sister		
		wat okene (other relative)		
		<i>alwak (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
616	Was there anything that especially surprised or interested you from Oteka?	<i>ee (YES)</i>	onyo tye ginoro ame oteki kede wur, onyo miti moro ame oya ikom puruguram me oteka? (Was there anything that especially surprised or interested you from Oteka?)	
		<i>pe (NO)</i>		618

1	617	What surprised or interested you?	COO PINY (SPECIFY)	Ngo ame omii wur, onyo omii miti? (What surprised or interested you?)	
2	618	Do you belong to any community or school group(s)?	ee (YES)	itye i gurup i kin paco onyo i cukul? (Do you belong to any community group?)	
3			pe (NO)		624
4	619	Which community group do you belong to? READ DOWN LIST	ee (YES)	i tye i gurup mene? kwa i yore-iyore: (Which community group do you belong to? READ DOWN LIST)	
5			pe (NO)		
6		a) Religious organization		a) gurup me dini (Religious organization)	
7		b) Village savings and loan group		b) Gurup me bol icap (Village savings and loan group)	
8		c) Farmer's association		c) Gurup opur (Farmer's association)	
9		d) School/youth club		d) Kilab me cukul/kilab a bulu (School/youth club)	
10		e) MUKENE MAPAT (Other)		e) en okene (Other)	
11		f) COO PINY (SPECIFY)		f) COO piny (SPECIFY)	
12	620	How often does your group meet?	cabit acel icel (ONCE A WEEK)	gurup wu rwate tyen aji? How often does your group meet?	
13			dwete aryo icel (EVERY TWO WEEKS)		

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		<i>dwe acel icel (ONCE A MONTH)</i>		
		<i>icel-icel (OCCASIONALLY)</i>		
		<i>en okene (Other)</i>	<i>en okene (Other)</i>	
		<i>COO PINY (SPECIFY)</i>	<i>COO PINY (SPECIFY)</i>	
621	Was your group given a bag with cards and games that looks like this? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	omio gurup wu ikapo ame kad kede tuku apapt tye iye ame al kiti? (NYUT CAN IKAPO AME TYE KADE JAMI TUKU) <i>(Was your group given a bag with cards and games that looks like this?) (SHOW PICTURE OF TOOLKIT BAG)</i>	
		<i>pe (NO)</i>		624
622	Did you participate in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	ibedo atye itic'oro keken ame otio kede kad me tuku? <i>(Did you participate in an activity using these cards and games?)</i>	
		<i>pe (NO)</i>		624

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<p>623</p>	<p>How often have you participated in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG</p> <p>READ OPTIONS OUT LOUD.</p>	<p><i>icel (ONCE)</i></p>	<p>tyen adii ame ibedo iti ane otio kede kad karacel kede tuku? (KWAN NYIG LOK AME OCOO PINY) (How often have you participated in an activity using these cards and games?)</p>	
		<p><i>icel-icel (OCCASSIONALLY)</i></p>		
		<p><i>kare-ikare (OFTEN)</i></p>		
<p>624</p>	<p>Have you ever participated in an activity that used this material? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.</p>	<p><i>ee (YES)</i></p>	<p>anaka ibedo i tic ame ono kede gini? (Nyut kad pi dul tic aparat. Wek agam apeny yer en ame en otio kede, eka ite gweto ni EE pi tic ame ono kede PEE pi tic ame pe oyero) (Which activities or games have you used participated in ? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.</p>	
		<p><i>pe (NO)</i></p>		
	<p>a) Board Game</p>			
	<p>b) Activity Card</p>			
	<p>c) Boys flipbook</p>			
	<p>d) Girls flipbook</p>			
	<p>e) Radio Discussion Guide</p>			<p>626 if NO to all</p>

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625	How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	kare ducu (EVERY SESSION)	pi jami ame ikwanyo/iyo ni, itio ked gi pi kare arom kwene? (TII KEDE KAD AME OYERO I 625 ITE GYETO PI EN AME ONWONGO OYERO KEKEN)How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	
		I kare okene (EVERY OTHER SESSION)		
		I cel-icel (A FEW SESSIONS)		
		icel (ONCE)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			
626	<i>In the last 3 months, have you discussed any of the following in these groups</i>	ee (YES)	idwete adek okato ni, iaro wunu lok magi i gurup wu? <i>(In the last 3 months, have you discussed any of the following in these groups:)</i>	
		pe (NO)		
		pe poyo (DON'T REMEMBER)		
	a) How ideal men and women should behave		a) kit ame coo kede men myero bed kede? <i>(How ideal men and women should behave)</i>	
	b) Physical, emotional or social changes during adolescence		b) Aloka loka ame bedo jkom, I cuny, onyo ikite me kwo ikarome tego? <i>(Physical, emotional or social changes during adolescence)</i>	

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	c) Romantic feelings or relationships		c) cuny me mit kede winyere me mit ikin icoo kede dakos <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) onywal atino myero tii kede yore me lagoro nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) coo kede mon moko sam gi karacel l ot <i>(Men and women making decisions together in the home)</i>	
	f) Teasing, bullying or violence between boys and girls or men and women		f) yelo anyira, bura onyoo lweny ikin owobe kede anyira, onyoo ikin coo kede mon <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
	g) Role of boys and girls in the home		g) Tic pa owobe kede anyira l paco <i>(Role of boys and girls in the home)</i>	
	h) <i>Young people delaying marriage until they are 18</i>		h) awobe kede anyira nalo nyomere naka ka oromo gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>	
	i) <i>Young parents using family planning methods to delay the birth of their next child</i>		i) onywal atino myero tii kede yore me lagoro nywal me rii kede nywalo atin okene <i>(Young parents using family planning methods to delay the birth of their next child)</i>	
	j) <i>Girls staying in school</i>		j) otino anyira mede kede kwan <i>Lutino anyira mede ki kwan (Girls staying in school)</i>	
627	Was there anything that especially surprised or interested you from those activities/discussion?	<i>ee (YES)</i>	onyo ginoro oweki kede wur , onyo miti iyonge tic wu no? <i>(Was there anything that especially</i>	

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			<i>surprised or interested you from those activities?)</i>	
		<i>pe (NO)</i>		629
628	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	ngo ame oweki kede wu or onyo oweki kede miti? <i>(What surprised or interested you?)</i>	
629	Did you discuss these topics with other people after playing these activities?	<i>ee (YES)</i>	ileyo tam man kede jo okene oyonge tuku tic man? (Did you discuss these topics with other people after playing these activities?)	
		<i>pe (NO)</i>		631
630	With whom did you discuss these topics? MARK ALL RESPONSE OPTIONS MENTIONED	<i>toto (MOTHER)</i>	<i>ileo tam magi kede nga</i> <i>(With whom did you discuss these topics?)</i>	
		<i>papo (FATHER)</i>		
		<i>omege kede amege (SIBLINGS)</i>		
		<i>oor (IN-LAWS)</i>		
		<i>jo me paco okene (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurp (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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631	<i>In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?</i>	<i>ee (YES)</i>	i dwete adek ame okato ni,atela moro me dini nho me kin pa oloko ikedi ikom kop magi? <i>(In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?)</i>	
		<i>pe (NO)</i>		
		<i>Wie pe poyo (DON'T REMEMBER)</i>		
	<i>a) How ideal men and women should behave</i>		a)kit ame coo kede mon myero bed kede <i>(How ideal men and women should behave)</i>	
	<i>b) Physical, emotional or social changes during adolescence)</i>		b) Aloka loka ame bedo ikom, icuny, onyo ikit me kwo ikare me tego <i>(Physical, emotional or social changes during adolescence)</i>	
	<i>c) Romantic feelings or relationships</i>		c) cuny me mit onyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
	<i>d) The way men and women use power</i>		d)kit ame coo kede mon tiyo kede teko kede twero <i>(The way men and women use power)</i>	
	<i>e) Teasing, bullying or violence between boys and girls or men and women</i>		e) tukku, bura onyo ger ikin awobe kede anyira onyo ikin coo kede mon. <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	

632	<i>In the last 3 months, have you participated in any activity to improve your community?</i>	ee (YES)	ikin dwete adek ame olwato ingec, ibedo i ticoro keken me yubu kin paco wu? (In the last 3 months, have you participated in any activity to improve your community?)	
		pe (NO)		634
633	What activity did you participate in to improve your community?	COO PINY (SPECIFY)	tic ango ame ibedo itiyame yubu kin paco wu? <i>(What activity did you participate in to improve your community?)</i>	
634	Have you heard of a group in this community called CAG?	EE (YES)	Iwinyu nying gurup mo mo ame olwongo ni CAG ikin paco kan? <i>(Have you heard of a group in this community called CAG?)</i>	
		PE (NO)		637
635	Have you ever participated in an activity organized by this group?	EE (YES)	ibedo iyuba me ticoro ame gurup man en oyiko? <i>(Have you ever participated in an activity organized by the group?)</i>	
		PE (NO)		637
636	What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	COMMUNITY SENSITIZATION	tic ango ame ibedo iye COO AGAM DUCU What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	
		FIRE PLACE CHAT(WANG-OO)		
		HOME VISIT		
		SUPPORT TO A YOUTH GROUP		
		EN OKENE (Other)		
		COO PINY (SPECIFY)		

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637	In the last 3 months, have you talked with a village health team member or health provider?	<i>EE (Yes)</i>	I dwete adek okato angac, iloko kede dakatal me kin paco (VHT) onyo aticoro me yot kom? (In the last 3 months, have you talked with a village health team member or other health care provider?)	
		<i>PE (No)</i>		648
638	With whom did you talk?	<i>naci (NURSE)</i>		
		<i>acola (MIDWIFE)</i>		
		<i>atic me dakatal (MEDICAL OFFICER)</i>		
		<i>dakatal me kin paco (VHT)</i>		
		<i>en okene (OTHER)</i>		
		<i>kob mene (SPECIFY)</i>		
639	Where did you go to talk with the health provider? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	<i>OT YAT KILINIK (Health clinic)</i>	iwoto kwene me lok kede atic me dakatal? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	
		<i>paco atic me yotkom (H/provider's home)</i>		
		<i>paco na (My home)</i>		
		<i>I cukul (school)</i>		
		<i>ka gure a bulu (YOUTH CENTER)</i>		
		<i>MARIE STOPES</i>		

		<i>Pharmacy</i>	
		<i>pe ngeo/ pe poyo (DK/Don't remember)</i>	
		<i>pe ogamo (No response)</i>	
		<i>en okene (Other)</i>	
		<i>COO PINY (specify)</i>	
640	What did you talk about? (MARK ALL OPTIONS MENTIONED)	<i>ee (YES)</i>	kop angu ame ikobo wuhen kede atic me yotkom? What did you talk to the health provider about? (MARK ALL OPTIONS MENTIONED)
	(a) Sexually transmitted infection	<i>pe (NO)</i>	(a) twoe ame kobo ibuta (<i>Sexually transmitted infection</i>)
	(b) Family planning		(b) lagoro nywal (<i>kalo kɛ nywal (Family planning)</i>)
	(c) Immunizations		(c) agwera (<i>Immunizations</i>)
	(d) injury		(d) Awano (<i>injury</i>)
	(e) illness		(e) Lit kom (<i>illness</i>)
	<i>ALCOHOL</i>		kongo (<i>ALCOHOL</i>)
	<i>SAFETY</i>		bedo aber (<i>SAFETY</i>)
	<i>EARLY MARRIAGE</i>		nyomere con (<i>EARLY MARRIAGE</i>)
	<i>GENDER-BASED VIOLENCE</i>		gero acalo adwogi me bedo dako onyo icoo (<i>GENDER-BASED VIOLENCE</i>)
	<i>GENDER ROLES</i>		tic acoo kede mon apapat (<i>GENDER ROLES</i>)
	<i>PUBERTY</i>		dongngo doko ngat otego (<i>PUBERTY</i>)
	<i>MUKENE MAPAT (Other)</i>		<i>en okene (Other)</i>

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	<i>COO PINY (SPECIFY)</i>		<i>COO PINY (SPECIFY)</i>	
641	Did you get the information/help you wanted	EE (YES)	ibin inwongngo ngec onyo kony ame onwongngo itye imoto? Did you get the information/help you wanted	
		PE (NO)		
		Idyere-dyere (PARTIARLY)		
642	Did the provider refer you for other services?	EE (YES)	ngat ame iwoto bote on icwali bot ngat okene ame twero miyi kony ame onwongngo itye imito? Did the provider refer you for other services?	
		PE (NO)		644
643	What kind of services did the provider refer you for?	COO PINY (SPECIFY)	kodi kony anga ame dano no ocwali me wot nwongngo? What kind of services did the provider refer you for?	
Administer to only those who talked to the VHT in Qn 638				
Now, we are going to talk about your visit to the VHT in the last three months, Please tell me if you agree or disagree with these statements.				
644	During my last visit with the VHT, she or he treated me with respect	yee (AGREE)	lilimo na me agiki, abedo kede kare me me penynyo atic me yotkom kede apeny (During my last visit with the VHT, she or he treated me with respect)	
		pe yee (DISAGREE)		
645	(During my last visit with the VHT, she or he treated me with respect)	YEE (AGREE)	awinyo bala lok ame anko kede atic me yotkom obedo imug ikin wan okede. (During my last visit with the VHT, she or he treated me with respect)	
		PE YEE (DISAGREE)		

1 2 3 4 5 6 7 8	646	During my last visit, I felt my conversation with the VHT was private	YEE (AGREE)	Ilimo na me agiki, awingyo bala lok ame alokko kede atic me yotkom obedo imung ikin wan okede. During my last visit, I felt my conversation with the VHT was private)	
9			PE YEE (DISAGREE)		
10 11 12 13 14 15 16	647	I am confident that the VHT will not tell others about my conversation, during my last	YEE (AGREE)	atye kede tek cuny ni dakatal me kin paco pe akobi jo okene kop ame wan oleo kede, Ilimo na me agiki (I am confident that the VHT will not tell others about my conversation, during my last)	
17			PEE YEE (DISAGREE)		
18 19 20 21	648	Do you use a mobile phone?	EE (YES)	itio kede cim? (Do you use a mobile phone?)	
22 23			PEE (NO)		END
24 25 26 27 28 29 30 31 32 33	649	What type of phone do you use?	(BASIC PHONE)	ITIO KEDE KODI CIM ANO? (What type of phone do you use?)	
			(FEATURE PHONE)		
			(SMART PHONE)		
			MUKENE MAPAT (Other)		
			COO PINY (SPECIFY)		
34 35 36 37 38	650	Who owns the mobile phone?	mega (MYSELF)	cimo obedo meg'anga? (Who owns the mobile phone?)	
39			toto (MOTHER)		

		<i>papo (FATHER)</i>		
		<i>omego na kede amege na (SIBLINGS)</i>		
		<i>oor (IN-LAWS)</i>		
		<i>jo okene me paco (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (SPECIFY)</i>		
651	Do you have your own SIM card?	<i>EE (YES)</i>	<i>itye kede kad me cim? (Do you have your own SIM card?)</i>	
		<i>PE (NO)</i>		
652	What do you use your mobile phone for? PROBE: What else until respondent indicates no further uses. MARK ALL RESPONSES MENTIONED.	<i>Me goyo cim (MAKE PHONE CALLS)</i>	<i>imaro tic kede cimi me cim ngo? (What do you use your mobile phone for?)</i>	
		<i>me gamo ka jo ogo (RECEIVE PHONE CALLS)</i>		
		<i>Cwalo ngec bot owote na onyo jo ipacu (TEXT MESSAGE WITH FRIENDS, PARTNERS, OR FAMILY)</i>		
		<i>Yenyo ngec iyii intanet (ACCESS THE INTERNET)</i>		
		<i>Mako cal me video (TAKE PHOTO OR VIDEOS)</i>		

		<i>Me gwoko cawa onyo me keto cawa me poyo wic. (KEEP TIME OR USE ALARMS OR REMINDERS)</i>	
		<i>Me bedo I facebuk (ACCESS FACEBOOK)</i>	
		<i>Me tuku (PLAY GAMES)</i>	
		<i>me kwanynyo iyii intanet wer kede video (DOWNLOAD SONGS, VIDEOS, OR RINGTONES)</i>	
		<i>Me cwalo ki kwanyo cente I mobile money (SEND AND RECEIVE MONEY)</i>	
		<i>Me nwongngo ngec ame kwako kwena me galo wang bala kwena me odilo kede me dini (RECEIVE TEXT MESSAGES FOR ENTERTAINMENT LIKE SPORTS SCORES OR BIBLE VERSES)</i>	
		<i>Yenyo Kabedo apapat nyo tic kede map (FIND LOCATIONS OR USE MAPS)</i>	
		<i>Me kwanno balo me yimail (ACCESS EMAIL)</i>	
		<i>Tic kede twita (USE TWITTER)</i>	
		<i>Pe Ngeo (DON'T KNOW)</i>	
		<i>Pe I kan (NONE OF THESE)</i>	
653	How often do you send SMSes?	<i>Tyen apol nino acel (SEVERAL TIMES A DAY)</i>	Imaro cwalo messej I ci? (How often do you send SMSes?)
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	

		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal (NEVER)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	
654	How often do you receive SMSes?	<i>tyen apol nino acel (SEVERAL TIMES A DAY)</i>	<i>imaro nwongngo messeji cimi tyen adii? (How often do you receive SMSes?)</i>
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal (NEVER)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	
655	Do you currently use more than one mobile phone?	<i>EE (YES)</i>	<i>itiyo kede cim akato ace? (Do you currently use more than one mobile phone?)</i>
		<i>PE (NO)</i>	
656	Do you currently use more than one SIM card?	<i>EE (YES)</i>	<i>itye itic kede line me cim akato ace? (Do you currently use more than one SIM card?)</i>
		<i>PE (NO)</i>	
657	If you could receive SMSes with health information and tips, would you read them?	<i>yee ducu (DEFINITELY YES)</i>	<i>ka onwongngo itwero nwongngo kwena ame kato icim, itwero kwanno?</i>
		<i>yee idyere-dyere (PROBABLY YES)</i>	

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		<i>onyo pe</i> (PROBABLY NO)		
		<i>pe yee</i> (DEFINITELY NO)		
		<i>Pe ngeo</i> (DON'T KNOW)		

That is the end of our interview. Thank you very much for your time and your willingness to share this information with us. Please, let me know if you would like to ask me any questions. (Man dong agiki me apeny wa ni. Apwoyo tutwal a bino kede bedo kede miti me leyo kedwa ngec ame onwongo itye kede. Mia ange ka itye kede apeny ame imitto penya kede.)

GENDER ROLES EQUALITY AND TRANSFORMATIONS (GREAT)
 ENDLINE HOUSEHOLD SURVEY
 ADULT FORM (Men and Women Above Age 19 years)- LANGI

RESPONDENT CODE

TODAY'S DATE ____ / ____ / ____
 Month Day Year

SECTION 1. RESPONDENT'S BACKGROUND
Me acakiamittopenyiapenymogoanonokakwaki
(First I would like to begin by asking you a few questions about yourself)

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
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101.	Sex of respondent	ICOO (<i>Male</i>)	Agam apeny obedo icoo nyo dako (<i>Sex of respondent</i>)	
		DAKO (<i>Female</i>)		
102.	(How old were you on your last birthday?) [If the participant does not know his/her age: "Can you tell me in what year you were born?"] [AGE TO BE CALCULATED AFTER THE INTERVIEW]	MWAKA MERE (<i>Age in complete years</i>)	Onwongo itye mwaka adi ikare ane ikwero kede nino me nywalli ni me agikko? PENY KA AGAM APENY PE NGEYO MWAKA MERE: ([AGE TO BE CALCULATED AFTER THE INTERVIEW]) (How old were you on your last birthday?) "Itwerotita I dwekedemwakameneameonywale?" [If the participant does not know his/her age: "Can you tell me in what year you were born?"]	
		DWETE (<i>Month</i>)		
		MWAKA ONYWALE IYE (<i>Year born</i>)		
		PE NGEYO MWAKA (<i>Don't know age</i>)		
103.	What is your religion?	ATOLI (<i>Catholic</i>)1	Itye idini mene? (<i>What is your religion?</i>)	
		OGERI (<i>Protestant</i>).....2		
		ACILAM (<i>Muslim</i>).....3		
		OLARE (<i>Pentecostal</i>).....4		
		SDA (<i>SDA</i>).....5		
		OKENE (<i>Other</i>).....99		
		TITI (<i>Specify</i>)		
104.	Which tribe do you primarily identify with?	ACHOLI1	Rok ni obedo mene? (<i>Which tribe do you primarily identify with?</i>)	
		LANGO2		
		ATESO3		

		<i>KUMAM</i>4		
		<i>MA'DI</i>5		
		<i>OKENE MAPAT (OTHER)</i>99		
		<i>TITI (SPECIFY)</i>		
105.	What is the highest level of school you attended?	<i>PE MORO (None)</i>1	Ikwano igik ikilaci adi? (<i>What is the highest level of school you attended?</i>)	
		<i>PURAIMARI (Primary)</i>2		107
		<i>CINIA 4 (O level)</i>3		107
		<i>CINIA 6 (A level)</i>4		107
		<i>UNIBACITI (University)</i>5		107
		<i>KA KWAN ADWONG (Tertiary)</i>6		107
106.	What is your primary reason for not having attended school (MULTIPLE RESPONSES POSSIBLE.)	<i>MYERO TII PI OCARA (Need to work for a wage)</i>1	Tyen kop ango ame ogengi kwan? (<i>What is your primary reason for not having attended school</i>) (MULTIPLE RESPONSES POSSIBLE.)	110
		<i>MYERO TII I PACO (Need to work at home)</i>2		110
		<i>CENTE ME KWAN PE (No funds for school fees)</i>3		110
		<i>ONYWAL PE MITO (Parents don't want)</i>4		110
		<i>LWENY OBALO KWAN OKO (Disrupted by war)</i>5		110
		<i>OKENE (Other)</i>99		110
		<i>COO PINY (Specify)</i>		
107.	Are you currently in school?	<i>EE (Yes)</i>1	Aman itye icukuloro? (<i>Are you currently in school?</i>)	
		<i>PE (No)</i>2		110
108.	Do you plan to continue studying?	<i>EE (Yes)</i>1	Itye kede pulan me medde kede kwanni? (<i>Do you plan to continue studying?</i>)	110
		<i>PE (No)</i>2		

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109.	What is your primary reason for not continuing your studies? MULTIPLE RESPONSES POSSIBLE.	YAC (<i>Pregnancy</i>).....1	Tyen kop ango ame gengi mede kede kwan? (<i>What is your primary reason for not continuing your studies? MULTIPLE RESPONSES POSSIBLE.</i>)	
		MYERO TII PI OCARA (<i>Need to work for a wage</i>)2		
		MYERO TII I PACO (<i>Need to work at home</i>)3		
		CENTE ME KWAN PE (<i>No funds for school fees</i>)4		
		ONYWAL PE MITO (<i>Parents don't want</i>)5		
		OTYEKO KWAN (<i>Has completed education</i>) 6		
		LWENY OBALO KWAN OKO (<i>Disrupted by war</i>)7		
		OKENE (<i>Other</i>)99		
		TITI (<i>Specify</i>)		
110.	Do you have a job or do you carry out an activity for which you receive an income or earn a profit?	EE (<i>Yes</i>)1	Itye kede tic ma itimo onyo ginoro ame akelo lim ite caoni onyo magoba moro? (<i>Do you have a job or do you carry out an activity for which you receive an income or earn a profit?</i>)	
		PE (<i>No</i>)2		112
111.	What is your occupation, that is what kind of work do you mainly do?	_____ TITI (<i>Specify</i>)	Itimo ngo, man aye kit kodi tic me ame imaro tiyo kare ducu? (<i>What is your occupation, that is what kind of work do you mainly do?</i>)	
		AGAM PE (<i>No response</i>) 88		
112.	Are you the head of the household?	EE (<i>Yes</i>) 1	Yin aye iloo wi paco ame ibedo iya no? (<i>Are you the head of the household?</i>)	115
		PE (<i>No</i>) 2		

1	113.	Is the head of household under the age of 20?	<i>EE (Yes) 1</i>	Ceni ngataloo wipaco ni tye ame waka mere petunu 20? (<i>Is the head of household under the age of 20?</i>)	
2			<i>PE (No) 2</i>		
3	114.	What is your relationship to the household head?	<i>APAE (Spouse) 1</i>	Wati kede ngat aloo wi paco man tye ningo? (<i>What is your relationship to the household head?</i>)	
4			<i>ATIN (Child) 2</i>		
5			<i>AKWAR (Grandchild) 3</i>		
6			<i>WAT OKENE (Other relative) 4</i>		
7			<i>TITI (Specify)</i>		
8			<i>NGAT OKENE APE WAT (Other non-relative) .99</i>		
9	115	What is your marital status now?	<i>PE ONYOMERE (Never married).....1</i>	Aman inyomere iya nyo pe inyomere? (<i>What is your marital status now?</i>)	118
10			<i>ONYOMERE (Married).....2</i>		
11			<i>BEDO KARACEL(Living together)..... 3</i>		
12			<i>OKWERE GINI OKO (Divorced).....4</i>		
13			<i>OPOKERE GINI OKO (Separated).....5</i>		
14			<i>ICOO/DAKO TOO (Widowed).....6</i>		
15	116	How long have you been/were you married/living together for?	<i>DWETE (Months).....</i>	Ibedo wunu dong ame onwongo inyomere/bedo karacel pi kare aom kwene? (<i>How long have you been/were you married/living together for?</i>)	
16			<i>MWAKI (Years).....</i>		
17	117	(Are you/your spouse/partner currently pregnant?)	<i>EE (Yes).....1</i>	Ceni yin/cegi/cwari/apae ni yac amani? (<i>Are you/your spouse/partner currently pregnant?</i>)	

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		PE (No).....2		
		PE NGEO (Don't know).....98		
118	How many children do you have?	Welotino (Number of children)	Itye kede otino adi? (How many children do you have?)	If '00' skip to122
119	How old is your youngest child?	Dwete (Months).....	Atini me agiki dong tye mwaka adani? (How old is your youngest child?)	
		Mwakki (Years).....		
120	When do you want your next/first child? ENTER 99 IF RESPONDENT DOES NOT WANT ANY MORE CHILDREN /CHILDREN.	Dwete (Months).....	Atini okene/me acaki itamo ni inya wal awene? (When do you want your next/first child?) ENTER 99 IF RESPONDENT DOES NOT WANT ANY MORE CHILDREN /CHILDREN	
		Mwakki (Years).....		
121	How many sons and daughters do you have, who currently live with you?	OTINO AWOBE I PACO (Sons at home)	Itye kede otino awobe kede anyira adi, aman aman tye abedo kedi? (How many sons and daughters do you have, who currently live with you?)	
		OTINO ANYIRA I PACO(Daughters at home)		
122	How many other children, both male and female, aged less than 20 years old currently live with you?	OTINO AWOBE I PACO (Males at home)	Otinoadi, owobekedeanyira, amemwakagipekato 20 amantye abedokedi? (How many other children, both male and female, aged less than 20 years old currently live with you?)	
		OTINO ANYIRA I PACO(Females at home)		
<p>SECTION 2: NORMS AND ATTITUDES TOWARD GENDER ROLES : Apeny okene anonok ni tye mako tic a coo kede mon. Ka oloko ikom tic a coo kede mon, nwongo otye olok ikom tic ame atir atir opoko oko pi coo kede mon. Bed agen eka ite gammo apeny kede tek cuny, dok pet ye agama me tye ateni nyo ape tye ateni; magi ni ducu obedo ka tammi (The next few questions are about gender roles. When we mention gender roles, we mean the specific roles designated for men and women. Please be honest--your answers are confidential, and that there are no right or wrong answers; these are simply your opinions.)</p>				

1 2 3 4 5 6 7 8 9	201	I am now going to read more statements. After I read these statements please tell me if you AGREE or DISAGREE.	<i>OYEE (AGREE)</i>	Aman dong abino medde kede kwanno nyig lok okene. Ka atyeko kwanno nyig lok magi ite koba ka IYEE nyo PE IYEE (<i>I am now going to read more statements. After I read these statements please tell me if you AGREE or DISAGREE.</i>)	
10			<i>PE OYEE (DISAGREE)</i>		
11 12 13		a) Only when a woman gives birth to a child is she a real woman.		a) Dano a dako obedo dako kekenka en onywalo atin (<i>Only when a woman gives birth to a child is she a real woman.</i>)	
14 15 16 17		b) Only when a man has a child will he be a respected member of clan.		b) Oworo icoo itekere mere kenenka en onywalo atin (<i>Only when a man has a child will he be a respected member of clan.</i>)	
18 19 20		c) Giving a bath and feeding kids are the mother's responsibility.		c) Lwok okede miyo otino cem obedo tic a toto (<i>Giving a bath and feeding kids are the mother's responsibility.</i>)	
21 22 23 24		d) A woman's role is taking care of her home and family.		d) Tic a dako obedo beme gwokke paco kede joture (<i>A woman's role is taking care of her home and family.</i>)	
25 26 27		e) Boys should have more free time than girls		e) awobe myero bed kede cawa oromo me lalataa kato anyira (<i>Boys should have more free time than girls</i>)	
28 29 30 31 32		f) It is important for boys to get an education than girls.		f) Pire tek tutwal me otino awobe onwongo pwonyere akato otino anyira icukil (<i>It is important for boys to get an education than girls.</i>)	
33 34 35 36 37		g) If there is a limited amount of money to pay for school fees, it should be spent on sons first.		g) Kacente me culu kwan tye anook, myero otii kede me culli otino awobe kwan nam aacel (<i>If there is a limited amount of money to pay for school fees, it should be spent on sons first.</i>)	
38 39 40 41 42		h) A man should have the final word about decisions in the home		h) Tam icoo myero dong bed tam me agiki I paco, dok myero lub (<i>A man should have the final word about decisions in the home.</i>)	

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	i) A woman should obey her husband in all things.		i) Dako myero wor cware iyore mero ducu (A woman should obey her husband in all things.)	
	j) A woman has a right to refuse sex.		j) Dako tye kede twero me kwero oko ribere kede icoo (A woman has a right to refuse sex.)	
	k) Men are always ready to have sex.)		k) Coo bedo ame oyubere me ribere kede dako ikare ducu (Men are always ready to have sex.)	
SECTION 3: ATTITUDES TOWARDS GENDER AND GENDER-BASED VIOLENCE: Amitto dong penyi apeny mogo anok amako kit ame coo kede mon myero bed kede, kede gero i eria man I would now like to ask you a few questions about how men and women should behave and violence in this area.				
301	After I read each statement please tell me if you AGREE, or DISAGREE.	<i>OYEE (AGREE)</i>	Ka atyeko kwanno nyig lok magi k'ong ite titta ka IYEE nyo PE IYEE After (I read each statement please tell me if you AGREE, or DISAGREE).	
		<i>PE OYEE (DISAGREE)</i>		
	a) There are times when a woman deserves to be beaten.		a) Tye kare ame myero dako myero opwod (There are times when a woman deserves to be beaten.)	
	b) Physically beating your children is a good way to make them behave		b) Pwodo otino ni obedo yore aber me miyogi bedo otino aber (Physically beating your children is a good way to make them behave.)	
	c) A woman should tolerate violence to keep her family together		c) Dako myero kanya kanya kadi gero tye pi gwoko ture (A woman should tolerate violence to keep her family together.)	
	d) I believe it is important to use non-violent ways of disciplining youth, instead of physical violence		d) Ayeng kede ni piretek me tic kede yore okene ame pe obedo gero me pwan'nyo bulu. (I believe it is important to use non-violent ways of disciplining youth, instead of physical violence.)	

	e) If someone insults a man, he should defend his reputation with force if he has to.		e)Ka ngatoro onywaro icoo, en me gero doki ye kede gupunyo romo me gwok ko icoo mere ka ame en myero tim amino (If someone insults a man, he should defend his reputation with force if he has to.)	
	f) A man using violence against his wife is a private matter that shouldn't be discussed outside the couple		f) Icoo ame tye atic kede gero ikon cege obedo kop me yiot ame pe myerokel oko. (A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.) (A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.)	
302	I am now going to read more statements. After I read these statements please respond with YES or NO. Do you think people in your community would try to do something to stop violence between a man and a woman if:	<i>EE (YES)</i>	Aman abino kwani nyig lok magi. ka atyeko kwano nyig lok magi koba ka ni Ennyo PE. Itamo ni jo ikin paco ni onwongo wero timo ginoro me juko gero ikin icoo ked dako teki ka: (I am now going to read more statements. After I read these statements please respond with YES or NO.) (Do you think people in your community would try to do something to stop violence between a man and a woman if:	
		<i>PE (NO)</i>		
	a) A man is physically abusing his partner in their home.		a) A Icoo tye apwodo cege I yipacogi. (A man is physically abusing his partner in their home.)	
	b) A man is physically abusing his partner in a public place.		b) Icoo tye apwodo cege ikim lwa. (A man is physically abusing his partner in a public place.)	
	c) A woman is physically abusing her partner in their home..		c) Dako tye apwodo cware iyi pacogi (A woman is physically abusing her partner in their hom	

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	d) A woman is physically abusing her partner in a public place.		d) Dako tye apwodo cware ikim lwak. (A woman is physically abusing her partner in a public place.)	
303	I am now going to read more statements. After I read these statements please tell me if YES or NO any of these occurred in the last 3 months.	EE (YES)	Atyeko kwanno ite koba ni EE nyo PE ka jami magi kong otimere ikine me dwete 3 okato. (I am now going to read more statements. After I read these statements please tell me if YES or NO any of these occurred in the last 3 months.)	
		PE (NO)		
	a) I advised a young person not to use violence against women.		a) Amio ngatoro atidi tam me pe tic kede gero ikom dako (I advised a young person not to use violence against women.)	
	b) I talked to a young person about not using violence to solve disagreements.		b) Aloko kede ngatoro atidi me potic kede gero me cob bo rucurucu ikingi (I talked to a young person about not using violence to solve disagreements)	
	c) I advised a young person not to use violence as a way to gain or demonstrate power over someone else.		c) Amio ngatoro atidi tam me pe tic kede gero acalo yore me nyuti joni en lome tek nyo eteke lo nga toro okene. (I advised a young person not to use violence as a way to gain or demonstrate power over someone else.)	
	d) I used non-violent means to resolve marital problems with my partner.		d) Atio kede yore okene ame pe obedo gero me cobbo peko me yiotwa. (I used non-violent means to resolve marital problems with my partner.)	
SECTION 4: SEXUAL AND REPRODUCTIVE HEALTH NORMS: Amitto dong penyi apeny amako yotkom amako riberekin icoo kede dako kede lago nywal (I would now like ask you about sexual and reproductive health and family planning.)				
401	I am going to read some statements about women’s health. After I read each statement please tell me if you AGREE or DISAGREE.	EE (YES)	Abino kwanni nyig lok okene amako yotkom a mon. Ka atyeko kwanni ite titta ka IYEE nyo PE IYEE (I am going to read some statements about women’s health. After I read each	

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			<i>statement please tell me if you AGREE or DISAGREE.)</i>	
		PE (NO)		
	a) It is safe for adolescent girls to use contraceptives.		a) Anyira atye apong twero tic keke yen lago nywal abongo peko moro keken. <i>(It is safe for adolescent girls to use contraceptives.)</i>	
	b) Girls who carry condoms are promiscuous.		b) Anyira ame woto kede kondom onwongo wangi tar (obedo olaya). <i>(Girls who carry condoms are promiscuous.)</i>	
	c) A man and a woman should decide together what type of contraceptive to use.		c) Icoo kede dako myero mok tangi karacel ikom yat lago nywal ame gin myero tikedede. <i>(A man and a woman should decide together what type of contraceptive to use.)</i>	
	d) An ideal married couple will produce a child in the first year of marriage.		d) Jo onyomere ikoko me bino nywallo atingi me acel ikine me mwaka me ace me gin onyomere kede <i>(An ideal married couple will produce a child in the first year of marriage.)</i>	
	e) Providing sexual and reproductive health services to adolescents leads to promiscuity.		e) Pwonyo otino atye adongo kede loka mako yot kom akwa koribere ikin icoo kede dako karacel kede nywal pwonyo dikede tar wang <i>(Providing sexual and reproductive health services to adolescents leads to promiscuity.)</i>	
	f) Family planning methods should not be given to unmarried adolescents.		f) Pemyeromii yen me lagonywal bot joatye adongo adongaamepwodpe onyomere <i>(Family planning methods should not be given to unmarried adolescents)</i>	
408	During the last six months have you sought a family planning method?	ee (YES)	I dwete abicel okato anged, iyen yore moro me lagoro nywal? During the last six months have you sought a family planning method?	

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		<i>pe (NO)</i>		411
409	Where did you go to seek the family planning method?	<i>bot dakatal me kin paco (VHT)</i>	iwoto iyenyo yore me lagoro I kwene? Where did you go to seek the family planning method?	
		<i>I kilinik a ngatoro (Private clinic / Drug shop)</i>		
		<i>I dakatal (Health Center)</i>		
		<i>Marie Stopes Uganda</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (Specify)</i>		
410	Did you receive the family planning method you wanted from the provider?	ee (YES)	ibin inwongngo yore me lagoro nywal ame onwongngo itye imito? Did you receive the family planning method you wanted from the provider?	
		<i>pe (NO)</i>		
<p>SECTION 5: COMMUNICATION AND COMMUNITY MOBILIZATION</p> <p>Apeny okene nit ye ikom rweyo lwak kede leyo lok ikin lwak. Bed agen – agam ni ducu tye me imung, dok poyo nip e tye agama me tye ateteni nyo ape tye ateteni; magi obedo ka tami</p> <p>(The next few questions are about community mobilization and communication. Please be honest--your answers are confidential, and remember, there are no right or wrong answers; these are simply your opinions)</p>				
501	(I am now going to read more statements. After I read these statements please tell me if YES or NO, these have occurred in the past THREE months).	<i>EE (YES)</i>	Apeny okene nit ye ikom rweyo lwak kede leyo lok ikin lwak. Bed agen – agam ni ducu tye me imung, dok poyo nip e tye agama me tye ateteni nyo ape tye ateteni; magi obedo ka tami	

		PE (NO)		
	a) I have spoken to a young person about the importance of treating men and women equally		a) Aloko kede ngatoro atitidi amako ber a tero coo kede mon ducu arorom (I have spoken to a young person about the importance of treating men and women equally)	
	b) I have spoken to a boy or a girl about the changes during puberty		b) Aloko kede nyako nyo awobi moro ikom aloka loka ame timere ka dano tyo adongo adokko dano otego (I have spoken to a boy or a girl about the changes during puberty)	
	c) I have given advice to a young person about romantic relationships.		c) Amio ngatoro atidi tam amako wat ikin icoo kede dako ame mitte gini (I have given advice to a young person about romantic relationships.)	
	d) I helped a young person who wanted to avoid getting pregnant		d) Akonyo ngatoro atidi ame onwongo pe tye kede miti me yac (I helped a young person who wanted to avoid getting pregnant)	
	e) I advised a child to talk to an adult they trust if someone touches them in a way that makes them feel uncomfortable		e) Amio atin tam me wot lok kede ngatoro adit ame en geno man ka ngatoro omamako gi ikite moro ame pe yomo yi gi (I advised a child to talk to an adult they trust if someone touches them in a way that makes them feel uncomfortable)	
	f) I have spoken to a young person about what it means to be a respectful man or woman in our culture.		f) Aloko kede ngatoro atidi ikom im ame obedo me bedo icoo nyo dako amako oworo I tekwaro wa (I have spoken to a young person about what it means to be a respectful man or woman in our culture.)	
<p>SECTION 6: ATTITUDE, NORMS AND BEHAVIORS TOWARDS ALCOHOL USE Amito aman lok kedi ikom kop amako tic kede kongo (I would now like to talk to you about alcohol use.)</p>				

601	Please tell me if you AGREE or DISAGREE with the following statements:	OYEE (AGREE)	Kong itita ka IYEE nyo PE IYEE kede nyig lok magi: (Please tell me if you AGREE or DISAGREE with the following statements)	
		PE OYEE (DISAGREE)		
	a) Drinking to the point of getting drunk is an acceptable way to relax		a) Matokongo naka imerobedo yere acelameoyee me weo (Drinking to the point of getting drunk is an acceptable way to relax)	
	b) (Drinking alcohol makes people do things they might regret and hurt their health)		b) Mato kongo mio jo timo jami mogo ame otwero paro icen kede dang balo ot kom gi oko (Drinking alcohol makes people do things they might regret and hurt their health)	
	c) (Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess)		c) Mato kong obedo anyut me teko a dano icoo, kanyo jami kede gupu me riber ekede dako (Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess)	
602	I am now going to read some statements. After I read these statements please tell me if YES or NO if these have occurred in the past three months	EE (YES)	Aman abino kwanni nyig lok moge. Ka atyeko kwanno nyig lok magi kong ite koda ni EE nyo PE ka jami magi otimere ikine me dwete adek okato (I am now going to read some statements. After I read these statements please tell me if YES or NO if these have occurred in the past three months)	
		PE (NO)		
	a) I helped someone not drink to the point of getting drunk.		a) Akonyo ngatoro pe me matto kongo naka te mere (I helped someone not drink to the point of getting drunk).	
	b) Participated in an activity to decrease alcohol consumption in my community		b) Abedo itutte me ddwokko pingwom me matto kongo I kin paco na I (Participated in an activity to decrease alcohol consumption in my community)	

	c) I discussed with a young person about the possible risks of drinking alcohol		c) Aleo kede ngatoro atidi jami a woco ame twero nen ka imato kongo (<i>I discussed with a young person about the possible risks of drinking alcohol</i>)	
SECTION 7: EXPOSURE TO INTERVENTION				
Apwoyo tutwal. Otye dong owot bala otyeko oko. Aman, amitto penyi lok amako gi rabbo ngec apol apapat kede kwana ame ibin ibedo winyo acocoki. (<i>Thank you. We are almost finished. Now, I would like to ask you questions about different types of media and messages you may have been exposed to recently.</i>)				
701.	How often do you listen to the radio?(READ THE OPTION OUT LOUD)	<i>NINO NINO (ALMOST EVERY DAY)</i>	Imaro winyo redio pi kare arom kwene? (How often do you listen to the radio?) (KWAN GIN MAN ALONGO (READ THE OPTION OUT LOUD.))	
		<i>ICEL I CABIT ACEL (AT LEAST ONCE A WEEK)</i>		
		<i>ICEL ICEL I DWE ACEL (AT LEAST ONCE A MONTH)</i>		
		<i>PE KOM ATWAL (NOT AT ALL)</i>		705
702.	What radio stations do you usually listen to? (MULTIPLE RESPONSES POSSIBLE)	<i>MEGA FM</i>	Citecen mene ame imaro winyo? (What radio stations do you usually listen to? (AGAM APOL TWERE)	
		<i>CHOICE FM</i>		
		<i>RADIO LIRA</i>		
		<i>VOICE OF LANGO FM</i>		
		<i>OKENE MAPAT (OTHER)</i>		
		<i>TITI (SPECIFY)</i>		
703.	In the last 3 months, have you heard any radio broadcasts on the following:	<i>EE(YES)</i>	I kine me dwete 3, kong iwinyo puruguram moro ame otye aleyo iye lok magi: (In the last 3 months, have you heard any radio broadcasts on the following:	

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		PE(NO)		
		PE POYO(DON'T KNOW)		
	a) How ideal men and women should behave)		a) Kit ame coo kede mon myero bed kede (How ideal men and women should behave)	
	c) Romantic feelings or relationships)		c) Miti nyo wat ikin coo kede mon (Romantic feelings or relationships)	
	d) Young people using family planning methods to prevent pregnancy		d) Jo atino atye atic kede yore me lago nywal me gengo yac (Young people using family planning methods to prevent pregnancy)	
	e) Men and women making decisions together in the home		e) Coo kede mon atye amokko tam gi karacel I yi udi gi (Men and women making decisions together in the home)	
	g) Role of boys and girls in the home		g) Tic owobe kede onyira i kin paci (Role of boys and girls in the home)	
	h) Young people delaying marriage until they are 18		h) Jo atino atye adiro kare me nyomere ka okuru gini ka otunu gini mwaka 18 (Young people delaying marriage until they are 18)	
	i) Young parents using family planning methods to delay the birth of their next child		i) Jo atino atye atic kede yore me lago nywal me diro kare me nywallo atin gi okene (Young parents using family planning methods to delay the birth of their next child)	Skip to 705 If NO for all
	j) Girls staying in school)		j) Onyira ame tye I cukul (Girls staying in school)	

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47	704	What was the name of the program?	<i>COO PINY (SPECIFY)</i>	nying puruguram man onwongo obedo ngo? (What was the name of the program?)	706 if Oteka mentioned
	705	Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	<i>KAKARE (YES)</i>	anaka ni kong iwinyo puruguram moro me tuku goga I redio ame olwongo ni Oteka? Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	
			<i>KUU (NO)</i>		718
	706	On what radio station did you hear Oteka?	<i>MEGA FM</i>	iwinyo puruguram me Oteka I redio mene? On what radio station did you hear Oteka?	
			<i>CHOICE FM</i>		
			<i>RADIO LIRA</i>		
			<i>VOICE OF LANGO FM</i>		
			<i>UNITY FM</i>		
			<i>MUKENE MAPAT (OTHER)</i>		
			<i>COO PINY (SPECIFY)</i>		
	707	In the last 6 months, how often have you listened to Oteka?	<i>EVERY WEEK</i>	I dwete abicel okato angec, iwinyo Oteka tye adii? In the last 6 months, how often have you listened to Oteka?	
			<i>MOST WEEKS</i>		
			<i>OCCASIONALLY</i>		

708	When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	<i>cawa ame otuku I yee pe tye aber</i> (Time of broadcast is not convenient)	ka pe iwinyo Oteka, nwongngo no omio pe iwinyo? When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		<i>wia wil oko</i> (I forget)		
		<i>jo okene en aye moko tam ikom winyo redio</i> (Other people decide on radio use)		
		<i>radio na pe tye</i> (Don't have own radio)		
		<i>batri pe tye</i> (No batteries)		
		<i>tama pe iye</i> (Not interested)		
709	Where do you usually listen to this program?	<i>paco</i> (HOME)	puruguram man imari winyo ikwene? (Where do you usually listen to this program?)	
		<i>I cukul</i> (SCHOOL)		
		<i>kanica</i> (CHURCH)		
		<i>ite gurup</i> (PLATFORM GROUP OR CLUB)		
		<i>I poto</i> (FARM)		
		<i>en okene</i> (OTHER)		
		<i>COO PINY</i> (SPECIFY)		

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1	710	Which character is most like you? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>OKIDI</i>	nga ame inwongo ni tye bala yin- puruguram man? (Which character is most like you?) SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
2			<i>NYERO</i>		
3			<i>KOMAKETCH</i>		
4			<i>ORACH</i>		
5			<i>MUKENE MAPAT (Other)</i>		
6			<i>COO PINY (SPECIFY)</i>		
7	711	Which character do you most admire? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>NYERO</i>	nga ame cunyi maro aloo I tuku gga no? (Which character do you most admire in the drama?) SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
8			<i>AKETCH</i>		
9			<i>KOMAKETCH</i>		
10			<i>ORACH</i>		
11			<i>MUKENE MAPAT (Other)</i>		
12			<i>COO PINY (SPECIFY)</i>		

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712	Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ituku man ame dong cunyi pe maro aloo? NYUT KAD AME TYE KEDE NYING OTUKU APAPAT. MI AGAM APENI AME YERO NYING ACEL. Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
713	What were the main topics discussed on Oteka? PROMPT: What other topics? UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	mara (LOVE)	kodi wii kop ango ame obedo ley l puruguram man? (What were the main topics discussed on Oteka?) UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		wat ikin coo kede mon (RELATIONSHIPS BETWEEN MEN AND WOMEN)		
		kwan anyira (GIRLS EDUCATION)		
		wat ikin onywal kede otino gi (RELATIONSHIPS BETWEEN CHILDREN AND PARENTS)		
		gum me kwan pi jo atino (EDUCATIONAL)		

		<i>OPPORTUNITIES FOR YOUNG PEOPLE)</i>		
		<i>lara lobo (LAND CONFLICTS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
714	Have you talked to others about these topics you heard on Oteka?	<i>ee (YES)</i>	iloko kede ngotoro keken ikom kop ame iwinyo I puruguram man I redio? (Have you talked to others about these topics/topics you heard on oTEKA?)	
		<i>pe (NO)</i>		716
715	With whom did you talk about these topics? MARK ALL RESPONSE OPTIONS MENTIONED	papa (Father)	nga ame iloko kede ikom kop ame iwinyo I puruguram man? (With whom did you discuss these topics?) MARK ALL RESPONSE OPTIONS MENTIONED	
		kwaro (Father-in-law)		
		mama (Mother)		
		atat (Mother-in-law)		
		Brother or sister		
		wat okene (other relative)		
		<i>alwak (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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4	716	Was there anything that especially surprised or interested you from Oteka?	<i>ee (YES)</i>	onyo tye ginoro ame oweki kede wur, onyo miti moro ame oya ikom purugum me oteka? (Was there anything that especially surprised or interested you from those activities?)
5			<i>pe (NO)</i>	718
6				
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11	717	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	Ngo ame omii wur, onyo omii miti? (What surprised or interested you?)
12				
13				
14	718	Do you belong to any community or school group(s)?	<i>ee (YES)</i>	itye i gurup i kin paco onyo i cukul? (Do you belong to any community group?)
15			<i>pe (NO)</i>	724
16				
17				
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19				
20	719	Which community group do you belong to? <i>READ DOWN LIST</i>	<i>ee (YES)</i>	<i>i tye i gurup mene? kwan i yore-iyore:</i> (Which community group do you belong to? <i>READ DOWN LIST</i>)
21			<i>pe (NO)</i>	
22				
23				
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26		a)Religious organization		a) gurup me dini (<i>Religious organization</i>)
27				
28		b) Village savings and loan group		b) Gurup me bol icap (<i>Village savings and loan group</i>)
29				
30		c) Farmer's association		c) Gurup opur (Farmer's association)
31				
32		d) School/youth club		d) Kilab me cukul/kilab pa bulu (<i>School/youth club</i>)
33				
34		e) MUKENE MAPAT (Other)		e) en okene (Other)
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	<i>f) COO PINY (SPECIFY)</i>		<i>f) COO piny (SPECIFY)</i>	
720	How often does your group meet?	<i>cabit acel icel (ONCE A WEEK)</i>	gurup wu rwate tyen adii? How often does your group meet?	
		<i>dwete aryo icel (EVERY TWO WEEKS)</i>		
		<i>dwe acel icel (ONCE A MONTH)</i>		
		<i>icel-icel (OCCASIONALLY)</i>		
		<i>en okene (Other)</i>	<i>en okene (Other)</i>	
		<i>COO PINY (SPECIFY)</i>	<i>COO PINY (SPECIFY)</i>	
721	Was your group given a bag with cards and games that looks like this? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	omio gurup wu ikapo ame kad kede tuku apapt tye iye ame cal kiti? (NYUTI CAN IKAPO AME TYE KEDE JAMI TUKU) <i>(Was your group given a bag with cards and games that looks like this?) (SHOW PICTURE OF TOOLKIT BAG)</i>	
		<i>pe (NO)</i>		724
722	Did you participate in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	ibedo atye itic'oro keken ame otto kede kad me tuku? <i>(Did you participate in an activity using these cards and games?)</i>	
		<i>pe (NO)</i>		724

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723	How often have you participated in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG READ OPTIONS OUT LOUD.	<i>icel (ONCE)</i>	tyen adii ame ibedo iti ame otio kede kad karacel kede tuku? (KWAN NYIG OK AME OCOO PINY) (How often have you participated in an activity using these cards and games?)	
		<i>icel-icel (OCCASSIONALLY)</i>		
		<i>kare-ikare (OFTEN)</i>		
724	Have you ever participated in an activity that used this material? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	<i>ee (YES)</i>	anaka ibedo i tic ame otio kede gni? (Nyt kad pi dul tic apapat. Wek agam apeny yer en ame en otio kede, eka ite gweto ne EE pi tic ame oyero kede PEE pi tic ame pe oyero) (Which activities or games have you used/participated in ? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	
		<i>pe (NO)</i>		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			726 if NO to all

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725	How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 725 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	kare ducu (EVERY SESSION)	pi jami ame ikwanyo/iyero ni, itio ke gi pi kare arom kwene? (TII KEDE KADAME OYERO I 725 ITE GWETO PI EN AME ONWONGO OYERO KEKEN)How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 725 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	
		I kare okene (EVERY OTHER SESSION)		
		I cel-icel (A FEW SESSIONS)		
		icel (ONCE)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			
726	<i>In the last 3 months, have you discussed any of the following in these groups</i>	ee (YES)	idwete adek okato ni, i laro wung lok magi i gurup wu? <i>(In the last 3 months, have you discussed any of the following in these groups:)</i>	
		pe (NO)		
		pe poyo (DON'T REMEMBER)		
	a) How ideal men and women should behave		a) kit ame coo kede mon myero bed kede? <i>(How ideal men and women should behave)</i>	
	b) Physical, emotional or social changes during adolescence		b) Aloka loka ame bedo ikom, I cany, onyo ikite me kwo ikare me tego? <i>(Physical,</i>	

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			<i>emotional or social changes during adolescence)</i>	
	c) Romantic feelings or relationships		c) cuny me mit kede winyere me mit ikin icoo kede dako? <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) onywal atino myero tii kede yore me lagoro nywal me gengo yac <i>Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) coo kede mon moko tam gi ka acel I ot <i>(Men and women making decisions together in the home)</i>	
	f) Teasing, bullying or violence between boys and girls or men and women		f) yelo anyira, bura onyoo lweny ikin owobe kede anyira, onyo ikin coo kede iion <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
	g) Role of boys and girls in the home		g) Tic pa owobe kede anyira I pa o <i>(Role of boys and girls in the home)</i>	
	h) <i>Young people delaying marriage until they are 18</i>		h) awobe kede anyira galo nyomere naka ka oromo gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>	
	i) <i>Young parents using family planning methods to delay the birth of their next child)</i>		i) onywal atino myero tii kede yore me lagoro nywal me rii kede nywalo, atin okene <i>(Young parents using family planning methods to delay the birth of their next child)</i>	
	j) <i>Girls staying in school</i>		j) otino anyira mede kede kwan <i>otino anyira mede ki kwan (Girls staying in school)</i>	
727	Was there anything that especially surprised or interested you from those activities/ discussions?	<i>ee (YES)</i>	onyo ginoro oweki kede wur , onyo miti iyonge tic wu no? <i>(Was there anything that especially surprised</i>	

			<i>or interested you from those activities/discussions)</i>	
		<i>pe (NO)</i>		729
728	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	ngo ame oweki kede wur onyo oweki kede miti? <i>(What surprised or interested you?)</i>	
729	Did you discuss these topics with other people after playing these activities?	<i>ee (YES)</i>	ileyo tam man kede jo okene oyonge tuku tic man? (Did you discuss these topics with other people after playing these activities?)	
		<i>pe (NO)</i>		731
730	With whom did you discuss these topics? MARK ALL RESPONSE OPTIONS MENTIONED	<i>toto (MOTHER)</i>	<i>ileo tam magi kede nga?</i> <i>(With whom did you discuss these topics?)</i>	
		<i>papo (FATHER)</i>		
		<i>omege kede amege (SIBLINGS)</i>		
		<i>oor (IN-LAWS)</i>		
		<i>jo me paco okene (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurp (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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731	<i>In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?</i>	ee (YES)	i dwete adek ame okato ni,atela moro me dini nho me kin paco oloko ikedi kom kop magi? <i>(In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?)</i>	
		pe (NO)		
		Wie pe poyo (DON'T REMEMBER)		
	a) <i>How ideal men and women should behave</i>		a)kit ame coo kede mon myero bed kede <i>(How ideal men and women should behave)</i>	
	b) <i>Physical, emotional or social changes during adolescence</i>		b) Aloka loka ame bedo ikom, icuny, onyo ikit me kwo ikare me tego <i>(Physical, emotional or social changes during adolescence)</i>	
	c) <i>Romantic feelings or relationships</i>		c) cuny me mit onyo wat ikin coo kede mon <i>(Romantic feelings or relationship)</i>	
	d) <i>The way men and women use power</i>		d)kit ame coo kede mon tiyo kede teko kede twero <i>(The way men and women use power)</i>	
	e) <i>Teasing, bullying or violence between boys and girls or men and women</i>		e) tukku, bura onyo gero ikin awobe kede anyira onyo ikin coo kede mon. <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
732	<i>In the last 3 months, have you participated in any activity to improve your community?</i>	ee (YES)	ikin dwete adek ame okato inge ibedo i ticoro keken me yubu kin paco wu? (In the last 3 months, have you participated in any activity to improve your community?)	

		pe (NO)		734
733	What activity did you participate in to improve your community?	COO PINY (SPECIFY)	tic angu ame ibedo itiyo me yuba kin paco wu? (What activity did you participate in to improve your community?)	
734	Have you heard of a group in this community called CAG?	EE (YES)	Iwinyu nying gurup moro ame oluyongo ni CAG ikin paco kan? (Have you heard of a group in this community called CAG?)	
		PE (NO)		737
735	Have you ever participated in an activity organized by this group?	EE (YES)	ibedo iyuba me ticoro ame gurupman en oyiko? (Have you ever participated in an activity organized by this group?)	
		PE (NO)		737
736	What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	COMMUNITY SENSITIZATION	tic angu ame ibedo iye? COO AGAM DUCU What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	
		FIRE PLACE CHAT(WANG-OO)		
		HOME VISIT		
		SUPPORT TO A YOUTH GROUP		
		EN OKENE (Other)		
		COO PINY (SPECIFY)		
737	In the last 3 months, have you talked with a village health team member or health provider?	EE (Yes)	I dwete adek okato angeg, iloko dede dakatal me kin paco (VHT) onyo aticoro me yot kom? (In the last 3 months, have you talked with a village health team member or other health care provider?)	
		PE (No)		748

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738	With whom did you talk?	<i>naci (NURSE)</i>		
		<i>acola (MIDWIFE)</i>		
		<i>atic me dakatal (MEDICAL OFFICER)</i>		
		<i>dakatal me kin paco (VHT)</i>		
		<i>en okene (OTHER)</i>		
		<i>kob mene (SPECIFY)</i>		
739	Where did you go to talk with the health provider? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	<i>OT YAT KILINIK (Health clinic)</i>	iwoto kwene me lok kede atic me dakatal? POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	
		<i>paco atic me yotkom (H/provider's home)</i>		
		<i>paco na (My home)</i>		
		<i>I cukul (school)</i>		
		<i>ka gure a bulu (YOUTH CENTER)</i>		
		<i>MARIE STOPES</i>		
		<i>pe ngeo/ pe poyo (DK/Don't remember)</i>		
		<i>pe ogamo (No response)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (specify)</i>		

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4	740	What did you talk about? (MARK ALL OPTIONS MENTIONED)	<i>ee (YES)</i>	kop ango ame ikobo wun kede anic me yotkom? What did you talk to the health provider about? (MARK ALL OPTIONS MENTIONED)
5		(a) Sexually transmitted infection	<i>pe (NO)</i>	(a) twoe ame kobo ibutu (Sexually transmitted infection)
6		(b) Family planning		(b) lagoro nywal (kalo kin nywal) (Family planning)
7		(c) Immunizations		(c) agwera (Immunizations)
8		(d) injury		(d) Awano (injury)
9		(e) illness		(e) Lit kom (illness)
10		ALCOHOL		kongo (ALCOHOL)
11		SAFETY		bedo aber (SAFETY)
12		EARLY MARRIAGE		nyomere con (EARLY MARRIAGE)
13		GENDER-BASED VIOLENCE		gero acalo adwogi me bedo dako onyo icoo GENDER-BASED VIOLENCE
14		GENDER ROLES		tic acoo kede mon apapat (GENDER ROLES)
15		PUBERTY		dongngo doko ngat otego (PUBERTY)
16		MUKENE MAPAT (Other)		en okene (Other)
17		COO PINY (SPECIFY)		COO PINY (SPECIFY)
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742	Did the provider refer you for other services?	EE (YES)	ngat ame iwoto bote obin icwali bot ngat okene ame twero miyi kony ame onwongngo itye imito? Did the provider refer you for other services?	
		PE (NO)		744
743	What kind of services did the provider refer you for?	COO PINY (SPECIFY)	kodi kony anggo ame dano no ocwali me wot nwongngo? What kind of services did the provider refer you for?	
Administer to only those who talked to the VHT in Qn 638				
Now, we are going to talk about your visit to the VHT in the last three months, Please tell me if you agree or disagree with these statements.				
744	During my last visit with the VHT, she or he treated me with respect	yee (AGREE)	atic me yotkom oloko keda kedaworo (During my last visit with the VHT, she or he treated me with respect)	
		pe yee (DISAGREE)		
745	(During my last visit with the VHT, she or he treated me with respect)	YEE (AGREE)	awinyo bala lok ame alokko keda atic me yotkom obedo imung ikin wan okede. (During my last visit with the VHT, she or he treated me with respect)	
		PE YEE (DISAGREE)		
746	During my last visit, I felt my conversation with the VHT was private	YEE (AGREE)	lilimo na me agiki, awinyo bala lok ame alokko keda atic me yotkom obedo imung ikin wan okede. During my last visit, I felt my conversation with the VHT was private)	
		PE YEE (DISAGREE)		
747	I am confident that the VHT will not tell others about my conversation, during my last	YEE (AGREE)	atye kede tek cuny ni dakatal me ikin paco pe akobi jo okene kop ame wan oleo kede, lilimo na me agiki (I am confident that the VHT will not tell others about my conversation, during my last)	
		PEE YEE (DISAGREE)		

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752	What do you use your mobile phone for? PROBE: What else until respondent indicates no further uses. MARK ALL RESPONSES MENTIONED.	<i>Me goyo cim (MAKE PHONE CALLS)</i>	imaro tic kede cimi me timo ngo? (What do you use your mobile phone for?)	
		<i>me gamo ka jo ogo (RECEIVE PHONE CALLS)</i>		
		<i>Cwalo ngec bot owote na onyo jo ipacu (TEXT MESSAGE WITH FRIENDS, PARTNERS, OR FAMILY)</i>		
		<i>Yenyo ngec iyii intanet (ACCESS THE INTERNET)</i>		
		<i>Mako cal me video (TAKE PHOTO OR VIDEOS)</i>		
		<i>Me gwoko cawa onyo me keto cawa me poyo wic. (KEEP TIME OR USE ALARMS OR REMINDERS)</i>		
		<i>Me bedo l facebuk (ACCESS FACEBOOK)</i>		
		<i>Me tuku (PLAY GAMES)</i>		
		<i>me kwanynyo iyii intanet wer kede video (DOWNLOAD SONGS, VIDEOS, OR RINGTONES)</i>		
		<i>Me cwalo ki kwanyo cente l mobile money (SEND AND RECEIVE MONEY)</i>		

		<i>Me nwongngo ngec ame kwako kwena me galo wang bala kwena me odilo kede me dini (RECEIVE TEXT MESSAGES FOR ENTERTAINMENT LIKE SPORTS SCORES OR BIBLE VERSES)</i>	
		Yenyo Kabedo apapat nyo tic kede map (FIND LOCATIONS OR USE MAPS)	
		<i>Me kwanno balo me yimail (ACCESS EMAIL)</i>	
		<i>Tic kede twita (USE TWITTER)</i>	
		<i>Pe Ngeo (DON'T KNOW)</i>	
		<i>Pe I kan (NONE OF THESE)</i>	
753	How often do you send SMSes?	<i>Tyen apol nino acel (SEVERAL TIMES A DAY)</i>	Imaro cwalo mesesej I cim?(How often do you send SMSes?)
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal (NEVER)</i>	
		<i>Pe ngeo(DON'T KNOW)</i>	

754	How often do you receive SMSes?	<i>tyen apol nino acel (SEVERAL TIMES A DAY)</i>	imaro nwongngo messej I cimi tyen adii? (How often do you receive SMSes?)	
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>		
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>		
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>		
		<i>pe atwal (NEVER)</i>		
		<i>Pe ngeo (DON'T KNOW)</i>		
755	Do you currently use more than one mobile phone?	<i>EE (YES)</i>	itiyo kede cim akato acel? (Do you currently use more than one mobile phone?)	
		<i>PE (NO)</i>		
756	Do you currently use more than one SIM card?	<i>EE (YES)</i>	itye itic kede line me cim akato acel? (Do you currently use more than one SIM card?)	
		<i>PE (NO)</i>		
757	If you could receive SMSes with health information and tips, would you read them?	<i>yee ducu (DEFINITELY YES)</i>	<i>ka onwongngo itwero nwongngo kwena ame kato icim, itwero kwanno?</i>	
		<i>yee idyere-dyere (PROBABLY YES)</i>		
		<i>onyo pe (PROBABLY NO)</i>		
		<i>pe yee (DEFINITELY NO)</i>		

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		<i>Pe ngeo (DON'T KNOW)</i>		
	<p>Peny man dong ogik kan. Apwoyi tutwal me miyo kare me lok ked wa. onyo itye kede apeny ame imito benya kede? That is the end of our interview. Thank you very much for your time and your willingness to share this information with us. Please, let me know if you would like to ask me any questions.</p>			

For peer review only

Reporting checklist for cross sectional study.

Based on the STROBE cross sectional guidelines.

Instructions to authors

Complete this checklist by entering the page numbers from your manuscript where readers will find each of the items listed below.

Your article may not currently address all the items on the checklist. Please modify your text to include the missing information. If you are certain that an item does not apply, please write "n/a" and provide a short explanation.

Upload your completed checklist as an extra file when you submit to a journal.

In your methods section, say that you used the STROBE cross sectional reporting guidelines, and cite them as:

von Elm E, Altman DG, Egger M, Pocock SJ, Gotsche PC, Vandenbroucke JP. The Strengthening the Reporting of Observational Studies in Epidemiology (STROBE) Statement: guidelines for reporting observational studies.

	Reporting Item	Page Number
Title and abstract		
Title	#1a Indicate the study's design with a commonly used term in the title or the abstract	2
Abstract	#1b Provide in the abstract an informative and balanced summary of what was done and what was found	2
Introduction		
Background / rationale	#2 Explain the scientific background and rationale for the investigation being reported	4
Objectives	#3 State specific objectives, including any prespecified hypotheses	6
Methods		
Study design	#4 Present key elements of study design early in the paper	6

1	Setting	#5	Describe the setting, locations, and relevant dates, including periods of recruitment, exposure, follow-up, and data collection	6
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6	Eligibility criteria	#6a	Give the eligibility criteria, and the sources and methods of selection of participants.	6
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10		#7	Clearly define all outcomes, exposures, predictors, potential confounders, and effect modifiers. Give diagnostic criteria, if applicable	7
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15	Data sources / measurement	#8	For each variable of interest give sources of data and details of methods of assessment (measurement). Describe comparability of assessment methods if there is more than one group. Give information separately for for exposed and unexposed groups if applicable.	6
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24	Bias	#9	Describe any efforts to address potential sources of bias	8
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28	Study size	#10	Explain how the study size was arrived at	6
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30	Quantitative variables	#11	Explain how quantitative variables were handled in the analyses. If applicable, describe which groupings were chosen, and why	7
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35	Statistical methods	#12a	Describe all statistical methods, including those used to control for confounding	8
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39	Statistical methods	#12b	Describe any methods used to examine subgroups and interactions	8
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43	Statistical methods	#12c	Explain how missing data were addressed	n/a - complete case analysis conducted
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48	Statistical methods	#12d	If applicable, describe analytical methods taking account of sampling strategy	9
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52	Statistical methods	#12e	Describe any sensitivity analyses	n/a - this was not conducted
53				
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56 Results

1	Participants	#13a	Report numbers of individuals at each stage of study— eg numbers potentially eligible, examined for eligibility, confirmed eligible, included in the study, completing follow-up, and analysed. Give information separately for for exposed and unexposed groups if applicable.	Table 1
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9	Participants	#13b	Give reasons for non-participation at each stage	6
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11	Participants	#13c	Consider use of a flow diagram	n/a - not necessary
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15	Descriptive data	#14a	Give characteristics of study participants (eg demographic, clinical, social) and information on exposures and potential confounders. Give information separately for exposed and unexposed groups if applicable.	Table 3
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24	Descriptive data	#14b	Indicate number of participants with missing data for each variable of interest	n/a - complete case analysis conducted
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29	Outcome data	#15	Report numbers of outcome events or summary measures. Give information separately for exposed and unexposed groups if applicable.	Table 3
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34	Main results	#16a	Give unadjusted estimates and, if applicable, confounder-adjusted estimates and their precision (eg, 95% confidence interval). Make clear which confounders were adjusted for and why they were included	Tables 5-7
35				
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43	Main results	#16b	Report category boundaries when continuous variables were categorized	7
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46	Main results	#16c	If relevant, consider translating estimates of relative risk into absolute risk for a meaningful time period	n/a
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50	Other analyses	#17	Report other analyses done—e.g., analyses of subgroups and interactions, and sensitivity analyses	n/a
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54	Discussion			
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56	Key results	#18	Summarise key results with reference to study objectives	11
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1	Limitations	#19	Discuss limitations of the study, taking into account	11
2			sources of potential bias or imprecision. Discuss both	
3			direction and magnitude of any potential bias.	
4				
5				
6	Interpretation	#20	Give a cautious overall interpretation considering	12
7			objectives, limitations, multiplicity of analyses, results	
8			from similar studies, and other relevant evidence.	
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11	Generalisability	#21	Discuss the generalisability (external validity) of the	12
12			study results	
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15	Other			
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19	Funding	#22	Give the source of funding and the role of the funders	13
20			for the present study and, if applicable, for the original	
21			study on which the present article is based	
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Notes:

- 27 • 12c: n/a - complete case analysis conducted
- 28
- 29 • 12e: n/a - this was not conducted
- 30
- 31 • 13c: n/a - not necessary
- 32
- 33
- 34 • 14b: n/a - complete case analysis conducted The STROBE checklist is distributed under the
- 35 terms of the Creative Commons Attribution License CC-BY. This checklist was completed on 05.
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- 37 collaboration with [Penelope.ai](#)
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Fostering gender equality and reproductive and sexual health among adolescents: Results from a quasi-experimental study in Northern Uganda

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ABSTRACT

Objective: To assess the impact of the GREAT intervention: a narrative-based, resource-light, life-stage tailored intervention package designed to promote gender-equitable attitudes and behaviors, and improve SRH and GBV outcomes among adolescents and their communities.

Design: Repeated cross-sectional evaluation study, using propensity score matching combined with difference-in-differences estimation

Setting: Two post-conflict communities in Lira and Amuru districts in Northern Uganda

Participants: Male and female unmarried adolescents (10-14 years, 15-19 years), married adolescents (15-19 years), and adults (over the age of 19 years) were selected using a stratified, two-stage cluster sample of primary and secondary schools and households (baseline: n=2,464, endline: n=2,449)

Primary outcome measures: Inequitable gender attitudes and behaviors; gender-based violence (GBV); and sexual and reproductive health (SRH) knowledge and behaviors

Results: Statistically significant intervention effects were seen across all three outcomes—gender equity, GBV, and SRH—among older and newly married adolescents and adults. Among older adolescents, intervention effects include shifts on: inequitable gender attitudes scale score: -4.2 points [(-7.1, -1.4), p<0.05]; Inequitable household roles scale score: -11.8 [(-15.6, -7.9), p<0.05]; Inequitable attitudes toward GBV scale: -1.9 [(-5.0, -0.2), p<0.05]; % of boys who sexually assaulted a girl in past three months: -7.7 [(-13.1, -2.3), p<0.05]; Inequitable SRH attitudes scale: -10.1 [(-12.9, -7.3), p<0.05]. Among married adolescents, intervention effects include shifts on: Inequitable household roles scale score: -6.5 [(-10.8, -2.2), p<0.05]; Inequitable attitudes toward GBV scale: -4.7 [(-9.8, -0.3), p<0.05]; % who reacted violently to their partner: -15.7 [(-27.1, -4.4), p<0.05]; Inequitable SRH attitudes scale: -12.9 [(-17.3, -8.5), p<0.05].

Conclusion: The GREAT intervention model demonstrates the promise of a resource-light, life-stage tailored program that employs culturally appropriate, participatory, and narrative-based techniques to advance gender equity and adolescent health. This type of programming contributes toward reductions in GBV and improved adolescent SRH outcomes.

Key words: Uganda, gender-based violence, norms, sexual and reproductive health, adolescents, gender roles

WORD COUNT: 4,378 words

STRENGTHS AND LIMITATIONS OF THIS STUDY

- This study evaluates the impact of a multicomponent, age-tailored mass media (narrative-based) intervention in post-conflict Northern Uganda.
- The study is one of the first of its kind to evaluate the effectiveness of a mass media campaign in a post-conflict setting.
- Propensity score matching was used due to high levels of contamination between the control and intervention groups.
- The possibility of information or social desirability bias in self-report of the study's sensitive topics (sexual behavior, family planning use and GBV) may not be ruled out.
- The study was not designed to assess the independent effects of each component of the multicomponent intervention.

INTRODUCTION

Global evidence indicates that sexual and reproductive health (SRH) is strongly influenced by gendered attitudes, behaviors, and norms cultivated within social systems. Equitable or not, these norms intensify during adolescence – a period of rapid physical, emotional, cognitive, and social transitions¹ – and influence health outcomes.²⁻⁴ Rather than focusing on their vulnerability to poverty, gender-based violence (GBV), and poor health and social outcomes⁵, their potential can be maximized by leveraging their strengths and assets. One way to address this is engaging adolescents and communities in multilevel and multicomponent interventions and gender-transformative approaches that center gender equality and address and challenge power imbalances in safe spaces for reflection and dialogue.⁶⁻⁷ Mass media campaigns, when accompanied by opportunities for dialogue and reflection, have emerged as a promising practice for raising awareness and transforming underlying attitudes and norms as well as changing behavior related to SRH behaviors.⁸⁻⁹ Studies have found that applying a life-course perspective and strengthening social networks lay the groundwork for positive adolescent SRH.¹⁰⁻¹⁴

Despite growing investment in gender transformative interventions for adolescents, evidence of their effect is still limited¹⁵⁻¹⁶, especially at different stages of the adolescent life course. Furthermore, few such programs have been scaled up and even fewer documented.¹⁵ Fewer still are studies that examine how to engage both adolescents and their communities to address gender dynamics in post-conflict settings. One such setting—communities in post-conflict Northern Uganda—represents a context with well documented and widespread GBV, disrupted social and human services, eroded cultural traditions, and heightened economic and physical insecurity.¹⁷⁻¹⁹ Layered onto inequitable gender norms, unhealthy behaviors, and sexual and reproductive vulnerabilities, these conditions have been proven especially harmful to adolescent girls.²⁰⁻²¹

GREAT Intervention

To respond to this gap, the Gender Roles, Equality and Transformations (GREAT) community-based program was piloted in the Northern Ugandan districts of Gulu, Lira and Amuru from August 2012 to September 2014. GREAT aimed to promote gender-equitable attitudes and behaviors among adolescents (aged 10-19) and their communities to reduce GBV and improve SRH. The intervention package was tailored for four life stages: 1) very young adolescents (VYAs), aged 10-14 years old; 2) older adolescents (OAs), aged 15-19 years old; 3) newly married/newly parenting adolescents (NM/NPs) aged 15-19 years old; and 4) adults aged 20 years and older.

Over the two-year period, each life stage cohort was exposed to four intervention components suited to the literacy and contextual environment of Northern Uganda (see Figure 1). Each component was tailored to the respective life stage. The first component, the Community Action Cycle (CAC), is an iterative six-phase community mobilization process. It engaged 382 community leaders across parishes (comprising of several villages) to reflect on and better understand how gender inequality, GBV and poor SRH outcomes are linked. Through this process, community leaders in each parish identified priority issues in collaboration with their communities, developed a plan to address those issues, carried out the plan, and monitored and evaluated their progress. The second component, a 50-episode serial radio drama set in the fictional town of Oteka ('great' in Luo), was developed using the Transtheoretical Model behavior change theory²² and the Pathways to Change tool.²³ The drama included four storylines tailored to VYA, OA, NM/NPs,

and adults to engage, entertain, inform and spark substantive discussion in communities about gender, violence, and SRH including family planning. Complementing the radio drama was a toolkit of participatory activities, including storybooks on puberty for VYA boys and girls, as well as a life-sized board game, radio discussion guides, and activity cards tailored to each life stage. This suite of games and activities was designed to improve puberty and SRH knowledge and catalyze reflection, dialogue, and action around gender inequitable attitudes and behaviors, SRH, and GBV. These activities with the GREAT toolkit were conducted in existing adolescent clubs and groups (dance groups, savings clubs, etc.) in an average of three small groups per village. The decision to roll out GREAT through existing groups was based on the desire to develop a less costly, and therefore more easily scalable, approach. Finally, to meet the increased need for health services, GREAT trained Village Health Teams (VHTs – i.e., community health workers) to improve access to and quality of youth-friendly services.

[Figure 1. GREAT Intervention Package and its Four Components]

The overall intervention approach was grounded in two theoretical perspectives: 1) understanding that gender identities established early in life set children on a path which shapes their future²⁴; and 2) recognition that gender norms influence health-related behaviors both directly and indirectly, particularly during the transitional period of adolescence when gender norms and identities begin to coalesce.^{1 3} In addition, we applied six key principles to intervention design as informed by a review of existing global adolescent programs:

- 1) Use a positive youth development lens to engage adolescents as active change agents, leverage their assets, and foster agency^{5 25};
- 2) Shift gender attitudes, behaviors, and norms by using mass media and participatory narrative approaches to correct misinformation, encourage critical reflection and dialogue, and change expectations for appropriate behavior^{8 12 15 16 26};
- 3) Adopt a gender synchronized approach – engaging both girls and boys, sometimes apart, sometimes together²⁷;
- 4) Focus on life course transitions when adolescents learn new roles and norms²⁸;
- 5) Develop multilevel interventions to ensure that new ideas and information diffuse through the social ecology and create an enabling environment for individual change^{6 28 29}; and
- 6) Design for scale, using resource-light activities (e.g., low cost, minimal staff time) that can be implemented outside a pilot setting via integration within existing community or school groups.³⁰

This paper presents evidence from an outcome evaluation designed to assess whether the GREAT intervention:

- 1) Increased gender-equitable values, attitudes, and behaviors among adolescents aged 10-19 and adults;
- 2) Improved SRH knowledge, attitudes, and access to services among adolescents 10-19; and
- 3) Decreased tolerance of GBV among adolescents and significant others.

We also present findings on intervention effects adult provision of advice and support to young people.

METHODS

Sampling

Baseline (June 2012) and endline (October 2014) cross-sectional surveys were conducted with a total of 4,913 participants in the Northern Ugandan districts of Lira and Amuru (detail provided in Table 1). Respondents were selected using a stratified, two-stage cluster sample of primary and secondary schools (VYA) and households (all other life stages) within participating sub-counties. Within each sub-county, parishes were selected using probability proportional-to-parish-size (number of villages) sampling. Subsequently, a random sample of two villages was selected from each parish according to probability proportional-to-size (approximate number of households in the villages) and for each selected village, households were selected using simple random sample techniques. Schools for VYAs were sampled randomly and stratified across primary and secondary samples. The same 20 villages in Amuru and 26 villages in Lira and 28 schools (14 in each district) sampled at baseline were also sampled at endline. The endline sample size was matched to the baseline sample calculated as 2,000 adolescents and adults in order to allow for a design effect of 2, 10% non-response rate, 5% non-completion rate, and measurement of changes in knowledge, attitudes, and behavior of at least 10%. Additionally, sample sizes of individual life stages were established to allow within group comparisons.

[Table 1. Study participants by life stage at baseline and endline]

The sampling design also included an intervention and a matched control group. However, due to a high level of exposure in the control villages to the Oteka radio broadcasts (48% coverage), the pre-post trial study design was not possible. As such, we used the cross-sectional baseline and endline data and applied propensity score matching to distribute observed baseline covariates evenly between exposed and unexposed participants.³¹ We obtained effect sizes using difference-in-differences estimates to account for unobserved covariates between the two groups (further information on the statistical approach described below).³²

Exposure to GREAT was defined as ever listening to the Oteka radio program and/or participating in small group activities using the GREAT Toolkit within the last six months. No exposure was defined as no exposure to either the Oteka program or toolkit activities. Exposure was defined as occasional or frequent (weekly) exposure to either or both Oteka program and/or toolkit activities. Individuals exposed to information through the radio drama who could not remember specific character names were taken as unexposed to GREAT project interventions.

Ethics Statement

Ethical review of the instruments and study clearance was obtained from Georgetown University and The AIDS Support Organisation (TASO) Research Ethics Committee and from the Uganda National Council of Science and Technology (IRB #2012-113 – youth survey; IRB #2012-041 – household survey). Written informed assent and parental consent (participants under age 18), and consent (participants over age 18) were obtained prior to each interview. Interviews were conducted in a place of convenience – school, home, or community location – for each respondent.

Patient and Public Involvement

The intervention approach was guided by a technical advisory group (comprised of representatives from government, civil society and community, and youth leaders) and designed with the goal of

eventual scale up and sustainability. The intervention development was also informed through life history ethnographic research with adolescents, their parents, and community leaders; extensive in-country program design; pre-testing with adolescents and stakeholders; and routine monitoring efforts and feedback sessions with adolescents and adults. Local partner organizations and community members were also involved in the pretesting of the baseline and endline study, and participated in dissemination workshops and community meetings following baseline, midline qualitative assessment, and endline surveys.

Instruments

Interview instruments were developed in consultation with GREAT partners and local experts. Questionnaires for OA, NM/NP and adults followed a structured format with Likert-style response options for level of exposure to intervention components and dichotomous responses (Yes/No or Agree/Disagree) for attitudes, group membership, behaviors, and topics discussed. The VYA questionnaire was structured in the same way as those for the older age groups, but also included participatory elements, such as quantifiable card sorts, with the aim of engaging children, improving comprehension, reducing courtesy bias, and decreasing potential sensitivity of questions (see Appendix A for instruments).

Measures

The four study outcomes—gender inequity, GBV, SRH, and supportive behaviors by adults—were measured using both individual items and composite scales for each life stage. We included behavioral measures and attitudinal precursors to behavior for each of the four outcomes. Previously-validated gender measures were adapted for use (Mishra et al, 2014), including a modified Gender-Equitable Men scale. All scales were calculated as the average of dichotomous items multiplied by 100 (range: 0-100). Individual scale items are described in Table 2. Internal consistency of each scale was assessed using Cronbach's alpha for unexposed and exposed endline samples by life stage. Candidate scales with alpha significantly less than 0.6 were not included in analysis. These included the VYA scales on inequitable gender norms scale and inequitable attitudes toward GBV. Cronbach's alphas for scales included in the analyses ranged from 0.54 to 0.88, indicating moderate to good internal consistency (alpha values provided in Table 2).³³

[Table 2: Summary of scales, coefficients of reliability (Cronbach's alpha) by life stage and exposure status]

The four outcomes in the analyses were:

Gender inequity. The gender inequity domain included two behavioral measures for VYAs: helping a sister with chores (for boys) or being helped by a brother (for girls); and talking to parents or guardians about continuing education (for girls) or about a sister continuing education (for boys). For OAs, one behavioral measure was included—talking to parents or guardians about a sister continuing education (for boys)—as well as two scales of behavioral precursors: inequitable gender attitudes and household roles. For NM/NPs the same two behavioral precursor scales were used, as well as two behavioral measures: male involvement in at least two childcare activities in a typical week; and reports of spousal help with household chores.

Gender-based violence. This domain included one behavioral measure for VYAs: touching (for boys) or having been touched (for girls) on the buttocks or breasts without permission in the past

three months. OAs were asked this same behavioral measure, as well as two behavioral precursor measures: attitudes toward GBV (scale) and a single item indicating confidence about getting help. For NM/NPs, the inequitable attitudes about GBV scale was used as well as one behavioral measure: violent reaction to a partner, among those who got angry in the past three months.

Sexual and reproductive health. Among VYAs, two knowledge items were assessed: recognition that boys and girls experience different rates of body changes in puberty; and ability to identify at least two puberty indicators. For both OAs and NM/NPs behavioral precursor scales were used—inequitable for these life stages included an inequitable SRH attitudes and contraceptive self-efficacy—and two behavioral measures: current family planning use and intended future family planning use.

Supportive behaviors by adults. One behavioral measure from the adult sample was included in this domain to assess adult role-modeling and individual change. A behavioral precursor measure was also included to assess inequitable gender attitudes among adults.

Statistical analysis

Exposed and unexposed endline participants were propensity score matched to baseline participants using a logistic regression model. Propensity scores were calculated using sex, age, education level, and religion, district, and employment status and sampling weights. For NM/NPs and adult respondents, the number of biological children and marital status were also included. The propensity scores at endline were generated separately for the exposed and unexposed respondents. Regression models were estimated with cluster robust standard errors at village level to compute marginal outcome estimates for the counterfactuals for the exposed group. The difference in marginal outcome estimates between the counterfactuals and exposed endline group are the effect sizes of exposure to the GREAT interventions. The p-score suite of commands in Stata 13 was used for these analyses. All analyses were conducted using Stata 13.

Statistical analyses considered sampling weights, clustering and stratifications. While unweighted descriptive statistics were calculated to summarize the data, sampling survey weights were used for all other analyses. Less than 2% of the data were missing for any given response item and across all the items.

RESULTS

Background Characteristics

Across all life stages, most respondents were Catholic, and predominantly ethnic Acholi in Amuru district and ethnic Lango in Lira district (Table 3). Primary education was high across cohorts (64% of adults and 80% of VYAs), and most participants indicated that their highest level of education was primary school (85% of OAs, 76% of NM/NPs, and 59% of adults). The majority of adults were married (79%) and 44% were employed.

[Table 3: Background characteristics of endline survey respondents]

Exposure to the Intervention and Diffusion

As shown in Table 4, exposure to the intervention components varied by life stage. Overall, however, 61% of all respondents reported being exposed to the Oteka radio program. Exposure to

the toolkit was much lower (about 7% overall), although 21% of VYAs reported using the toolkit through school-based implementation. VHT and CAC exposures were also low at 6% and 14% respectively.

[Table 4. Exposure to GREAT intervention components by life stage]

Intervention Effect on Gender Inequity

Overall, the results show several significant improvements in behaviors and behavioral precursors (i.e., knowledge and attitudes) related to gender inequity (Table 5). Of the nine life stage measures in this domain, seven exhibited significant shifts toward greater gender equitability. Among VYAs, there was a significant increase in brothers helping sisters with chores, with 84% of exposed VYAs reporting this compared to an estimated 62% in the counterfactual group ($p<0.05$). Among OAs, there were significant reductions in mean scores on the inequitable gender attitudes and household roles scales. Exposed OA boys were also significantly more likely to report discussing sisters' education with parents (72%) than among the estimated counterfactual group (56%) ($p<0.05$). The two remaining measures were not statistically significant, but trended towards increased gender equality. For example, exposed VYAs reported more discussions with parents about sisters' education (69%) than estimated had they not been exposed (52%).

[Table 5. Intervention effects on gender inequity by life stage]

Gender-based violence

Marked reductions were observed in some key behaviors and behavioral precursors of gender-based violence (GBV) for the older life stage but not for VYAs (Table 6). Among VYAs, there were no significant intervention effects on girls' and boys' reports of experiencing and perpetrating recent unwanted touching. Among both OAs and NM/NPs, there were significant intervention effects reducing inequitable attitudes toward GBV, and among OAs there was a significant positive intervention effect on confidence in seeking help for unwanted touching. For OAs, effects on behaviors were mixed by gender. Among OA boys exposed to the intervention, only 4% reported perpetrating unwanted touching, compared to an estimated 12% had they not been exposed ($p<0.05$), while among OA girls there was no significant intervention effect on reports of experiencing unwanted touching. Among male and female NM/NPs living with their partner, there was a significant intervention effect on violent reactions to a partner, declining from 21% estimated among the counterfactual group to 5% among the exposed group (Effect size = -15.7%, 95% CI: -27.1%, -4.4%).

[Table 6. Intervention effects on gender-based violence by life stage]

Sexual and Reproductive Health

For the final outcome of interest, there were significant improvements in the SRH domain for the older life stages, but not for the VYAs (Table 7). There were no significant intervention effects on the two indicators of VYAs' puberty knowledge, although knowledge was high in both the exposed group and the estimated counterfactual. For example, among the exposed group, 89% could identify at least two puberty indicators, compared to an estimate of 86% had they not been exposed. There was a significant intervention effect on reducing inequitable SRH attitudes and increasing contraceptive self-efficacy among both OAs and NM/NPs. Current family planning (FP) use also

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2
3 experienced an increase among sexually active OAs and NM/NPs, though statistically significant
4 only among NM/NPs. Specifically, 41% of exposed sexually active OAs reported contraceptive
5 use compared to an estimated 31% had they not received the intervention (Effect size = 10.1 CI =
6 -1.0, 21.1). Among NM/NPs, 44% reported current FP use among those exposed to the
7 intervention, compared to a 33% counterfactual estimate (Effect size = 10.4, 95% CI = 1.1, 19.6).
8 OAs and NM/NPs also experienced significant positive intervention effects on intentions to use
9 FP in the future, among those currently not using a method.
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11

12 [Table 7. Intervention effects on SRH attitudes and behaviors by life stage]

13 *Supportive environment via adult role-modeling and individual change*

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15 Results for adult participants indicated a significant intervention effect on decreasing inequitable
16 gender attitudes (Effect size = -8.0, 95% CI= -12.8, -3.1) (Table 8). The proportion of adults who
17 helped adolescents who wanted to avoid getting pregnant increased by 17% (95% CI: 1.8, 32.3)
18 and the proportion of adults who talked to adolescents about what it means to be a respectful man
19 or woman in the community increased by 23% (95% CI: 7.7, 38.5).
20
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22 [Table 8. Enabling environment for gender equitable attitudes and practices (adult respondents)]

23 **DISCUSSION**

24
25 The GREAT intervention was developed using hypothesis-driven design, as informed by existing
26 theory, empirical work, global adolescent programming, and formative ethnographic research. It
27 was hypothesized that life stage-tailored and gender-synchronized delivery of narrative-based
28 program components (i.e., radio drama, puberty story books, and story-based activity cards) would
29 achieve desired outcomes. Findings suggest that the five scales—gender equitable attitudes,
30 household roles, inequitable attitudes toward GBV, SRH norms, and contraceptive self-efficacy—
31 were internally consistent across all domains. Furthermore, these scales appeared to tap into
32 constructs positively impacted by GREAT, with statistically significant improvements shown
33 across all five domains for newly-married or parenting adolescents (NM/NPs) and in three domains
34 for older adolescents (OAs). For example, both OAs and NM/NPs in the intervention were less
35 likely to hold inequitable gender attitudes as compared to the counterfactual unexposed groups
36 (mean: -4.2 points and -3.7 points lower on the scale scores which ranged from 0 to 100 (p<0.05)).
37 Results also indicate that GREAT contributed to reductions in rates of GBV and improvements in
38 SRH outcomes, particularly for OAs and NM/NPs. For example, the proportion of those self-
39 reporting they reacted violently towards a sexual partner was 16 percentage points lower among
40 NM/NPs in GREAT as compared to the counterfactual unexposed group (5.3% versus 21%, a
41 difference of 15.7% (4.4-27.1, p<0.05). Findings from the adult sample indicate significant
42 intervention effects on decreasing inequitable gender attitudes, increased willingness to help
43 adolescents who want to avoid getting pregnant, and an increased proportion of adults who talked
44 to adolescents about what it means to be a respectful man or woman in the community.
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50
51 The intervention effects seen are particularly notable given that the GREAT approach is relatively
52 resource light, consisting of weekly radio drama sessions, community mobilization efforts
53 conducted at the parish (rather than village) level, and adolescent engagement through existing
54 community groups using a participatory toolkit. Findings suggest that listening to the Oteka radio
55 drama was the main way respondents were exposed to GREAT, and therefore the primary driver
56
57

of the changes identified by the evaluation. This is consistent with high radio listenership in northern Uganda. Only a small percentage of respondents, outside of VYAs, reported participating in the small group based activities using the GREAT Toolkit. This may be either because respondents were unable to identify exposure to other GREAT intervention elements when asked in the survey or too few individuals were actually exposed because the intervention used existing adolescent groups and clubs to enhance scalability, rather than forming new ones.

Limitations

An accurate assessment of the effectiveness of GREAT is based on the challenging task of measuring changes in complex social constructs (e.g., gender inequity) in eight distinct sub-groups (male/female early adolescents, OA, NM/NPs and adults). Although psychometric testing of the measures at endline yielded reliable scales for OA, NM/NPs, and adults, the VYA scales did not achieve adequate internal consistency. Some measures, especially the measures for VYAs, would have benefitted from additional piloting and refinement prior to the baseline, had time permitted. The results also rely on self-report of sexual behavior, family planning use, and GBV, which may be biased due to social desirability or recall. In addition, little change was observed among VYAs in study outcomes due to several potential reasons. First, this may be due to the fact that attitudes and knowledge were high at baseline, and therefore a significant change was more difficult to achieve. Second, only a few behavioral measures for this age group were included in the survey, and thus it may have been that the inclusion of additional behavioral measures would have captured change. Finally, it may also have been due to weaknesses in the intervention itself. For example, it may have been that the intervention did not have the correct content or approach for VYA participants.

As with many community-based interventions in rural areas, intervention coverage was one of the most complex and challenging issues confronting GREAT implementation. First, there was high exposure to the radio broadcasts in both control and experimental villages. Although we overcame this issue through the use of propensity score matching, we were unable to assess intervention effectiveness through our original quasi-experimental pre-post study design. Second, the intervention occurred within parishes that had received other radio programs in the past. In order to isolate effects of GREAT's Oteka radio show, we chose to code individuals who could not remember specific character names in Oteka as unexposed to GREAT. It is possible that the effects of GREAT would be larger if we had taken a less conservative approach in our exposure criteria. While the intervention components were extensively pre-tested and revised, the intervention would have benefited from a proof of concept (pre-pilot) phase to assess the package in routine implementation circumstances. Future research and pilot studies would benefit from additional investment such as this, which would likely yield benefits in terms of ease of implementation, improved coverage and package adjustments based on better understanding of change mechanisms.

Finally, this study was not designed to assess the independent effects of each component. Given the theoretical importance of understanding the value of single-component versus multicomponent interventions⁶, future research investments to assess these independent versus combined intervention component effects is necessary. Another priority is to improve approaches to assess dosage and exposure to generate evidence on how much intervention is sufficient to reach a tipping point of behavior change, a research question prioritized by Haberland et al. (2018). Future

research on gender transformative approaches with early adolescents should also apply longitudinal methods to assess programmatic impacts over time. Although it is unknown whether changes in this study have been sustained, evaluation results using a longitudinal cohort with 10-14 year old boys and girls in Kinshasa who participated in an adaptation of GREAT reveal not only that some of the initial intervention effects were sustained three years post-intervention, but also that new positive SRH results were observed within the cohort of VYAs.³⁴

Implications

At the time of this study, northern Uganda was in the process of transitioning to a post-conflict state and the majority of its inhabitants had left the IDP camps and had returned to their ancestral homes (land belonging to their lineage). Families were struggling to regain their economic capacity and revitalize cultural values and traditions. In order to help young people overcome these challenges, community leaders were working to revitalize cultural traditions in ways that supported more equitable, peaceful relationships that would lead to healthier communities. Perhaps because of this context, communities may have been more open to interventions that address violence. To our knowledge, GREAT is the only program that simultaneously engages VYAs, OAs, and first-time parents using life-stage tailored content on GBV and SRH. This is despite widespread acknowledgement of the need for multicomponent, life-stage tailored, and gender transformative programming approaches, and little evidence available on their effectiveness.¹⁶ This article addresses this gap and suggests that shifting gendered attitudes and SRH behaviors among girls and boys across adolescent life stages—even with a relatively resource-light approach—is achievable in this study setting.

Results of this study confirm that gender norms appear largely static; masculinity and femininity are still embodied by procreation, ideal women are obedient and nurturing, and ideal men are providers with authority over women, a situation that is common across Uganda, including non-conflict settings.³⁵ This participatory, narrative-based intervention is resource-light and should be scaled and tested in other contexts to address broader community-level norm change and SRH and GBV outcomes in culturally-appropriate ways. In addition, this intervention targets multiple outcomes simultaneously (gender attitudes, violence, SRH) among boys/men and girls/women at different life course stages. This intersectional approach is increasingly recognized as essential due to the cross-cutting nature of gender across the life cycle. The promising measures highlighted in this paper can also be applied and further refined in other research initiatives to advance available gender and SRH measures. Donors, health researchers, and implementers must build on this growing momentum to implement and rigorously test gender transformative approaches to advance gender equity, improve adolescent SRH, and achieve sustained change.

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3 **Contributorship statement:** ND, SO, BK, CS, DN, and RL contributed to the design of the study.
4 ND, SO, DN, and RL contributed to data collection and ND, KB, BK, SO DN, and RL contributed
5 towards analysis and interpretation of the results. KB, ND, and RL led the conceptualization and
6 writing of the manuscript. All authors made meaningful contributions to writing the manuscript
7 and each reviewed the final manuscript for content accuracy. ND, SO, DN had full access to all
8 the data in the study and takes responsibility for the integrity of the data and the accuracy of the
9 data analysis.
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14 **Data Availability Statement:** Data are available upon reasonable request. Please contact the
15 corresponding author for access to data or Stata codes used.
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TABLES.

Table 1: Study participants by life stage at baseline and endline

Life Stage	Age (In Years)	Description	Baseline sample size (Females; Males)	Endline sample size (Females; Males)
Very Young Adolescents (VYAs)	10-14	Boys and girls; attending school	450 (F: 225; M: 225)	450 (F: 227; M: 223)
Older Adolescents (OAs)	15-19	Boys and girls; unmarried, without children (in and out of school)	1,107 (F: 556; M: 551)	1,094 (F: 549; M: 545)
Newly Married / Newly Parenting Adolescents (NM/NPs)	15-19	Boys and girls; married / cohabitating with or without children (in and out of school)	506 (F: 304; M: 202)	507 (F: 307; M: 200)
Adults	20+	Men and women; community members	401 (F: 194; M: 207)	398 (F: 216; M: 182)
Total			2,464 (F: 1,279; M: 1,185)	2,449 (F: 1,299; M: 1,150)

Table 2. Summary of scales, coefficients of reliability (Cronbach's alpha) by life stage and exposure status, and included items

Inequitable gender attitudes scale	VYA	OA	NM/NP	Adult
Sample size by exposure status (Unexposed; Exposed)	U: 149; E: 301	U: 513; E: 594	U: 220; E: 287	U: 177; E: 244
Alpha coefficients	-	U: 0.65; E: 0.61	U: 0.66; E: 0.64	U: 0.64; E: 0.63
<ol style="list-style-type: none"> 1. Giving a bath and feeding kids are the mother's responsibility 2. A woman's role is taking care of her home and family 3. A man should have the final word about decisions in the home 4. A woman should obey her husband in all things 5. Men are always ready to have sex 6. There are times when a woman deserves to be beaten 7. A woman should tolerate violence to keep her family together 8. If someone insults a man, he should defend his reputation with force if he has to 9. Girls who carry condoms are promiscuous 10. It is solely a woman's responsibility to avoid getting pregnant 11. Men should be offended (outraged) if their wives ask them to use a condom 				
Inequitable household roles sharing scale	VYA	OA	NM/NP	Adult
Alpha coefficients	-	U: 0.59; 0.61	U: 0.75; E: 0.70	U: 0.74; E: 0.66
<ol style="list-style-type: none"> 1. A woman's role is taking care of her home and family 2. A man should have the final word about decisions in the home 3. Giving a bath and feeding kids are the mother's responsibility 4. It disgusts me when I see a man acting like a woman (<i>not asked of adults</i>) 5. A woman should obey her husband in all things 6. It is more important for boys to get an education than girls (<i>not asked of older adolescents</i>) 7. If there is a limited money to pay for school fees, it should be spent on sons first (<i>not asked of older adolescents</i>) 8. Boys should have more free time than girls (<i>not asked of older adolescents</i>) 				
Inequitable attitudes toward GBV scale	VYA	OA	NM/NP	Adult
Alpha coefficients	-	U: 0.62; E: 0.60	U: 0.62; E: 0.54	U: 0.60; E: 0.59
<ol style="list-style-type: none"> 1. If someone insults a man, he should defend his reputation with force if he has to 2. There are times when a woman deserves to be beaten 3. A woman should tolerate violence to keep her family together 4. A man using violence against his wife is a private matter that shouldn't be discussed outside the couple 5. Physically beating your children is a good way to make them behave 6. I believe it is important to use non-violent ways of disciplining youth, instead of physical violence 				
Inequitable attitudes about sexual and reproductive health (SRH) scale	VYA	OA	NM/NP	Adult
Alpha coefficients	-	U: 0.71; E: 0.67	U: 0.69; E: 0.62	-
<ol style="list-style-type: none"> 1. Men should be offended (outraged) if their wives ask them to use a condom 2. Men are always ready to have sex 3. Girls who carry condoms are promiscuous 4. Only when a woman gives birth to a child is she a real woman 5. Only when a man has a child will he be a respected member of his clan 6. An ideal married couple will produce a child in the first year of marriage 7. A man and a woman should decide together what type of contraceptives to use 				

Table 3: Background characteristics of endline survey respondents

Characteristic	Very Young Adolescents (n=450)	Older Adolescents (n=1,094)	Newly Married / Newly Parenting (n=506)	Adults (n=398)
Age, median	13.5	16	18	31
Sex, %				
Male	49.6	49.8	39.4	45.7
Female	50.4	50.2	60.6	53.0
Religion, %				
Catholic	56.5	63.5	68.6	59.1
Pentecostal	14.3	10.6	**	12.1
Protestant	24.8	25.2	22.3	27
Other	4.5	0.8	9.15	2
Tribe, %				
Acholi	46.7	50.3	49.8	47.9
Lango	50.9	49.4	49.4	51.7
Other	2.5	0.4	0.8	0.5
Education level*, %				
Primary 4/5	41.6			
Primary 6/7	21.3			
Senior 1/2	17.1			
None		3.0	9.35	22.3
Primary		85.4	75.8	58.6
Secondary		15.3	14.9	19.1
Currently schooling		58.4		
Marital status, %				
Cohabiting			44.8	
Married			38.7	
Single parents			16.6	
Married/cohabiting				78.8
Never married				8.9
Separated				12.3
In romantic relationship, %		24.5	79.2	
Employed, %		19.2	34.4	44.5
Have at least one child, %			71.6	
No. of children, mean				4.0
Currently living with brother/sister, %	81.6	76		
Self/partner currently pregnant, %			27.1	
Has a trusted adult to talk to, %	58.9	83.5	86.9	

*Unless stated otherwise education level refers to the highest level of education attained, whether or not the level was completed.

**Cells with no data indicate response option or question not asked.

Table 4: Exposure to GREAT intervention components among all endline participants by life stage

Life Stage	Exposure (%)			
	Radio	Toolkit	CAC	VHT
Very Young Adolescents	68.1	21.4	5.8	10.7
Older Adolescents	58.9	3.3	4.8	9.3
Newly Married / Newly Parenting	58.3	4.9	6.8	22.1
Adults	61.9	1.8	9.8	25.2
Total	61.1	6.5	6.2	14.6

For peer review only

Table 5: Intervention effects on gender inequity by life stage

Outcome	N Exposed	Overall		Intervention Effect
		% or mean Obs.	CF	
Very Young Adolescents^a				
% helped sister with chores/was helped by brother	256	83.5	62.4	21.1 (4.1, 44.7)*
% discussed with parents/guardians about continuing with education/ sister continuing her education	256	68.8	52.4	17.1 (-2.9, 35.7)
Older Adolescents^b				
Inequitable gender attitudes scale ^c (mean)	553	49.8	54.0	-4.2 (-7.1, -1.4)*
Inequitable household roles (mean)	553	49.6	63.1	-11.8 (-15.6, -7.9)*
% boys who ever talked to their parents or another adult about the importance of sisters continuing with studies	334	72.2	56.0	16.2 (6.2, 26.2)*
Newly Married / Newly Parenting^b				
Inequitable gender attitudes scale (mean)	224	55.9	59.6	-3.7 (-7.7, 0.3)
Inequitable household roles scale (mean)	224	62.6	69.1	-6.5 (-10.8, -2.2)*
% men involved in at least two childcare activities in a typical week	224	51.8	41.5	10.3 (0.9, 19.7)*
% that was helped by spouse with household chores	224	65.4	53.4	11.9 (2.3, 21.5)*

* $p < 0.05$; Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, person staying with, presence of sibling of opposite sex in household, education level, current schooling status, religion and district.

^b Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^c This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.

Table 6: Intervention effects on gender-based violence by life stage

Outcome	N Exposed	Overall		Intervention Effect
		% or mean	Obs. CF	
Very Young Adolescents^a				
% of girls whom boys touched on their buttocks or breasts without their permission in past 3 months	137	8.4	14.1	-5.7 (-16.0, 3.5)
% of boys who touched a girl on her buttocks or breasts without permission in past 3 months	172	6.8	7.2	0.4 (-19.3, 11.3)
Older Adolescents^b				
Inequitable attitudes toward GBV scale ^c	553	23.6	25.5	-1.9 (-5.0, -0.2)*
% who are confident that they would get help if they are being touched in ways that make them feel uncomfortable	553	91.2	82.7	8.5 (3.2, 13.8)*
% of girls whom boys touched on their buttocks or breasts without their permission in past 3 months	219	16.7	18.5	-1.8 (-7.4, 3.8)
% of boys who touched a girl on her buttocks or breasts without permission in past 3 months	334	4.3	12.0	-7.7 (-13.1, -2.3)*
Newly Married / Newly Parenting^b				
Inequitable attitudes toward GBV scale	224	23.6	28.3	-4.7 (-9.8, -0.3)*
% who reacted violently to the partner	224	5.3	21.0	-15.7 (-27.1, -4.4)*

* $p < 0.05$; Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, person staying with, presence of sibling of opposite sex in household, education level, current schooling status, religion and district.

^b Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^c This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.

Table 7: Intervention effects on sexual and reproductive health (SRH) attitudes and behaviors by life stage

Outcome	N Exposed	Overall % or mean		Intervention Effect
		Obs.	CF	
Very Young Adolescents^a				
% recognize that boys and girls experience different rates of body changes in puberty	309	83.5	74.7	-11.2 (-39.4, 0.1)
% able to identify at least 2 puberty indicators	309	89.3	86.1	3.2 (-4.2, 14.0)
Older Adolescents^b				
Inequitable SRH attitudes scale ^c	553	40.6	50.7	-10.1 (-12.9, -7.3)*
Contraceptive self-efficacy	553	48.4	37.8	10.6 (5.8, 15.4)*
% Currently practicing FP (among sexually active)	251	40.8	30.7	10.1 (-1.0, 21.1)
% who intend to use a FP method in future (among all OAs)	553	70.0	54.2	15.8 (9.5, 22.2)*
Newly Married / Newly Parenting^b				
Inequitable SRH attitudes scale	224	37.8	50.7	-12.9 (-17.3, -8.5)*
Contraceptive self-efficacy	224	67.5	59.2	8.3 (4.2, 12.4)*
% Currently practicing FP	224	43.8	33.4	10.4 (1.1, 19.6)*
% who intend to use a FP method in future	224	85.0	75.0	10.4 (2.3, 18.5)*

* $p < 0.05$; Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, person staying with, presence of sibling of opposite sex in household, education level, current schooling status, religion and district.

^b Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^c This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.

Table 8. Enabling environment for gender equitable attitudes and practices (adult respondents)

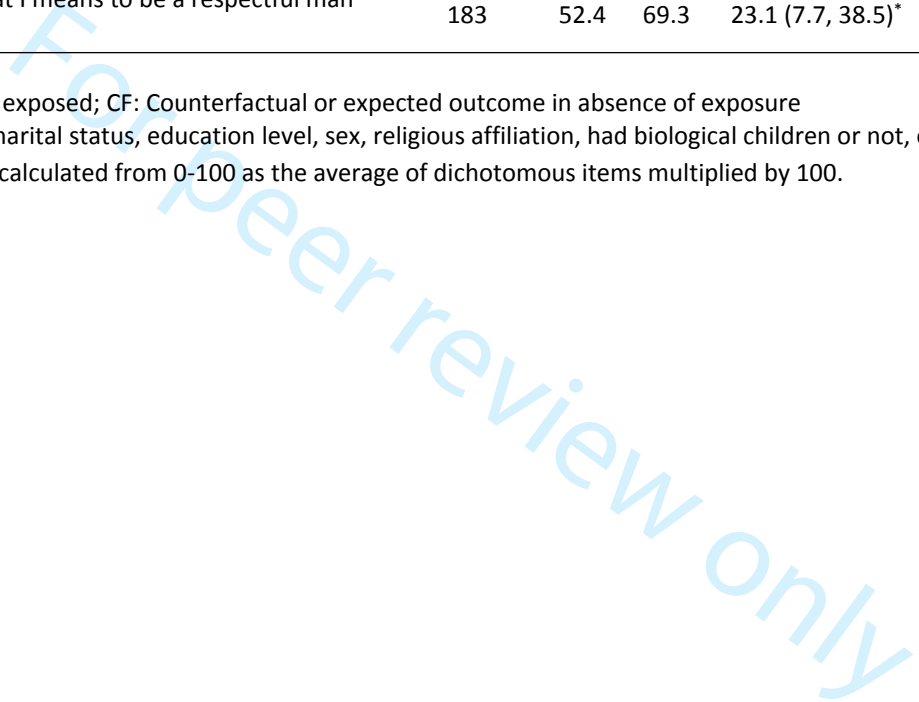
Outcome	N Exposed	Overall % or mean		Intervention Effect
		Obs.	CF	
Inequitable gender attitudes scale ^b (mean)	183	54.0	62.0	-8.0 (-12.8, -3.1)*
Helped a young person who wanted to avoid getting pregnant	183	41.6	53.4	17.0 (1.8, 32.3)*
Spoke to a young person about what I means to be a respectful man or woman in the culture	183	52.4	69.3	23.1 (7.7, 38.5)*

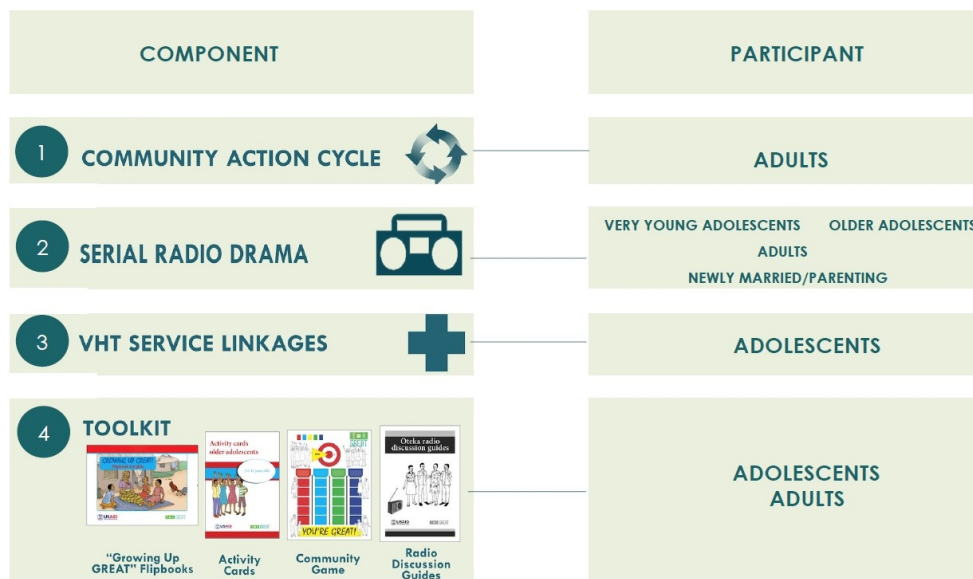
*Significant at $p < 0.05$

Obs: Observed outcomes among the exposed; CF: Counterfactual or expected outcome in absence of exposure

^a Effects adjusted/matched on age, marital status, education level, sex, religious affiliation, had biological children or not, employment status and district.

^b This scale and all other scales were calculated from 0-100 as the average of dichotomous items multiplied by 100.





GREAT Intervention Package and its Four Components

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APPENDICES.

APPENDIX A. GREAT Endline Household Survey Instruments

GENDER ROLES EQUALITY AND TRANSFORMATIONS (GREAT) ENDLINE HOUSEHOLD SURVEY Very Young Adolescents (10 – 14 Years)- LANGI				
	TODAY'S DATE ___ / ___ / ___ Month Day Year			
	RESPONDENT CODE __ / ___ / ___		RESPONDENT CODE _____ / _____ / _____	
	INTERVIEWER CODE		INTERVIEWER CODE	
	District	<i>AMURU</i>	District	
		<i>LIRA</i>		
	SUBCOUNTY	<i>Lamogi</i>		
		<i>Pabbo</i>		
		<i>Amuru Town council</i>		
		<i>Barr</i>		
		<i>Amac</i>		
		<i>Ogur</i>		

SECTION 1. RESPONDENT'S BACKGROUND				
Me acaki amitto penyi apeny mogo anonok akwaki				
(First I would like to begin by asking you a few questions about yourself)				
NO.	QUESTIONS AND FILTERS	CODING CATEGORIES		SKIP
101.	(Sex of respondent)	<i>ICOO (MALE)</i>	Agam apeny obedo icoo nywale dako (Sex of respondent)	
		<i>DAKO (FEMALE)</i>		
102	How old were you on your last birthday? If the participant does not know his/her age: "Can you tell me in what year you were born?" [AGE TO BE CALCULATED AFTER THE INTERVIEW]	<i>MWAKA MERE (Age in complete years)</i>	Onwongo itye mwaka adi ikere ame ikwero kede nino me nywale ni me agikki? <i>How old were you on your last birthday?</i> PENY KA AGAM APENY PE NGEO MWAKA MERE:"Itwero tita dwe kede mwaka mene ame onywali ise?" <i>[If the participant does not know his/her age: "Can you tell me in what year you were born?"]</i> [AGE TO BE CALCULATED AFTER THE INTERVIEW]	
		<i>DWETE (Month)</i>		
		<i>MWAKA ONYWALE IYE (YEAR BORN)</i>		
		<i>PE NGEYO MWAKA(Don't know age)</i>		
103.	<i>What is your religion?</i>	<i>ATOLI (Catholic)</i>	Itye idini mene? (What is your religion?)	
		<i>OGERI (Protestant)</i>		

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		ACILAM (Muslim)	
		OLARE (Pentecostal)	
		SDA (SDA)	
		OKENE MAPAT (OTHER)	
		TITI (Specify)	
104.	<i>Which tribe do you primarily identify with?</i>	ACHOLI	Rok ni obedo mene? (Which tribe do you primarily identify with?)
		LANGO	
		ATESO	
		KUMAM	
		MA'DI	
		OKENE MAPAT (OTHER)	
		TITI (Specify)	
105.	<i>Who do you live with?</i>	MAMA KEDE BABA (MOTHER AND FATHER)	Ibedo kede nga? (Who do you live with?)
		MAMA KEKEN (MOTHER ONLY)	
		BABA KEKEN (FATHER ONLY)	
		ATAT KEDE ABA ADWONG (GRANDPARENT)(S)	
		OMEGE/AMEGE NA (BROTHER/SISTER)	
		WATI OKENE (OTHER RELATIVE)	
		TITI (SPECIFY)	
		JO OKENE APE WAT (OTHER NON-RELATIVE)	
		TITI (SPECIFY)	

106.	<i>Is this person under the age of 20?</i>	<i>EE (YES)</i>	Dano man tye ame pe tunu gwaka 20? <i>(Is this person under the age of 20?)</i>	
		<i>PE (NO)</i>		
		<i>PE N GEO (DON'T KNOW)</i>		
107.	<i>What is the highest level of school you attended?</i>	<i>PURAMARI 1 (PRIMARY 1)</i>	Kilaci adong adwong aloo ame itunu iye tye adi? <i>(What is the highest level of school you attended?)</i>	
		<i>PURAMARI 2 (PRIMARY 2)</i>		
		<i>PURUMARI 3 (PRIMARY 3)</i>		
		<i>PURUMARI 4 (PRIMARY 4)</i>		
		<i>PURUMARI 5 (PRIMARY 5)</i>		
		<i>PURUMARI 6 (PRIMARY 6)</i>		
		<i>PURUMARI 7 (PRIMARY 7)</i>		
		<i>CINIA 1 (SENIOR 1)</i>		
		<i>CINIA 2 (SENIOR 2)</i>		
108.	<i>Do you plan to continue studying?</i>	<i>EE (YES)</i>	Itye kede pulan me medde kede kwan? <i>(Do you plan to continue studying?)</i>	201
		<i>PE (NO)</i>		
109.	<i>What is your primary reason for not continuing your studies?</i> MULTIPLE RESPONSES POSSIBLE.	<i>MYERO TII PI OCARA (Need to work for a wage)</i>	Tyen kop ango ame gengi mede kede kwan? <i>(What is your primary reason for not continuing your studies?)</i>	
		<i>MYERO TII I PACO (Need to work at home)</i>		
		<i>CENTE ME KWAN PE (No funds for school fees)</i>		

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		ONYWAL PE MITO (Parents don't want)		
		OTYEKO KWAN (Has completed education)		
		LWENY OBALO KWAN OKO (Disrupted by war)		
		OKENE MAPAT (OTHER)		
		TITI (Specify)		
<p>SECTION 2: SEXUAL AND REPRODUCTIVE HEALTH KNOWLEDGE Amitto dong penyi apeny mogo anonok amako aloka loka ame timere ikom owobe kede onyira ame nwongo gin tye adongol would now like to ask you a few questions about changes that boys and girls experience during adolescence.</p>				
	<p>KAD ME TUKU: "aman obino cakko tic kede kad me tuku. Tye kwone kad gin adek – kad arema tye kede apeny ikom ngec atye ateni, en alulum penyo tam ango ame itwero miyo ngatoro okene atidi, eka kad ayel apeny me miyo tammi ikom wi lok apapat. Yu malo gagi magi me nenno kad kala acal nedi ame ibino nwongo, eka abino kwanni apeny eka ite dok iye."</p> <p><i>CARD GAME: "We are going to begin with a card game. There are three types of cards – the red cards have questions about facts, the green ask what advice you would give other young people, and the yellow ask you to give your opinion on different topics. Throw this die to see what color card you will get, then I will read the question for you to answer."</i></p>			
RED CARDS (FACTS)				
201	True or false: It is normal for boys and girls to experience changes in their body at different rates.	ATENI (TRUE)	Ateni nyo goba: Tye kakare me owobe kede anyira me bedo kede aloka-loka I kom gi man ikare apapat (True or false: It is normal for boys and girls to experience changes in their body at different rates.)	
		GOBA (FALSE)		

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		PE NGEO (DON'T KNOW)	
202.	<i>True or False? Once a girl gets her first period, it is time for her to start having sex.</i>	ATENI (TRUE)	Ateni nyo goba? Ka dong nyako ocako nenno two dwe mere me ace, kare mere nwongo dong oromo oko me cakko ribere kede icoo . (True or False? Once a girl gets her first period, it is time for her to start having sex.)
		GOBA (FALSE)	
		PE NGEO (DON'T KNOW)	
203.	<i>True or false? boys and girls experience sudden changes of emotions while going through puberty?</i>	ATENI (TRUE)	Ateni nyo goba? Anyira bedu kede aloka loka ikom gi atura ame nwongo dong otye odongo, odoko jo adomo? (True or false? boys and girls experience sudden changes of emotions while going through puberty?)
		GOBA (FALSE)	
		PE NGEO (DON'T KNOW)	
GREEN CARDS (ADVICE)			
204.	<i>A girl tells you that all of her friends already have breasts, but she is flat as a board. What would you say to her?</i>	NYAKO ACEL ACEL DONGO IKARE MERE, MAN KOM BALORO PE IYE (EACH GIRL DEVELOPS AT HER OWN PACE, THIS IS NORMAL)	Anyaka me mwaka 12, okobi ni owote mere ducu dong tye kede cak i kor gi, ento en kore otwo atwoa abongo cak. Onwongo itwero kobe ngo? (A girl tells you that all of her friends already have breasts, but she is flat as a board. What would you say to her?)
		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	

		PE NGEO (DON'T KNOW)	
205.	<i>A girl you know started getting her period last year and is worried because it doesn't always come at the same time. What would you tell her?</i>	MAN PE OBEDO GIN ARAC TEKI ONYIRA OCAKO NENNO TWO DWE GI; GIN MAN CAKO LUBERE KAKARE MAN INGE KARE MORO (THIS IS NORMAL WHEN GIRLS BEGIN TO MENSTRUATE, THEIR CYCLES BECOME MORE REGULAR WITH TIME	Nyako ame ingeo ocako nem two dwe mere imwaka okato dok tye kede lworo ni pien pe maro bino ikare ikokome. Onwongo itwero kobe ngo? (A girl you know started getting her period last year and is worried because it doesn't always come at the same time. What would you tell her?)
		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	
		PE NGEO (DON'T KNOW)	
206.	<i>A boy you know tells you that sometimes he wakes up and his underwear is damp. This embarrasses him a lot. What would you tell him?</i>	MAN PE BALO, PE OBEDO GINORO AME OWOBE TWERO GENGO (THIS IS NORMAL, IT IS NOT SOMETHING BOYS CAN CONTROL	Awobi ame ingeo nino moro okobi ni ecoo I kabutu eka te nwongo ni pali mere tye ojut. Man make kede lewic tutwal. Onwongo itwero kobe ngo? (A boy you know tells you that sometimes he wakes up and his underwear is damp. This embarrasses him a lot. What would you tell him?)
		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	
		PE NGEO (DON'T KNOW)	
207.	<i>A classmate tells you that someone in their family touches them in a way they don't like. What would you say?</i>	PENY NGATORO ADIT AME GIN GENO ME PI KONY (ASK AN ADULT THEY TRUST FOR HELP, KEEP ASKING UNTIL SOMEBODY HELPS)	Ngat ikwano kede okobi ni ngatoro I tung gi mamako gi iyore mono ame yi gi pe mito. Onwongo itwero kobo ngo? (A classmate tells you that someone in their family touches them in a way they don't like. What would you say?)
		OKENE MAPAT (OTHER)	

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		TITI (SPECIFY)		
		PE NGEO (DON'T KNOW)		
YELLOW CARDS (OPINIONS)				
208.	<i>Agree or disagree? It is normal that boys and girls begin to have romantic feelings once their bodies begin to develop.</i>	OYEE (AGREE)	Iyee nyo pe iyee? Tye kakare me owobe kede onyira me bedo kede niti bedo kede awobe nyo anyira teki ka kom gi ocako dongo (<i>Agree or disagree? It is normal that boys and girls begin to have romantic feelings once their bodies begin to develop.</i>)	
		PE OYEE (DISAGREE)		
209.	<i>Agree or disagree? Drinking alcohol is an indication of a man's physical strength and endurance.</i>	OYEE (AGREE)	Iyee nyo pe iyee? Matto komo arege obedo anyut me gupu a dang icoo (<i>Agree or disagree? Drinking alcohol is an indication of a man's physical strength and endurance.</i>)	
		PE OYEE (DISAGREE)		
210.	<i>Agree or disagree? Drinking alcohol makes young people do things they might regret and hurt their health.</i>	OYEE (AGREE)	Iyee nyo pe iyee? Matto komo mio jo atino timo jami ame otwero dok paro I cen dok dang balo yotkom g (<i>Agree or disagree? Drinking alcohol makes young people do things they might regret and hurt their health.</i>)	
		PE OYEE (DISAGREE)		
JACKIE'S STORY				

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	<p>LOK IKOM JACKIE:icawa ni, akobi kop ikom atin anyaka moro ame mwaka mere tye 14, nyinge olwongoni Jackie, eka ate penyi apenyi iye. mwaka acel okato anged, Jackie oneno two dwee mere pi tyen me acel.mama mere te kobe ni en bino cako neno twoo dwe mere dwee-idwee, dong en myero cak gwokere ikom coo. acegi ro en Jackie oneno ni te pali mere bedo adyaka icawa okene. en pe ngeo ngo ame gin man obedo, dong en tye ked par ikom ngoo ame mama mere okobe ikom coo.</p> <p><i>JACKIE'S STORY: "Now I'm going to tell you about X and then ask you a few questions. About a year ago she got her period for the first time. That day her mother told her that she would bleed every month andthat from then on she needed to be careful of men. Recently, she has noticed a little dampness on her underwear some days of the month. She doesn't know what this means and is worried about the comment her mother made about men."</i></p>		
211.	When does the menstrual cycle begin?	<p>NINO ME ACAKI ME NENNO TWO DWE (THE FIRST DAY OF MENSTRUATION)</p> <p>OKENE MAPAT (OTHER)</p> <p>TITI (SPECIFY)</p> <p>PE N GEO (DON'T KNOW)</p>	Two dwe cakere awene ? (When does the menstrual cycle begin?)
212.	When does the menstrual cycle end?	<p>NINO AME NWONGO DWE OKENE PWOD PE INENO (THE DAY BEFORE THE NEXT MENSTRUATION)</p> <p>OKENE MAPAT (OTHER)</p> <p>TITI (SPECIFY)</p> <p>PE N GEO (DON'T KNOW)</p>	Two dwe giko dong bino awene? (When does the menstrual cycle end?)
213.	What does this sensation of dampness that Jackie feels mean? MULTIPLE RESPONSES POSSIBLE.	<p>EN TYE IKARE AME TWERO YAC (SHE IS OVULATING, SHE IS FERTILE)</p> <p>OKENE MAPAT (OTHER)</p> <p>TITI (SPECIFY)</p> <p>PE N GEO (DON'T KNOW)</p>	Kodi pii pii ame Jackie oneno ni obedo ngo? AGAM APOL TWERO MEN (What does this sensation of dampness that Jackie feels mean?)

1 2 3 4 5 6 7 8 9	214.	<i>If Jackie had sexual relations, could she become pregnant on any day of her cycle?</i>	EE (YES)	Ka Jackie oribere kede icoo, geni en onwongo twero yac oko ma pikare ame en tye anenno kede dwe mere? (If Jackie had sexual relations, could she become pregnant on any day of her cycle?)
10 11 12			PE (NO)	
13			PE NGEO (DON'T KNOW)	
14 15 16 17 18 19 20 21 22	215.	<i>During what part of the menstrual cycle does Jackie have the most risk of becoming pregnant if she has sex? MULTIPLE RESPONSES POSSIBLE.</i>	TYE ANENNO DWE MERE, IKARE AME EN NENO KEDE PII PII MAN IN THE MIDDLE OF THE CYCLE, WHEN SHE FEELS SECRETIONS	Ikare mene ame nwongo Jackie tye anenno kede two dwe mere ame en twero dong yac kede oyot ot ka en oribere kede icoo? AGAM TWERO BEDO APOL <i>(During what part of the menstrual cycle does Jackie have the most risk of becoming pregnant if she has sex?)</i>
23			OKENE MAPAT (OTHER)	
24			TITI (SPECIFY)	
25 26			PE NGEO (DON'T KNOW)	
27 28 29 30 31 32 33	<p>SECTION 3: EQUALITY IN EDUCATION AND HOUSEHOLD CHORES apeny okene anonok tye ikom gum me kwan kee tic okene apapat pi awobe kede anyira. kob kop ateni pien kop ame ikobo, abedo imung . poyo dang ni, pe tye agam'oro ame tye ateni onyo goba. man wan otye openyo kara tami</p> <p><i>The next few questions are about opportunities for education and the different household chores for boys and girls. Please be honest – your answers are confidential, and remember, there are no right or wrong answers; these are simply your opinions.</i></p>			
34 35 36 37 38 39 40 41 42 43 44 45 46 47		Peko a John tye iye (John's Dilemma)		

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	<p><i>I am going to read you a letter from John, a boy your age. After I read it, I am going to ask you about your opinions and what advice you would give to John and the girls in the story.</i></p>		<p>Abino kwanni balo ame oya bot John, awobi ame mwaka mere tye arom aroma kedi. Ka atyeko kwango, abino penyi ikom tami kede tam ame onwongo iromo miyo John kede anyira ame tye iyi icina man (I am going to read you a letter from John, a boy your age. After I read it, I am going to ask you about your opinions and what advice you would give to John and the girls in the story.)</p>	
	<p><i>awota me amara, ka an awoto me galo wanga kede owote na, gin maro lubu gini anyira naka ikulu, icawa okene lwio gini ikor anyira kun bedo nyero gini anyira pi aloka-loka ne dongngo dokko ngat otego kelo ikom tim man cwero cunya, dok mia abedo kede kwo atek, ento dong awoto kedgi kara pien nwongngo atye amito goro wanga ked-gi. ka atemo juko gi, gin kobo ni myero adong ate cako bedo calo icoo ikokome. an myero akob ginro, ya awek dong yor gi aweka? an kede gen, John.</i></p> <p><i>Dear Friend,</i></p> <p><i>When I go out with my friends, they like to follow girls and watch them when they fetch water. Sometimes they call out to them and laugh about the way their bodies are changing as they grow up. It makes me uncomfortable but I go along because I want to hang out with them. Once when I told them to stop, they told me I should grow up and act like a man. Should I say something or go along with them?</i></p> <p><i>Signed, John</i></p>			
	<p>READ ALOUD: I am going to read you some statements. Tell me if you AGREE or DISAGREE.</p> <p>KWAN MATEK: abino kwani nyig lok'ogo. koba IYEE onyo PE IYEE.</p>			
<p>301.</p>	<p><i>Teasing girls is an appropriate way boys show girls that they like them.</i></p>	<p>OYEE (AGREE)</p>	<p>tukku kede anyira obedo yee ame awobe twero nyuti anyira kede ni gin omaro gi (Teasing girls is an appropriate way boys show girls that they like them.)</p>	

		PE OYEE (DISAGREE)	
302.	Boys who do not tease girls will be made fun of by other boys.	OYEE (AGREE)	Awobe ame pe boko anyira awobe okene bino nyero gi (Boys who do not tease girls will be made fun of by other boys.)
		PE OYEE (DISAGREE)	
303.	Calling out to girls in this way is not acceptable.	OYEE (AGREE)	Lwongo anyira iyore man peber tutwal. (Calling out to girls in this way is not acceptable.)
		PE OYEE (DISAGREE)	
304.	Girls should be flattered when boys act this way.	OYEE (AGREE)	Anyira myero awaka ka owobe olwongo gi iyore man (Girls should be flattered when boys act this way.)
		PE OYEE (DISAGREE)	
305.	What advice would you give John? (PROMPT ONCE: Anything else you would tell them? MULTIPLE RESPONSES POSSIBLE.)	KOBI OWOTE MERE ME WEKKO YELLO GI (TELL HIS FRIENDS NOT TO TEASE)	Tam ango ame onwongo itwero miyo John? (What advice would you give John?) (PENY ICEL: Ginoro okene ame onwongo itwero kobe? AGAM. APOL TWERE (PROMPT ONCE: Anything else you would tell them?))
		NENNO GI ANENA (IGNORE THEM)	
		NWONG NGATORO ADIT ME KONY (GET AN ADULT TO INTERVENE)	
		KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)	
		KWA KICA BOT ONYIRA (APOLOGIZE TO THE GIRLS)	

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		WEK WOT OKO KEDE OWOTE NI PE OKO (STOP HANGING OUT WITH THOSE FRIENDS)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
306.	What advice would you give the girls in the story? PROMPT ONCE: Anything else you would tell them? MULTIPLE RESPONSES POSSIBLE.	KOBI OWOBE ME WEKKO YELLO GI (TELL THE BOYS TO STOP TEASING)	Tam anga ame onwongo itwere miyo onyira I yi icina man? PENY ICEL: Ginoro okene ame imitto kobi gi? AGAM APOL TWERE (What advice would you give the girls in the story?) MULTIPLE RESPONSES POSSIBLE.	
		NENNO GI ANENA (IGNORE THEM)		
		NWONG NGATORO ADIT ME JUK GI (GET AN ADULT TO INTERVENE)		
		KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
<p>KWAN MATEK: icawa ni, kong dong okob gin ame timere ikwoo ikokome apat kede icina. pi dakika anonok, amito ni, tam kami ame otimere ikomi idwee okato ni.</p> <p>READ ALOUD: Now let's talk about real life instead of the story. For a few minutes I'd like you to think about the things that happened to you during the last month.</p>				
307.	During the last month have you been with any friends who were teasing a boy?	EE (YES)	Ikare me dwe okato kong ibe lo kede owote ni moro ame onwongo tye ayello awobi moro? (During the last month	

			<i>have you been with any friends who were teasing a boy?)</i>	
		PE (NO)		310
308.	<i>Did you do anything about it?</i>	EE (YES)	Itimo ginoro iye? (<i>Did you do anything about it?</i>)	
		PE (NO)		310
309.	<i>What did you do?</i> MULTIPLE RESPONSES POSSIBLE.	KOBI GI PE ME MEDDE KEDE YELLO (TELL THEM NOT TO TEASE)	Itimo ngo? AGAM APOL TWERE (<i>What did you do?</i>)	
		WOT ALILING (WALK AWAY)		
		NWONG NGATORO ADIT (GET AN ADULT)		
		KOBI NGATORO ADIT ICEN (TELL AN ADULT LATER)		
		LOK KEDE OWOTE NI ICEN (TALK TO YOUR FRIENDS LATER)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
		PE NGEO/PE POYO (DON'T KNOW/DON'T REMEMBER)		
310.	<i>During the last month, have you been with any friends who were teasing a girl?</i>	EE (YES)	Ikine me dwe okato, ibedo ke de owote ni mogo ame onwongo tye a yello nyako moro? (<i>During the last month, have you been with any friends who were teasing a girl?</i>)	
		PE (NO)		313 if Girl 316 if Boy

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311.	<i>Did you do anything about it?</i>	EE (YES)	Itimo ginoro iye? (<i>Did you do anything about it?</i>)	
		PE (NO)		313 if Girl 316 if Boy
312.	<i>What did you do? MULTIPLE RESPONSES POSSIBLE.</i>	KOBİ GI PE ME MEDDE KEDE YELLO (TELL THEM NOT TO TEASE)	Ibin itimo ngo? (<i>What did you do?</i>) AGAM APOL TWERE (MULTIPLE RESPONSES POSSIBLE.)	
		WOT ALILING (WALK AWAY)		
		NWONG NGATORO ADIT (GET AN ADULT)		
		KOBİ NGATORO ADIT ICEN (TELL AN ADULT LATER)		
		LOK KEDE OWOTE NI ICEN (TALK TO YOUR FRIENDS LATER)		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
		PE NGEO/PE POYO (DON'T KNOW/DON'T REMEMBER)		
		PI ONYIRA KEKEN (FOR GIRLS ONLY)		
313.	<i>Do you feel able to tell a boy to stop doing something that makes you feel uncomfortable?</i>	EE(YES)	Itamo ni itwero kobi awobi noro keken me wekko timmo ginoro ame mio kwoo ni bedo atek? (<i>Do you feel able to tell a boy to stop doing something that makes you feel uncomfortable?</i>)	
		PE(NO)		
314.	<i>During the last 3 months, has a boy done something to scare or intimidate you on purpose?</i>	EE (YES)	Ikine me dwete 3 okato, awobi moro otimo ginoro me miyi lworonyo buri kun onwongo yie tye amitto? (<i>During the last 3 months, has a boy done something to scare or intimidate you on purpose?</i>)	

		PE (NO)		
315.	<i>During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?</i>	EE (YES)	Ikine me dwete 3 okato, awo bi moro ogudu kwon dudi nyo cakki obongo twero ni (<i>During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?</i>)	
		PE (NO)		
PI OWOBE KEKEN(FOR BOYS ONLY)				
316.	<i>During the last 3 months, have you done something to scare or intimidate a girl on purpose?</i>	EE (YES)	Ikine me dwete 3 okato, itimo ginoro me miyo nyako moro lworonyo bure ame onwongo yi amitto (<i>During the last 3 months, have you done something to scare or intimidate a girl on purpose?</i>)	
		PE (NO)		
317.	<i>During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?</i>	EE (YES)	Ikine me dwete 3 okato, imako kwon dud nyo cak a nyako moro obongo twero mere (<i>During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?</i>)	
		PE (NO)		

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<p>CABIT MA MEGA: YAR KAN ALER CALE AME NYUTO JAMI AME TYE ATIMERE KEDE COC AME TYE ITERE. YAR KAN ALER PUPARA ABIRO (7) AME TYE KEDE COC IYE ACALO 'AN', 'OMINA', 'AMINA', AN KEDE OMINA', 'AN KEDE AMINA, 'AN, OMINA KEDE AMINA' KEDE 'NGAT-OKENE' ka otyeko gini keto kad i yii kebe, gur agam ame tye kakare i piny. MY WEEK: SPREAD OUT PICTURES OF ACTIVITIES WITH CAPTIONS. PUT OUT THE SEVEN (7) PIECES OF PAPER LABELED AS "ME," "BROTHER," "SISTER," "ME & BROTHER," "ME & SISTER," "ME, BROTHER & SISTER," AND "OTHER". Once they have put the cards in the containers, CIRCLE the appropriate options below. kob ni: pi gin ame owot timo icawa ni, gam akwako omege ni kede amege ni me toto acel keken. an apeny apeny mogo, eka yin ite keto cal me ngo atye atimere ikom pupara ame nyutu nga ame tio kodi tico. AY: For the next activity, I am really only interested in your biological brothers and sisters. I will ask some questions and would like for you to put the picture of the activity on the piece of paper that shows who does this activity.</p>			
	Apeny Question	Agam atye Options	
318.	<i>GIRLS: Do you have any brothers living in your household currently? BOYS: Do you have any sisters living in your household currently?</i>	EE (YES)	ANYIRA: Itye kede omege ni ame tye abedo kedi paco aman? (GIRLS: Do you have any brothers living in your household currently?) AWOBE: Itye kede amege ni mogo ame tye abedo kedi paco aman? (BOYS: Do you have any sisters living in your household currently?)
		PE (NO)	323
319.	<i>During a typical week, who usually does the following tasks (you, your brother/sister)? (CIRCLE ALL RESPONSES MENTIONED.)</i>	AN (AGAM APENY)	
		INOMERO (OMINI)	
		LAMERO (AMINI)	

		MUKENE(NGATOKENE)	
	a) Carrying water		a) Oomo pii (Carrying water)
	b) Washing dishes		b) Lwokko jami (Washing dishes)
	c) Preparing food		c) Yikko gin acama (Preparing food)
	d) Digging in the garden		d) Pur (Digging in the garden)
	e) Sweeping the compound		e) Weyo dyekal (Sweeping the compound)
	f) Carrying wood		f) Ommo yen (Carrying wood)
	g) Going to school		g) Wot I cukul (Going to school)
	h) Studying		h) Kwan (Studying)
	FOR GIRLS ONLY		
320.	<i>During the last week, did your brother(s) help you with your chores?</i>	EE (YES)	Ikine me cabit okato,omini (omege ni) obin okonyi kede tici me pac? (During the last week, did your brother(s) help you with your chores?)
		PE (NO)	
321.	<i>Have you ever talked to your parents or another adult about your desire to continue your studies?</i>	EE (YES)	Kong iloko kede onywalli nyo ngatoro okene adit amako tami me medde kede kwan? (Have you ever talked to your parents or another adult about your desire to continue your studies?)
		PE (NO)	
	FOR BOYS ONLY		

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322.	<i>During the last week, did you help your sister(s) with her (or their) chores?</i>	<i>EE (YES)</i>	I kine me cabit okato, ibin ikinyo amini/amege ni kede ticere/tic gi me paco? <i>(During the last week, did you help your sister(s) with her (or their) chores?)</i>	
		<i>PE (NO)</i>		
323.	<i>Have you ever told your parents/guardians that it is important for your sister(s) to continue studying?</i>	<i>EE (YES)</i>	Kong ibin iloko kede onywali, nyo ngatoro okene adit, amako her amedde kede kwan amini/amege ni? <i>(Have you ever told your parents/guardians that it is important for your sister(s) to continue studying?)</i>	
		<i>PE (NO)</i>		
<p>SECTION 4: RELATIONSHIPS AND COMMUNICATION</p> <p>Aman amitto lok kedi ikom wat ikin yin kede onywali, jo adongo okene kede owote ni; medo ikom mano, amitto lok kedi ikom aloka loka me kom ame itye inenno ikomi ka dong idoko dano adit.</p> <p>Now I would like to talk about your relationship with your parents, other adults and friends; additionally, I would like to talk about the changes you are experiencing as you grow up.</p>				
401.	<i>(Have you started experiencing any of the physical and emotional changes that take place during puberty?)</i>	<i>EE (YES)</i>	Icako nenno aloka loka more ikomi, nyo I cunyi ame nwongo timere acalo adwogi me dongo dokko dano otego? <i>(Have you started experiencing any of the physical and emotional changes that take place during puberty?)</i>	
		<i>PE (NO)</i>		

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			<i>PE (NO)</i>		
			<i>TITI (SPECIFY)</i>		
	403.	<i>During the last 3 months, have you talked with any adult about romantic relationships or changes during puberty?</i>	<i>EE (YES)</i>	Ikine me dwete 3 okato, koro iloko kede ngatoro adit amako wa ikin icoo kede dako nyo aloka loka ame timere ka idokko dano otego? (During the last 3 months, have you talked with any adult about romantic relationships or changes during puberty?)	405 if Girl 406 if Boy
			<i>PE (NO)</i>		
	404.	<i>Who have you spoken with?</i> <i>PROMPT ONCE: Have you spoken with anyone else?</i> <i>MULTIPLE RESPONSES POSSIBLE.</i>	<i>MAMA (MOTHER)</i>	Iloko kede nga? (Who have you spoken with?) PENY ICEL: Iloko kede dok ngatoro okene? GAM APOL TWERE (MULTIPLE RESPONSES POSSIBLE.)	
			<i>BABA (FATHER)</i>		
			<i>ANTI (AUNT)</i>		
			<i>NERO (UNCLE)</i>		

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		OKENE MAPAT (OTHER)	
		TITI (SPECIFY)	
405.	<i>(GIRLS ONLY) In the last three months, have you talked with anyone about how to take care of yourself when you have your period?</i>	EE (YES)	(ONYIRA KEKEN) I kine me dwete adek okato, kong iloko kede ngatoro amako kite me gwokko komi teki ite inenno two dwe ni? ((GIRLS ONLY) In the last three months, have you talked with anyone about how to take care of yourself when you have your period?)
		PE (NO)	
406.	<i>(Now I want you to think about conversations you had with adults during the last month. Did you talk about any of the following topics)</i>	EE (YES)	Aman amitto ni kong itam kong lok ame iloko kede ngatoro adit I dwe okato. Iloko wunu ikom jami magi: (Now I want you to think about conversations you had with adults during the last month. Did you talk about any of the following topics)
		PE (NO)	
		PE POYO(DON'T KNOW)	
	a) Physical or emotional changes during puberty.		a) Aloka loka me kom kede cuny ikare me dongo doko ngat otego (Physical or emotional changes during puberty)
	b) How ideal men and women should behave).		b) Kit ame coo kede mon ikome bedo kede (How ideal men and women should behave).

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	c) Romantic feelings or relationships		c) Mit nyo wat ikin icoo keke dako (Romantic feelings or relationships.)	
	d) What to do if someone touches you in a way that makes you feel uncomfortable		d) Gin me atima teki ka ngatoro omaki iyore ame pe yomo yi (What to do if someone touches you in a way that makes you feel uncomfortable)	
	e) How to take care of your body		e) kite me gwokko komi. (How to take care of your body)	
407	<i>Let's change the topic now, and talk about taking care of your health. I am going to read you a few statements and I want you to tell me if you AGREE or DISAGREE.</i>	OYEE (AGREE)	Wek kong olok ikom gin okene, man amako gwokko yotkomi. Abno kwanni nyig lok mogo anonok eka aye mitto ni ikoba ka IYEE nyo PE IYEE (Let's change the topic now, and talk about taking care of your health. I am going to read you a few statements and I want you to tell me if you AGREE or DISAGREE.)	
		PE OYEE(DISAGREE)		
	a) I know where to go if I need services to take care of my health.		a) Angeo kwene ame myero awot iye ka amitto kony amako yotkoma (I know where to go if I need services to take care of my health.)	
	b) I am able to reach this place without too much difficulty)		b) Atwero tunu i kabedo man abongo peko moro(I am able to reach this place without too much difficulty)	
	c) I am confident that I could seek these services if I wanted them.		c) Atye kede tek cuny ni atwero kwayo pi konyoro keken ka yia amitto (I am confident that I could seek these services if I wanted them.)	

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SECTION 5: GENDER ATTITUDES			
Aman dok akwanni nyig lok mogo. Kong ite titta kace iyee nyo pe iyee ikom nyig lok magi			
Now I am going to read some statements to you. Please tell me whether you agree or disagree with each statement.			
501.	<i>A man should have the final word about decisions in the home.</i>	OYEE (AGREE)	Icoo myero dong lok me agiti I paco amako mokko tam. (A man should have the final word about decisions in the home.)
		PE OYEE (DISAGREE)	
502.	<i>Boys and girls should be equally responsible for doing household chores.</i>	OYEE (AGREE)	Awobe kede anyira myero gon ducu otii tic me paco arom aroma (Boys and girls should be equally responsible for doing household chores.)
		PE OYEE (DISAGREE)	
503.	<i>If someone insults a man, he should defend his reputation with force if he has to.</i>	OYEE (AGREE)	Ka ngatoro onywaro icoo, ermyero tii ikome kede gero oromo pienwongo obedo alane ka mitte amano. (If someone insults a man, he should defend his reputation with force if he has to.)
		PE OYEE (DISAGREE)	
504.	<i>There are times when a woman deserves to be beaten.</i>	OYEE (AGREE)	Tye kare ame myero kom pwood mon (There are times when a woman deserves to be beaten.)
		PE OYEE (DISAGREE)	
505.	<i>If there is a limited amount of money to pay for school fees, it should be spent on sons first.</i>	OYEE (AGREE)	Ka cente moro tye anonok aye romo me cullu kwan, myero kong tii kede ikom otino awobe (If there is a limited amount of money to pay for school fees, it should be spent on sons first.)

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		PE OYEE (DISAGREE)		
506.	<i>A girl cannot become an ideal woman until she has had a child.</i>	OYEE (AGREE)	Nyako pwod pe romo dokko dako ikwanyo ka onywalo atin (A girl cannot become an ideal woman until she has had a child.)	
		PE OYEE (DISAGREE)		
507.	<i>Giving a bath and feeding kids are the mother's responsibility.</i>	OYEE (AGREE)	Lwokko kede miyo otino cem obedo tic a dako (Giving a bath and feeding kids are the mother's responsibility.)	
		PE OYEE (DISAGREE)		
508.	<i>Boys should have more free time than girls.</i>	OYEE (AGREE)	Awobe myero bed kede cawa oromo me lalata ikato anyira (Boys should have more free time than girls.)	
		PE OYEE (DISAGREE)		
509.	<i>It is more important for a girl to help at home and learn household activities than to spend time studying.</i>	OYEE (AGREE)	Pire tek tutwal me anyira kanyo I tic me paco eka ote pwonyonyo ginidic ducu me paco kaka ballo cawa I kwan (It is more important for a girl to help at home and learn household activities than to spend time studying.)	
		PE OYEE (DISAGREE)		

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	<p>TUKU AMAKO TIC A COO KEDE MON: YIKERE: KWANY KAD AME TYE KEDE JAMI 15 IKOM GI. YAR PAPULA ATITINO APOL AME TYE KEDE CALE NYO ICOO KEKEN, DAKO KEKEN, KEDE DONG ICOO KEDE DAKO. GENDER ROLES GAME: PREP: GET OUT THE CARDS WITH 15 CHARACTERISTICS ON THEM. LAY OUT THE PIECES OF PAPER WITH THE PICTURES OF A MAN ONLY, A WOMAN ONLY, AND A MAN AND A WOMAN. KOB: Aman obino tukku tuu wa me agiki. Magi kad ame tye kede nyig lok ame jo maro kobbo me poro coo kede mon. Acano papula apol ame tye kede cale icoo keken, dako keken, kede icoo ame tye kede dako. Kwany kad ame tye kede nyig cocoro iye, kwan nyig lok man eka ite ketto i kom papula kakan ame itamo ni myero bed iye. SAY: Now we are going to play our last game. Here are cards with words people use to describe men and women. I have laid out pieces of paper with pictures of a man only, a woman only, and a man and a woman. Take a card with a word on it, read the word on it and place it on the paper where you think it belongs.</p>		
510.	<p>a) Masculine Characteristics CIRCLE ALL PLACED UNDER PICTURE OF MAN</p>	<p><i>Amii jami(provider)</i></p> <p><i>Bed awor(submissive)</i></p> <p><i>Gwokko(Nurturer)</i></p> <p><i>Ger(Violent)</i></p> <p><i>Ryek (Intelligent)</i></p> <p><i>tela(Leader)</i></p> <p><i>Nyek(jealous)</i></p>	<p>a) Jami amako coo Masculine Characteristics</p> <p>GUR KAD DUCU AME TYE ITICAL ICOO. CIRCLE ALL PLACED UNDER PICTURE OF MAN</p>

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		<i>Kome tek(strong)</i>		
		<i>Mwol(tender)</i>		
		<i>Tye I gupu(powerful)</i>		
		<i>Ber(good)</i>		
		<i>Wor(Obedient)</i>		
		<i>Agen(Faithful)</i>		
		<i>Wor(Respectful)</i>		
		<i>Wie tio(Wise)</i>		
	<i>b) Feminine Characteristics CIRCLE ALL PLACED UNDER PICTURE OF WOMAN</i>		<i>b) Jami amako mon Feminine Characteristics GUR KAD DUCU AME OKETO/TE CAL A DAKO CIRCLE ALL PLACED UNDER PICTURE OF WOMAN</i>	
	<i>c) Masculine and Feminine Characteristics</i>		<i>c)Jami amako coo kede mon Masculine and Feminine Characteristics GUR KAD DUCU AME OKETO/TE CAL ICOO KEDE DAKO CIRCLE ALL PLACED UNDER PICTURE OF MAN AND WOMAN</i>	
<p>SECTION 6: EXPOSURE TO INTERVENTION Apwoyo. Otye dong otyekko atyeka. Aman, amitto penyi apeny ikom kwone kwena apapat ame ibedo winyo I redio nyo ineno ikare acocoki. Thank you. We are almost finished. Now, I would like to ask you questions about different types of media and messages you may have been exposed to recently.</p>				
601.	How often do you listen to the radio?(READ THE OPTION OUT LOUD)	NINO NINO (ALMOST EVERY DAY)	Imaro winyo redio pi kare am kwene? (How often do you listen to the radio?)	

			(KWAN GIN MAN ALONGO READ THE OPTION OUT LOUD.)	
		ICEL I CABIT ACEL (AT LEAST ONCE A WEEK)		
		ICEL ICEL I DWE ACEL (AT LEAST ONCE A MONTH)		
		PE KOM ATWAL (NOT AT ALL)		605
602.	What radio stations do you usually listen to? (MULTIPLE RESPONSES POSSIBLE)	MEGA FM	Citecen mene ame imaro winyo? (What radio stations do you usually listen to? (AGAM APOL TWERE)	
		CHOICE FM		
		RADIO LIRA		
		VOICE OF LANGO FM		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
603.	In the last 3 months, have you heard any radio broadcasts on the following:	EE(YES)	I kine me dwete 3, kong iwinyo puruguram moro ame otye beyo iye lok magi: (In the last 3 months, have you heard any radio broadcasts on the following)	
		PE(NO)		
		PE POYO(DON'T KNOW)		
	a) How ideal men and women should behave)		a) Kit ame coo kede mon myero bed kede (How ideal men and women should behave)	

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	b) Physical, emotional or social changes during adolescence		b) Aloka loka anen ikom, cuny dano ka tye adokko dano otego <i>(Physical, emotional or social changes during adolescence)</i>	
	c) Romantic feelings or relationships)		c) Miti nyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) Jo atino atye atic kede yore me lago nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) Coo kede mon atye amoko tam gi karacel l yi udi gi <i>(Men and women making decisions together in the home)</i>	
	f) Teasing, bullying or violence between boys and girls or men and women		f) Bokko, buro nyo gero ikin owobe kede onyira nyo coo kede mon <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
	g) Role of boys and girls in the home		g) Tic owobe kede onyira i ka paci <i>(Role of boys and girls in the home)</i>	

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	h) Young people delaying marriage until they are 18		h) Jo atino atye adiro kare me nyomere ka okuru gini ka otunu gini mwaka 18 (Young people delaying marriage until they are 18)	
	i) Young parents using family planning methods to delay the birth of their next child		i) Jo atino atye atic kede yori me lago nywal me diro kare me nywallo atin gi okene (Young parents using family planning methods to delay the birth of their next child)	Skip to 605 If NO for all
	j) Girls staying in school)		j) Onyira ame tye I cukul (Girls staying in school)	
604	What was the name of the program?	<i>COO PINY (SPECIFY)</i>	nying puruguram man onwango obedongo? (What was the name of the program?)	606 if Oteka mentioned
605	Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	<i>KAKARE (YES)</i>	anaka ni kong iwinyo puruguram moro me tuku goga I redio ame oiswongo ni Oteka? Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	
		<i>KUU (NO)</i>		618
606	On what radio station did you hear Oteka?	<i>MEGA FM</i>	iwinyo puruguram me Oteka I redio mene? On what radio station did you hear Oteka?	
		<i>CHOICE FM</i>		
		<i>RADIO LIRA</i>		
		<i>VOICE OF LANGO FM</i>		

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		<i>UNITY FM</i>	
		<i>MUKENE MAPAT (OTHER)</i>	
		<i>COO PINY (SPECIFY)</i>	
607	In the last 6 months, how often have you listened to Oteka?	<i>EVERY WEEK</i>	I dwete abicel okato anged, winyo Oteka tye adii? In the last 6 months, how often have you listened to Oteka?
		<i>MOST WEEKS</i>	
		<i>OCCASIONALLY</i>	
608	When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	<i>cawa ame otuku I yee pe tye aber</i> (Time of broadcast is not convenient)	ka pe iwinyo Oteka, nwongro ngo omio pe iwinyo? When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.
		<i>wia wil oko</i> (I forget)	
		<i>jo okene en aye moko tam ikom winyo radio</i> (Other people decide on radio use)	
		<i>radio na pe tye</i> (Don't have own radio)	
		<i>batri pe tye</i> (No batteries)	
		<i>tama pe iye</i> (Not interested)	
609	Where do you usually listen to Oteka?	<i>paco (HOME)</i>	puruguram man imari winyo ikwene? (Where do you usually listen to Oteka)

		<i>I cukul (SCHOOL)</i>		
		<i>kanica (CHURCH)</i>		
		<i>ite gurup (PLATFORM GROUP OR CLUB)</i>		
		<i>I poto (FARM)</i>		
		<i>en okene (OTHER)</i>		
		<i>COO PINY (SPECIFY)</i>		
610	Which character is most like you? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>OKIDI</i>	nga ame inwongo ni tye balayin I puruguram man? (Which character is most like you?) SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		<i>NYERO</i>		
		<i>KOMAKETCH</i>		
		<i>ORACH</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
611	Which character do you most admire? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>NYERO</i>	nga ame cunyi maro aloo I tuuu goga no? (Which character do you most admire?)SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		<i>AKETCH</i>		

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		<i>KOMAKETCH</i>		
		<i>ORACH</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
612	Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	<i>OKIDI</i>	nga ituku man ame dong cubi pe maro aloo? NYUT KAD AME TYE KE E NYING OTUKU APAPAT. MI AGAM A PENY ME YERO NYING ACEL. Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		<i>NYERO</i>		
		<i>KOMAKETCH</i>		
		<i>ACAYA</i>		
		<i>ORACH</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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613	<p>What were the main topics discussed on Oteka? PROMPT: What other topics? UNTIL RESPONDENT INDICATES NO MORE TOPICS.</p> <p>MARK ALL RESPONSE OPTIONS MENTIONED.</p>	<p><i>mara (LOVE)</i></p>	<p>kodi wii kop ango ame obede leyo I puruguram man? (What were the main topics discussed on Oteka?) UNTIL RESPONDENT INDICATES NO MORE TOPICS.</p> <p>MARK ALL RESPONSE OPTIONS MENTIONED.</p>	
		<p><i>wat ikin coo kede mon (RELATIONSHIPS BETWEEN MEN AND WOMEN)</i></p>		
		<p><i>kwan anyira (GIRLS EDUCATION)</i></p>		
		<p><i>wat ikin onywal kede otino gi (RELATIONSHIPS BETWEEN CHILDREN AND PARENTS)</i></p>		
		<p><i>gum me kwan pi jo atino (EDUCATIONAL OPPORTUNITIES FOR YOUNG PEOPLE)</i></p>		
		<p><i>lara lobo (LAND CONFLICTS)</i></p>		
		<p><i>en okene (Other)</i></p>		
		<p><i>COO PINY (SPECIFY)</i></p>		
614	<p>Have you talked to others about these topics you heard on Oteka?</p>	<p><i>ee (YES)</i></p>	<p>iloko kede ngotoro keken ikom kop ame iwinyo I puruguram man I radio? (Have you talked to others about these topics/topics you heard on the radio program?)</p>	
		<p><i>pe (NO)</i></p>		616

<p>615</p> <p>With whom did you talk about these topics?</p> <p>MARK ALL RESPONSE OPTIONS MENTIONED</p>		<p>papa (Father)</p>	<p>nga ame iloko kede ikom ko nga ame iwinyo I puruguram man? (With whom did you discuss these topics?)</p> <p>MARK ALL RESPONSE OPTIONS MENTIONED</p>	
		<p>kwaro (Father-in-law)</p>		
		<p>mama (Mother)</p>		
		<p>atat (Mother-in-law)</p>		
		<p>wat okene (other relative)</p>		
		<p><i>alwak (PEER)</i></p>		
		<p><i>jo me gurup (GROUP MEMBERS)</i></p>		
		<p><i>en okene (Other)</i></p>		
		<p><i>COO PINY (SPECIFY)</i></p>		
<p>616</p> <p>Was there anything that especially surprised or interested you from Oteka?</p>		<p><i>ee (YES)</i></p>	<p>onyo tye ginoro ame oweki kede wur, onyo miti moro ame oya ikom puruguram me oteka? (Was there anything that especially surprised or interested you from those activities?)</p>	
		<p><i>pe (NO)</i></p>		<p>618</p>
<p>617</p> <p>What surprised or interested you?</p>		<p><i>COO PINY (SPECIFY)</i></p>	<p>Ngo ame omii wur, onyo omii miti? (What surprised or interested you?)</p>	

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4	618	<i>Do you belong to any community or school group(s)?</i>	ee (YES)	itye i gurup i kin paco onyo i cukul? <i>(Do you belong to any community group?)</i>
5			pe (NO)	
6				624
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10	619	<i>Which community group do you belong to?</i> <i>READ DOWN LIST</i>	ee (YES)	<i>i tye i gurup mene? kwan i yate-iyore:</i> <i>(Which community group do you belong to?</i> <i>READ DOWN LIST)</i>
11			pe (NO)	
12				
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17		a) Religious organization		a) gurup me dini (<i>Religious organization</i>)
18				
19		b) Village savings and loan group		b) Gurup me bol icap <i>(Village savings and loan group)</i>
20				
21				
22				
23		c) Farmer's association		c) Gurup opur (<i>Farmer's association</i>)
24				
25				
26		d) School/youth club		d) Kilab me cukul/kilab pa bu <i>(School/youth club)</i>
27				
28				
29		e) MUKENE MAPAT (<i>Other</i>)		e) en okene (<i>Other</i>)
30				
31				
32		f) COO PINY (<i>SPECIFY</i>)		f) COO piny (<i>SPECIFY</i>)
33				
34	620	How often does your group meet?	<i>cabit acel icel (ONCE A WEEK)</i>	gurup wu rwate tyen adii? How often does your group meet?
35			<i>dwete aryo icel (EVERY TWO WEEKS)</i>	
36			<i>dwe acel icel (ONCE A MONTH)</i>	
37			<i>icel-icel (OCCASIONALLY)</i>	
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		<i>en okene (Other)</i>	<i>en okene (Other)</i>	
		<i>COO PINY (SPECIFY)</i>	<i>COO PINY (SPECIFY)</i>	
621	Was your group given a bag with cards and games that looks like this? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	omio gurup wu ikapo ame kad kede tuku apapt tye iye ame cal kiti? (NYUT CAN IKAPO AME TYE KEDE JAMI TUKU) <i>(Was your group given a bag with cards and games that looks like this?) (SHOW PICTURE OF TOOLKIT BAG)</i>	
		<i>pe (NO)</i>		624
622	Did you participate in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	ibedo atye itic'oro keken ame otio kede kad me tuku? <i>(Did you participate in an activity using these cards and games?)</i>	
		<i>pe (NO)</i>		624
623	How often have you participated in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG READ OPTIONS OUT LOUD.	<i>icel (ONCE)</i>	tyen adii ame ibedo iti ame otio kede kad karacel kede tuku? (KWAN NYIG LOK AME OCOO PINY) <i>(How often have you participated in an activity using these cards and games?)</i>	
		<i>icel-icel (OCCASSIONALLY)</i>		
		<i>kare-ikare (OFTEN)</i>		

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624	Have you ever participated in an activity that used this material? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	ee (YES)	anaka ibedo i tic ame otio ke de gini? (Nyt kad pi dul tic apapat. Wek agam apeny yer en ame en otio ke de, eka ite gweto ni EE pi tic ame oyero ke de PEE pi tic ame pe oyero) (Which activities or games have you used/participated in ? ASK "HAVE YOU EVER PARTICIPATED IN AN ACTIVITY THAT USED THIS MATERIAL?" (SHOW CARDS FOR EACH TOOLKIT COMPONENT))	
		pe (NO)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			626 if NO to all
625	How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	kare ducu (EVERY SESSION)	pi jami ame ikwanyo/iyero ni, itio ked gi pi kare arom kwene? (TII KE DE KAD AME OYERO I 625 ITE GWETO PI EN AME ONWONGO OYERO KEN) How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	
		I kare okene (EVERY OTHER SESSION)		
		I cel-icel (A FEW SESSIONS)		

		icel (ONCE)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			
626	<i>In the last 3 months, have you discussed any of the following in these groups</i>	<i>ee (YES)</i>	idwete adek okato ni, i laro yunu lok magi i gurup wu? <i>(In the last 3 months, have you discussed any of the following in these groups:)</i>	
		<i>pe (NO)</i>		
		<i>pe poyo (DON'T REMEMBER)</i>		
	a) How ideal men and women should behave		a) kit ame coo kede mon mero bed kede? <i>(How ideal men and women should behave)</i>	
	b) Physical, emotional or social changes during adolescence		b) Aloka loka ame bedo ikora, I cuny, onyo ikite me kwo ikare me tego? <i>(Physical, emotional or social changes during adolescence)</i>	
	c) Romantic feelings or relationships		c) cuny me mit kede winyere me mit ikin icoo kede dako? <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) onywal atino myero tii kede yore me lagoro nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) coo kede mon moko tam ni karacel I ot <i>(Men and women making decisions together in the home)</i>	

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	f) Teasing, bullying or violence between boys and girls or men and women		f) yelo anyira, bura onyoo lweny ikin owobe kede anyira, onyo ikin coo kede mon (Teasing, bullying or violence between boys and girls or men and women)	
	g) Role of boys and girls in the home		g) Tic pa owobe kede anyira paco (<i>Role of boys and girls in the home</i>)	
	h) <i>Young people delaying marriage until they are 18</i>		h) awobe kede anyira galo nyomere naka ka oromo gini mwaka 18 (<i>Young people delaying marriage until they are 18</i>)	
	i) <i>Young parents using family planning methods to delay the birth of their next child</i>		i) onywal atino myero tikede yore me lagoro nywal me rii kede nywalo atin okene (<i>Young parents using family planning methods to delay the birth of their next child</i>)	
	j) <i>Girls staying in school</i>		j) otino anyira mede kede kwan <i>Lutino anyira mede ki kwan (Girls staying in school)</i>	
627	Was there anything that especially surprised or interested you from those activities?	<i>ee (YES)</i>	onyo ginoro oweki kede wur, onyo miti iyonge tic wu no? (<i>Was there anything that especially surprised or interested you from those activities?)</i>	
		<i>pe (NO)</i>		629
628	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	ngo ame oweki kede wur onyo oweki kede miti? (<i>What surprised or interested you?</i>)	

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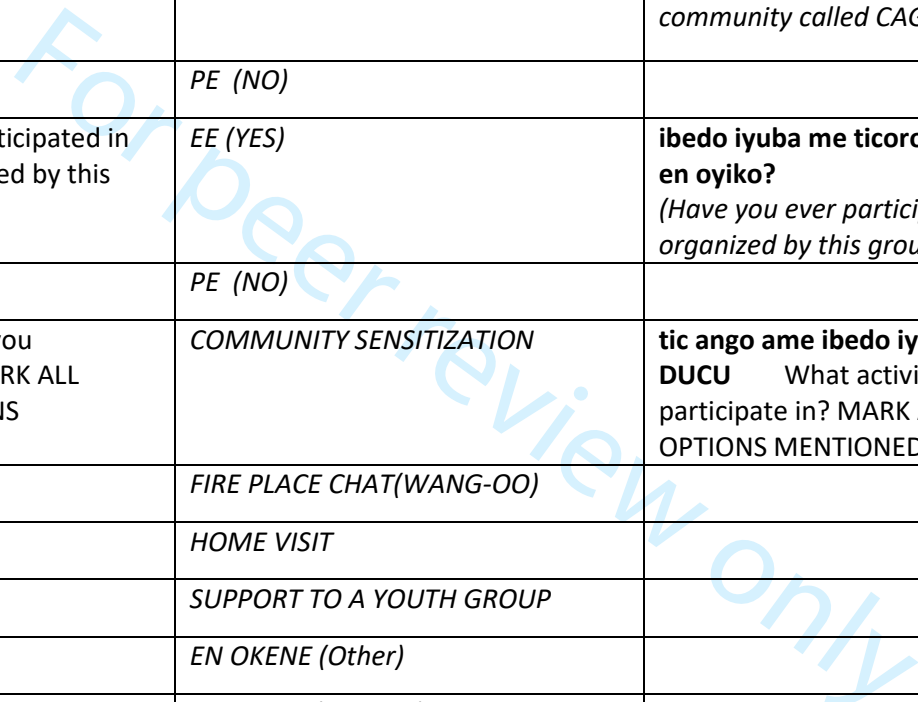
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4	629	Did you discuss these topics with other people after playing these activities?	<i>ee (YES)</i>	ileyo tam man kede jo okene oyonge tuku tic man? (Did you discuss these topics with other people after playing these activities?)
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9			<i>pe (NO)</i>	631
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12	630	With whom did you discuss these topics?	<i>toto (MOTHER)</i>	ileo tam magi kede nga? (With whom did you discuss these topics?)
13		MARK ALL RESPONSE OPTIONS MENTIONED		
14				
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18			<i>papo (FATHER)</i>	
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20			<i>omege kede amege (SIBLINGS)</i>	
21				
22			<i>oor (IN-LAWS)</i>	
23				
24			<i>jo me paco okene (OTHER FAMILY MEMBERS)</i>	
25				
26			<i>olwagi (PEER)</i>	
27				
28			<i>jo me gurp (GROUP MEMBERS)</i>	
29				
30			<i>en okene (Other)</i>	
31				
32			<i>COO PINY (SPECIFY)</i>	
33	631	In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?	<i>ee (YES)</i>	i dwete adek ame okato ni, a dela moro me dini nho me kin paco olako ikedi ikom kop magi? (In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?)
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40			<i>pe (NO)</i>	
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		<i>Wie pe poyo (DON'T REMEMBER)</i>		
	<i>a) How ideal men and women should behave</i>		a) kit ame coo kede mon myto bed kede <i>(How ideal men and women should behave)</i>	
	<i>b) Physical, emotional or social changes during adolescence)</i>		b) Aloka loka ame bedo ikoro, icuny, onyo ikit me kwo ikare me tigo <i>(Physical, emotional or social changes during adolescence)</i>	
	<i>c) Romantic feelings or relationships</i>		c) cuny me mit onyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
	<i>d) The way men and women use power</i>		d) kit ame coo kede mon tiyo kede teko kede twero <i>(The way men and women use power)</i>	
	<i>e) Teasing, bullying or violence between boys and girls or men and women</i>		e) tukku, bura onyo gero ikin awobe kede anyira onyo ikin coo kede mon. <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
632	<i>In the last 3 months, have you participated in any activity to improve your community? PROBE: If so, what?</i>	ee (YES)	ikin dwete adek ame okato tige, ibedo i ticoro keken me yubu kin paco wu? MEDE KEDE PENYO: Ka EE, itimo ngo? <i>(In the last 3 months, have you participated in any activity to improve your community? PROBE: If so, what?)</i>	
		pe (NO)		634
633	<i>What activity did you participate in to improve your community?</i>	<i>COO PINY (SPECIFY)</i>	tic ango ame ibedo itiyo me yubu kin paco wu?	

			<i>(What activity did you participate in to improve your community?)</i>	
634	Have you heard of a group in this community called CAG?	EE (YES)	Iwinyu nying gurup moro ame olwongo ni CAG ikin paco kan? <i>(Have you heard of a group in this community called CAG?)</i>	
		PE (NO)		637
635	Have you ever participated in an activity organized by this group?	EE (YES)	ibedo iyuba me ticoro ame gurup man en oyiko? <i>(Have you ever participated in an activity organized by this group?)</i>	
		PE (NO)		637
636	What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	COMMUNITY SENSITIZATION	tic ango ame ibedo iye? COO PINY What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	
		FIRE PLACE CHAT(WANG-OO)		
		HOME VISIT		
		SUPPORT TO A YOUTH GROUP		
		EN OKENE (Other)		
		COO PINY (SPECIFY)		
637	In the last 3 months, have you talked with a village health team member or health provider?	EE (Yes)	I dwete adek okato anged, ifako kede dakatal me kin paco (VHT) oyo aticoro me yot kom? (In the last 3 months, have you talked with a village health team member or other health care provider?)	



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		<i>PE (No)</i>		648
638	With whom did you talk?	<i>naci (NURSE)</i>		
		<i>acola (MIDWIFE)</i>		
		<i>atic me dakatal (MEDICAL OFFICER)</i>		
		<i>dakatal me kin paco (VHT)</i>		
		<i>en okene (OTHER)</i>		
		<i>kob mene (SPECIFY)</i>		
639	Where did you go to talk with the health provider? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	<i>OT YAT KILINIK (Health clinic)</i>	iwoto kwene me lok kede atc me dakatal? POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	
		<i>paco atic me yotkom (H/provider's home)</i>		
		<i>paco na (My home)</i>		
		<i>I cukul (school)</i>		
		<i>ka gure a bulu (YOUTH CENTER)</i>		

		MARIE STOPES		
		pe ngeo/ pe poyo (DK/Don't remember)		
		pe ogamo (No response)		
		en okene (Other)		
		COO PINY (specify)		
640	What did you talk about? PROBE: WHAT ELSE UNTIL NO MORE RESPONSES (MARK ALL OPTIONS MENTIONED)	ee (YES)	kop angoo ame ikobo wun kede atic me yotkom? What did you talk to the health provider about?PROBE: WHAT ELSE UNTIL NO MORE RESPONSES (MARK ALL OPTIONS MENTIONED), WHAT	
	(a) Sexually transmitted infection	pe (NO)	(a) twoe ame kobo ibutu (Sexually transmitted infection)	
	(b) Family planning		(b) lagoro nywal (kalo kin nywal) (Family planning)	
	(c) Immunizations		(c) agwera (Immunizations)	
	(d) injury		(d) Awano (injury)	
	(e) illness		(e) Lit kom (illness)	
	ALCOHOL		kongo (ALCOHOL)	
	SAFETY		bedo aber (SAFETY)	
	EARLY MARRIAGE		nyomere con (EARLY MARRIAGE)	
	GENDER-BASED VIOLENCE		gero acalo adwogi me bedo dako onyo icoo GENDER-BASED VIOLENCE	
	GENDER ROLES		tic acoo kede mon apapat (GENDER ROLES)	
	PUBERTY		dongngo doko ngat otego (PUBERTY)	

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	<i>MUKENE MAPAT (Other)</i>		<i>en okene (Other)</i>	
	<i>COO PINY (SPECIFY)</i>		<i>COO PINY (SPECIFY)</i>	
641	Did you get the information/help you wanted	EE (YES)	ibin inwongngo ngec onyo kony ame onwongngo itye imoto? Did you get the information/help you wanted	
		PE (NO)		
		Idyere-dyere (PARTIARLY)		
642	Did the provider refer you for other services?	EE (YES)	ngat ame iwoto bote obin icwali bot ngat okene ame twero miyi kony ame onwongngo itye imito? Did the provider refer you for other services?	
		PE (NO)		644
643	What kind of services did the provider refer you for?	COO PINY (SPECIFY)	kodi kony anga ame dano nocwali me wot nwongngo? What kind of services did the provider refer you for?	
Administer to only those who talked to the VHT in Qn 638				
Now, we are going to talk about your visit to the VHT in the last three months, Please tell me if you agree or disagree with these statements.				
644	During my last visit with the VHT, she or he treated me with respect	yee (AGREE)	atic me yotkom oloko keda kede woro (During my last visit with the VHT, she or he treated me with respect)	
		pe yee (DISAGREE)		
645	(During my last visit with the VHT, she or he treated me with respect)	YEE (AGREE)	awinyo bala lok ame alokko kede atic me yotkom obedo imung ikin wan okede. (During my last visit with the VHT, she or he treated me with respect)	
		PE YEE (DISAGREE)		

646	During my last visit, I felt my conversation with the VHT was private	YEE (AGREE)	Ilimo na me agiki, awinyo bala lok ame alokko kede atic me yotkom obedo imung ikin wan okede. During my last visit, I felt my conversation with the VHT was private)	
		PE YEE (DISAGREE)		
647	I am confident that the VHT will not tell others about my conversation, during my last	YEE (AGREE)	atye kede tek cuny ni dakata me kin paco pe akobi jo okene kop ame wan oleo kede, Ilimo na me agiki. I am confident that the VHT will not tell others about my conversation, during my last)	
		PEE YEE (DISAGREE)		
648	Do you use a mobile phone?	EE (YES)	itio kede cim? (Do you use a mobile phone?)	
		PEE (NO)		END
649	What type of phone do you use?	(BASIC PHONE)	ITIO KEDE KODI CIM ANGO? What type of phone do you use?)	
		(FEATURE PHONE)		
		(SMART PHONE)		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
650	Who owns the mobile phone?	mega (MYSELF)	cimo obedo meg'anga? (Who owns the mobile phone?)	
		toto (MOTHER)		
		papo (FATHER)		
		omego na kede amege na (SIBLINGS)		
		oor (IN-LAWS)		

		<i>jo okene me paco (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (SPECIFY)</i>		
651	Do you have your own SIM card?	<i>EE (YES)</i>	itye kede kad me cim? <i>(Do you have your own SIM card?)</i>	
		<i>PE (NO)</i>		
652	What do you use your mobile phone for? PROBE: What else until respondent indicates no further uses. MARK ALL RESPONSES MENTIONED.	<i>Me goyo cim (MAKE PHONE CALLS)</i>	imaro tic kede cimi me timo go? <i>(What do you use your mobile phone for?)</i>	
		<i>me gamo ka jo ogoo (RECEIVE PHONE CALLS)</i>		
		<i>Cwalo ngec bot owote na onyo jo ipacu (TEXT MESSAGE WITH FRIENDS, PARTNERS, OR FAMILY)</i>		
		<i>Yenyo ngec iyii intanet (ACCESS THE INTERNET)</i>		
		<i>Mako cal me video (TAKE PHOTO OR VIDEOS)</i>		
		<i>Me gwoko cawa onyo me keto cawa me poyo wic. (KEEP TIME OR USE ALARMS OR REMINDERS)</i>		
		<i>Me bedo I facebuk (ACCESS FACEBOOK)</i>		
		<i>Me tuku (PLAY GAMES)</i>		

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		<i>me kwanynyo iyii intanet wer kede video (DOWNLOAD SONGS, VIDEOS, OR RINGTONES)</i>		
		Me cwalo ki kwanyo cente I mobile money (SEND AND RECEIVE MONEY)		
		<i>Me nwongngo ngec ame kwako kwena me galo wang bala kwena me odilo kede me dini (RECEIVE TEXT MESSAGES FOR ENTERTAINMENT LIKE SPORTS SCORES OR BIBLE VERSES)</i>		
		Yenyo Kabedo apapat nyo tic kede map (FIND LOCATIONS OR USE MAPS)		
		<i>Me kwanno balo me yimail (ACCESS EMAIL)</i>		
		<i>Tic kede twita (USE TWITTER)</i>		
		<i>Pe Ngeo (DON'T KNOW)</i>		
		<i>Pe I kan (NONE OF THESE)</i>		
653	How often do you send SMSes?	<i>Tyen apol nino acel (SEVERAL TIMES A DAY)</i>	Imaro cwalo messej I cim? (How often do you send SMSes?)	
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>		
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>		
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>		
		<i>pe atwal (NEVER)</i>		
		<i>Pe ngeo (DON'T KNOW)</i>		
654	How often do you receive SMSes?	<i>tyen apol nino acel (SEVERAL TIMES A DAY)</i>	imaro nwongngo messej I cim tyen adii? (How often do you receive SMSes?)	

		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	
		<i>Pe romo tyen acel I dwee acel(LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal(NEVER)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	
655	Do you currently use more than one mobile phone?	<i>EE (YES)</i>	<i>itiyo kede cim akato acel? (Do you currently use more than one mobile phone?)</i>
		<i>PE (NO)</i>	
656	Do you currently use more than one SIM card?	<i>EE (YES)</i>	<i>itye itic kede line me cim akato acel? (Do you currently use more than one SIM card?)</i>
		<i>PE (NO)</i>	
657	If you could receive SMSes with health information and tips, would you read them?	<i>yee ducu (DEFINITELY YES)</i>	<i>ka onwongngo itwero nwongngo kwena ame kato icim, itwero kwannn?</i>
		<i>yee idyere-dyere (PROBABLY YES)</i>	
		<i>onyo pe(PROBABLY NO)</i>	
		<i>pe yee (DEFINITELY NO)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	

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	<p>Peny man dong ogik kan. Apwoyi tutwal me miyo kare me lok ked wa. onyo itye kede apeny ame imo penya kede?. That is the end of our interview.</p> <p>Thank you very much for your time and your willingness to share this information with us. Please, let me know if you would like to ask me any questions.</p>	
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<p>GENDER ROLES EQUALITY AND TRANSFORMATIONS (GREAT) ENDLINE HOUSEHOLD SURVEY OLDER ADOLESCENT FORM (15-19, Not Married or Parents)-LANGI</p>			
	<p>TODAY'S DATE ____ / ____ / ____ Month Day Year</p>		
	<p>RESPONDENT CODE ____ / ____ / ____</p>		<p>RESPONDENT CODE ____ / ____ / ____</p>
	<p>INTERVIEWER CODE</p>		<p>INTERVIEWER CODE</p>
	<p>District</p>	<p><i>AMURU</i></p>	<p>District</p>
		<p><i>LIRA</i></p>	
	<p>SUBCOUNTY</p>	<p><i>Lamogi</i></p>	
		<p><i>Pabbo</i></p>	
		<p><i>Amuru Town council</i></p>	
		<p><i>Bar</i></p>	
		<p><i>Amatch</i></p>	

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<i>Ogur</i>				
SECTION 1. RESPONDENT'S BACKGROUND				
Me acaki amitto penyi apeny mogo anonok akwaki				
(First I would like to begin by asking you a few questions about yourself)				
NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	TRANSLATION	SKIP
101.	Sex of respondent	<i>ICOO (MALE)</i>	Agam apeny obedo icooonyo dako (<i>Sex of respondent</i>)	
		<i>DAKO (FEMALE)</i>		
102.	How old were you on your last birthday? [If the participant does not know his/her age: "Can you tell me in what year you were born?"] [AGE TO BE CALCULATED AFTER THE INTERVIEW]	<i>MWAKA MERE (Age in complete years)</i>	Onwongo itye mwaka adi ikare ame ikwero kede nino me nywalli ni me agikki? PENY KA AGAM APENY PE NGEYO MWAKA MERE: "kwero tita I dwe kede mwaka meneame onywali iye?" (<i>How old were you on your last birthday?</i>) [If the participant does not know his/her age: "Can you tell me in what year you were born?"] [AGE TO BE CALCULATED AFTER THE INTERVIEW]	
		<i>DWETE (Month)</i>		
		<i>MWAKA ONYWALE IYE (Year born)</i>		
		<i>(PE NGEYO MWAKA) (Don't know age)</i>		
103.	What is your religion?	<i>ATOLI (Catholic)</i>	Itye idini mene? (<i>What is your religion?</i>)	
		<i>OGERI (Protestant)</i>		
		<i>ACILAM (Muslim)</i>		
		<i>OLARE (Pentecostal)</i>		

		<i>OKENE (Other)</i>		
		<i>TITI (Specify)</i>		
104	Which tribe do you primarily identify with?	<i>ACHOLI</i>	Rok ni obedo mene? (Which tribe do you primarily identify with?)	
		<i>LANGO</i>		
		<i>ATESO</i>		
		<i>KUMAM</i>		
		<i>MA'DI</i>		
		<i>OKENE MAPAT (OTHER)</i>		
		<i>TITI (SPECIFY)</i>		
105.	What is the highest level of school you attended?	<i>PE MORO (None)</i>	Ikwano igik ikilaci adi? (What is the highest level of school you attended?)	
		<i>PURAIMARI (Primary)</i>		107
		<i>CINIA 4 (O level)</i>		107
		<i>CINIA 6 (A level)</i>		107
		<i>UNIBACITI (University)</i>		107
		<i>KA KWAN ADWONG (Tertiary)</i>		107
106.	What is your primary reason for not having attended school (MULTIPLE RESPONSES POSSIBLE.)	<i>MYERO TII PI OCARA (Need to work for a wage)</i>	Tyen kop ango ame ogegi kwan? (What is your primary reason for not having attended school? (MULTIPLE RESPONSES POSSIBLE.)	110
		<i>MYERO TII I PACO (Need to work at home)</i>		110
		<i>CENTE ME KWAN PE (No funds for school fees)</i>		110
		<i>ONYWAL PE MITO (Parents don't want)</i>		110
		<i>LWENY OBALO KWAN OKO (Disrupted by war)</i>		110

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107.	Are you currently in school?	<i>EE (Yes)</i>	Aman itye icukuloro? (<i>Are you currently in school?</i>)	
		<i>PE (No)</i>		110
108.	Do you plan to continue studying?	<i>EE (Yes)</i>	Itye kede pulan me mede kede kwanni? (<i>Do you plan to continue studying?</i>)	110
		<i>PE (No)</i>		
109.	What is your primary reason for not continuing your studies?) <i>MULTIPLE RESPONSES POSSIBLE.</i>	<i>YAC (Pregnancy)</i>	Tyen kop ango ame geni mede kede kwan? (<i>What is your primary reason for not continuing your studies?</i>)	
		<i>MYERO TII PI OCARA (Need to work for a wage)</i>		
		<i>MYERO TII I PACO (Need to work at home)</i>		
		<i>CENTE ME KWAN PE (No funds for school fees)</i>		
		<i>ONYWAL PE MITO (Parents don't want)</i>		
		<i>OTYEKO KWAN (Has completed education)</i>		
		<i>LWENY OBALO KWAN OKO (Disrupted by war)</i>		
		<i>OKENE MAPAT (OTHER)</i>		
		<i>TITI (SPECIFY)</i>		
110.	Do you have a job or do you carry out an activity for which you receive an income or earn a profit?	<i>EE (Yes)</i>	Itye kede tic ma itimo oyo ginoro ame himo akelo li mite cao nonyo magoba moro? (<i>Do you have a job or do you carry out an activity for which you receive an income or earn a profit?</i>)	

		<i>PE (No)</i>		112
111.	What is your occupation, that is what kind of work do you mainly do?	<i>TITI (Specify)</i>	Itimo ngo, man aye kit kodi tic mene ame imaro tiyo kare du? <i>(What is your occupation, that is what kind of work do you mainly do?)</i>	
		<i>AGAM PE (No response)</i>		
112.	Are you the head of the household?	<i>EE (Yes)</i>	Yin aye iloo wi paco amabedo iye no? <i>(Are you the head of the household?)</i>	201
		<i>PE (No)</i>		
113.	Is the head of household under the age of 20?	<i>EE (Yes)</i>	Ceni ngat aloo wi paco m tye ame mwaka mere pe tunu 20? <i>(Is the head of household under the age of 20?)</i>	
		<i>PE (No)</i>		
114.	What is your relationship to the household head?	<i>APAE (Spouse)</i>	Wati kede ngat aloo wi paco man tye ningo? <i>(What is your relationship to the household head?)</i>	
		<i>ATIN (Child)</i>		
		<i>AKWAR (Grandchild)</i>		
		<i>WAT OKENE (Other relative)</i>		
		<i>TITI (Specify)</i>		
		<i>NGAT OKENE APE WAT (Other non-relative) .99</i>		

SECTION 2: NORMS AND ATTITUDES AROUND RESPONDENT’S DAILY INTERACTIONS IN THE COMMUNITY
Amito dong aman penyi kede apeny mogo anonok amako tici me nino nino kede bedo ni kede jo ikin paco ni. Tutwalere atye ka amitto ngeyo kit ame jami magi kwako otino ni ame yin inywalo
(I would now like to ask you a few questions about your day-to-day activities and interactions in your area. I am really only interested in how these relate to your biological siblings.)

<p>201.</p>	<p>GIRLS: Do you have any brothers living in your household currently?</p> <p>BOYS: Do you have any sisters living in your household currently?</p>	<p><i>EE (Yes)</i></p>	<p>ANYIRA: Itye wunu kede omege wu ame bedo ked wu paco man? (GIRLS: Do you have any brothes living in your household currently?)</p> <p>AWOBE: Itye wunu kede omege wu ame bedo ked wu paco man? (BOYS: Do you have any sisters living in your household currently?)</p>	
		<p><i>PE (No)</i></p>		<p>207 if Girl 208 if Boy</p>
<p>202.</p>	<p>During a typical week, who usually does the following tasks (you, your brother, sister or both of you)? MARK ALL RESPONSE OPTIONS MENTIONED</p>	<p><i>AGAM APENY (You)</i></p>	<p>I cabit acel acel, nga ama maro timmo jami magi (yin, omini, amini nyo wun ducu)? <i>During a typical week, who usually does the following tasks (you, your brother, sister or both of you)?</i></p>	
		<p><i>OMINI (BROTHER)</i></p>		
		<p><i>AMINI (SISTER)</i></p>		
		<p><i>NGAT OKENE (OTHER)</i></p>		

	a) Carrying water		a) Omo pii (Carrying water)	
	b) Washing dishes		b) Lwoko jami (Washing dishes)	
	c) Preparing food		c) Yikko gin acama (Preparing food)	
	d) Digging in garden		d) Pur (Digging in garden)	
	e) Sweeping the compound		e) Weyo dyekal (Sweeping the compound)	
	f) Carrying firewood		f) Ommo yen (Carrying firewood)	
	g) going to school		g) Woti ikwan (going to school)	
		FOR BOYS		
203.	During the last week, did you help your sister(s) with her (or their) chores?	EE (Yes)	Ikinge me cabit okato, ibin ikonyo amini/amege ni kede tige/tic gi me paco? (During the last week, did you help your sister(s) with her (or their) chores?)	
		PE (No)		
204.	Have you ever talked to your parents, or another adult, about the importance of your sister(s) continuing her/their studies?	EE (Yes)	Kong ibin iloko kede onwalli, nyo ngatoro okene adit, amoko ber amedde kede kwan amini/amege ni? (Have you ever talked to your parents, or another adult, about the importance of your sister(s) continuing her/their studies?)	
		PE (No)		
		FOR GIRLS ONLY		
205.	During the last week, did your brother(s) help you with your chores?	EE (Yes)	Ikinge me cabit okato, ibin ikonyo omini/omege ni kede tige/tic gi me paco? (During the last week, did your brother(s) help you with your chores?)	
		PE (No)		

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206.	Has your brother ever talked to your parents, or another adult, about the importance of you continuing your studies?	EE (Yes)	Kong omini obin oloko kede onywali, nyo ngatoro okene adit kom ber amedde ni kede kwan? (Has your brother ever talked to your parents, or another adult, about the importance of you continuing your studies?)	
		PE (No)		
207.	Have you ever talked to your parents or another adult about your desire to continue your studies?	EE (Yes)	Kong iloko kede onywali nyo ngatoro okene adit amako tami me medde kede kwan? (Have you ever talked to your parents or another adult about your desire to continue your studies?)	
		PE (No)		
208.	In last 3 months, have you spoken with a trusted adult about any of the following topics:	EE (Yes)	Ikine me dwete 3 okato, kong iloko kede ngatoro adit ame ene amako wi lok magi: (In last 3 months, have you spoken with a trusted adult about any of the following topics:	
		PE (No)		
		PE POYO (DOES NOT REMEMBER)		
	a) The importance of treating men and women equally		a) Ber a tero coo kede non ducu arom aroma (The importance of treating men and women equally)	
	b) How ideal men and women should behave in a romantic relationship		b) Kit ame coo kede mon ikokome myero bed kede iwat a ter (How ideal men and women should behave in a romantic relationship)	
	c) How to avoid getting pregnant		c) Kite me gengo Yac (How to avoid getting pregnant)	
	d) What to do if someone touches you in a way that makes you feel uncomfortable.		d) Gin ame myero itim beki ngatoro ogugudu yin iyore ape yamo cunyi (What to do if someone touches you in	

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			<i>a way that makes you feel uncomfortable.)</i>	
SECTION 3: ATTITUDES TOWARDS GENDER AND GENDER-BASED VIOLENCE Amitto dong penyi apeny mogo anonok amako kit ame coo kede mon myero bed kede, kede gero i eria man (I would now like to ask you a few questions about how men and women should behave and violence in this area)				
301	I am going to read you statements about the roles of men and women as they relate to household responsibilities. Please tell me if you AGREE or DISAGREE with each statement.	<i>OYEE (Agree)</i>	Abino kwanni nyig lok amako tic a coo kede mon ame nwongo makere kede kop me yi ot, ribere ikin coo kede dako, Titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to household responsibilities. Please tell me if you AGREE or DISAGREE with each statement.)	
		<i>PE OYEE (DISAGREE)</i>		
	a) woman's role is taking care of her home and family.		a) Tic a dako obedo me gwoko paco kede jo ture (<i>woman's role is taking care of her home and family.</i>)	
	b) A man should have the final word about decisions in the home.		b) Icoo myero oter loker acalo gin apire tek amako moko tem i yi ot (<i>A man should have the final word about decisions in the home.</i>)	

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	c) Giving a bath and feeding kids are the mother’s responsibility.		c) Lwoko kede miyo otino cem ducu obedo tic a dako (<i>Giving a bath and feeding kids are the mother’s responsibility.</i>)	
	d) Giving a bath and feeding kids are the mother’s responsibility.		d) Cwero cwinya tutwal race aneno icoo timere dako. (<i>Giving a bath and feeding kids are the mother’s responsibility.</i>)	
	e) A woman should obey her husband in all things.		e) Dako myero wor cware i jami ducu. (<i>A woman should obey her husband in all things.</i>)	
	f) It is more important for boys to get an education than girls.		f) Pire tek tutwal me otino awobe bedo ame okwano atekoo otino anyira oko (<i>It is more important for boys to get an education than girls.</i>)	
	g) If there is a limited money to pay for school fees, it should be spent on sons first.		g) Ka cente moro tye anok me cullu kwan, myero ocak kede otin wobi (<i>If there is a limited money to pay for school fees, it should be spent on sons first.</i>)	
	h) Boys should have more free time than girls.		h) Otino awobe myero ned kede cawa adwong me lalata alo anyira oko (<i>Boys should have more free time than girls.</i>)	
302.	Abino kwanni nyig lok amako tic a coo kede mon ame nwongo makere kede kop me yi ot, ribere ikin icoo kede dako, yotkom amako nywal, kede gero. Titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to sex and reproductive health	OYEE (Agree)	Abino kwanni nyig lok amako tic a coo kede mon ame nwongo makere kede kop me yi ot, yotkom amako nywal, . Titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to sex and reproductive health. Please tell me if you AGREE or DISAGREE with each statement.)	

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	Please tell me if you AGREE or DISAGREE with each statement.)			
		<i>PE OYEE (DISAGREE)</i>		
	a) woman has a right to refuse sex.		a) Dako tye kede twero me kwero rebere kede icoo oko (<i>woman has a right to refuse sex.</i>)	
	b) Men should be offended if wives ask them to use a condom.		b) Coo myero bed kede wang yic tutwal ka mon gi openy gi me tic kede kondom (<i>Men should be offended if wives ask them to use a condom.</i>)	
	c) Men are always ready to have sex.		c) Coo bedo ame oyike ni icawa ducu me ribere kede mon (<i>Men are always ready to have sex.</i>)	
	d) It is safe for adolescent girls to use contraceptives.		d) Ayira atye apong twer o tic kede yen lago nywal abongo pek amoro keken (<i>It is safe for adolescent girls to use contraceptives.</i>)	
	e) It is solely a woman's responsibility to avoid getting pregnant.		e) Obedo tutwalere tic dak me nenno ni pe eyac (<i>It is solely a woman's responsibility to avoid getting pregnant.</i>)	
	f) Girls who carry condoms are promiscuous.		f) Anyira ame woto kede kondom nwongo wang gi tar (obedo olaya) (<i>Girls who carry condoms are promiscuous.</i>)	

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	g) Only when a woman gives birth to a child is she a real woman		g) Dako bedo dako keke ka ame en onywalo atin (<i>Only when a woman gives birth to a child is she a real woman</i>)	
	h) Only when a man has a child will he be a respected member of his clan.		h) Oworo dano icoo i yatekere mere keken ka en tye kede atin (<i>Only when a man has a child will he be a respected member of his clan.</i>)	
	i) A man and a woman should decide together what type of contraceptive to use.		i) Icoo kede dako myero mok tam gi karacel ikom yat lago nywal ame gin myero ti kede (<i>A man and a woman should decide together what type of contraceptive to use.</i>)	
	j) An ideal married couple will produce a child in their first year of marriage.		j) Jo onyomere ikokome bino nywalo atin gi me acel i kine me mwaka me acel ame gin onyomere kede (<i>An ideal married couple will produce a child in their first year of marriage.</i>)	
303.	I am going to read you statements about the roles of men and women as they relate to violence. Please tell me if you AGREE or DISAGREE with each statement.	OYEE (Agree)	Abino kwanni nyig lok anako tic a coo kede mon ame nwongo makere kede kop me yi ot kede gero. titta ka IYEE kede nyo PE IYEE kede nyig lok man. (I am going to read you statements about the roles of men and women as they relate to violence. Please tell me if you AGREE or DISAGREE with each statement.)	
		PE OYEE (DISAGREE)		
	a) If someone insults man, he should defend his reputation with force if he has to		a) Ka ngatoro onywaro ooo, en myero dok iye kede gupu nyo nomo me gwoko icoo mere ka ame en myero tim amano (<i>If someone insults man, he should defend his reputation with force if he has to</i>)	

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	b) There are times when a woman deserves to be beaten.		b) Tye kare mogo ame n'wongo myero opwod dako (There are times when a woman deserves to be beaten.)	
	c) A woman should tolerate violence to keep her family together		c) Dako myero kany akanya kadi gero tye me gwoko ture (A woman should tolerate violence to keep her family together).	
	d) A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.		d) Icoo ame tye atic kede gero ikom cege obedo kop me yi oame pe myero kel oko (A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.)	
	e) Physically beating your children is a good way to make them behave.		e) Pwoddo otino ni obedo yore aber me miyo otino ni bedo awor (Physically beating your children is a good way to make them behave.)	
	f) I believe it is important to use non-violent ways of disciplining youth,		f) Ayeng kede ni pire te tutwal me tic kede yore okene ame p'obedo me gero me pwonyo bulu, kaka tic kede gero. (I believe it is important to use non-violent ways of disciplining youth,	

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LOK IKOM GLORIA: Aman abino kobi lokoro ikom nyako moro olwongo ni Gloria eka ate penyi kede apenyoro anok. Gloria onwongo pwod ocako bedo kede John. John onwongo obedo awobi aber tutwal, ento inino moro acel, ikare ame Gloria owoto let me rwatte kede John, en ogoe. Gloria pe ngeo gin ame myero en ekobi John, pol kare kite ber ento en pwod tye kede loworo ni en amedde ameda kede goye. Ikare ame en okobi anti mere, anti mere okobe ni mano kit ame bedo dako tye kede, dok ni opore me miyo too bedo kede yom yic

[GLORIA’S STORY: Now I’m going to tell you about a girl your age named Gloria and then ask you a few questions. Gloria and John’s families expect them to get married. Gloria just started spending time with John. John was very nice, but one day when John saw Gloria talking and laughing with another boy while fetching water, John hit her. Gloria doesn’t know what to say to John, he is usually very nice but she is afraid he will continue to hit her. When she told her aunt, the aunt told her that this is just part of being a woman, and that it is best to keep the men happy.]

304	What advice would you give Gloria?	TITI NGATORO OKENE ADIT GENE LOK MAN, MEDE AMEDA KEDE KOB I NGATORO ADIT GENE NAKA NGATORO TE KONYO ((Tell another trusted adult about the situation; keep telling adults until someone helps)	Tam ango ame onwongo itwero miyo Gloria? (What advice would you give Gloria?)	
		GEN LOK PA WAYO NI, GIN MA KIT MAGI IKO MANYIRA ((Trust your aunt, these things happen to girls)		
		PE NCEO (Don’t know		
305	Should Gloria still plan on marrying John? GWET AGAM OTITO PROBE: Why or why not? MARK RESPONSE IN SPECIFY	EE (YES)	Ceni Gloria myero wot anyim kede pulanere me nyomere kede John? (Should Gloria still plan on marrying John?) PENY: Pingo nyo pingo pe myero mede kede? (PROBE: Why or why not?)	
		PE (NO)		

		TITI (SPECIFY)		
306	What would you say to John?	PWODO MON PI TYEN KOPORO KEKEN CIK PE YEE, TEM ME COBBO PEKI WU ABONGO TIC KEDE GERO (Beating women for any reason is unacceptable, try to resolve conflicts non-violently)	Gin ango ame onwongo itwero kobi John? (<i>What would you say to John?</i>)	
		OPORE ME GOYO GLORIA KACE OGALE (<i>It is okay to beat Gloria when she is late</i>)		
		PE NGEO (<i>Don't know</i>)		
307	What would you tell Gloria's aunt?	GERO IKOM MON PE MITTE, PIRE TEK ME KONYO ONYIRA ATINO AME MITO KONY KA OTYE AKETTO GERO IKOM GI (Violence against women is never acceptable; it is important to help young girls who seek help in a violent situation)	Gin ango ame onwongo itwero kobi anti a Gloria? (<i>What would you tell Gloria's aunt?</i>)	
		MAN LOK MA KAKARE, MAN GIN, MA MYERO MON OYEE (<i>You are right, this is something women must accept</i>)		
		PE NGEO (<i>Don't know</i>)		
		FOR GIRLS ONLY		
308	Do you feel able to tell a boy to stop doing something that makes you feel uncomfortable?	EE (YES)	Itamo ni itwero kobi awo kibi moro keken me wekko timo ghoro ame pe yomo yi? (<i>Do you feel able to tell a boy to stop doing something that makes you feel uncomfortable?</i>)	
		PE (NO)		

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309	During the last 3 months, has a boy done something to scare or intimidate you on purpose?	EE (YES)	Ikine me dwete 3 okato awobi moro otimo ginoro me miyi lworo nyo buri kun onwongo yie tye amitto (<i>During the last 3 months, has a boy done something to scare or intimidate you on purpose?</i>)	
		PE (NO)		
310	During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?	EE (YES)	Ikine me dwete 3 okato awobi moro ogudu kwon dudi nyo cak abongo twero ni (<i>During the last 3 months, has a boy touched you on your buttocks or breasts without your permission?</i>)	
		PE (NO)		
		FOR BOYS ONLY		
311	During the last 3 months, have you done something to scare or intimidate a girl on purpose?	EE (YES)	Ikine me dwete 3 okato otimo ginoro me miyo nyako moro lworo nyo bure ame onwongo yi amitto (<i>During the last 3 months, have you done something to scare or intimidate a girl on purpose?</i>)	
		PE (NO)		
312	During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?	EE (YES)	Ikine me dwete 3 okato imako kwon dud nyo cak a nyako moro abongo twero mere (<i>During the last 3 months, have you touched a girl on her buttocks or breasts without her permission?</i>)	
		PE (NO)		

SECTION 4: NORMS, ATTITUDES AND BEHAVIORS TOWARDS SEXUAL AND REPRODUCTIVE HEALTH				
Amitto dong penyi kede apeny mogo anonok amako kop me ribere ni kede icoo nyo dako kede yore me lago nywa itio kede.				
(I would now like to ask you a few questions about your sexual and reproductive health and family planning.)				
401.	Are you currently in a romantic relationship?	<i>EE (YES)</i>	Aman itye kede ngatoro ame imitte kede? (Are you currently in a romantic relationship?)	
		<i>PE (NO)</i>		
402.	Is there an adult in your life that you would feel comfortable talking to about a concern that you have? PROBE: If yes, who? MARK RESPONSE IN SPECIFY	<i>EE (YES)</i>	Tye ngatoro adit I kwo ame igeno dok itwero lok kede amako kit peko moro keken ame itye kede? PENY ODOC: Ka ee, nga (Is there an adult in your life that you would feel comfortable talking to about a concern that you have?)	
		<i>PE (NO)</i>		
		<i>COO PINY (SPECIFY)</i>		
403	Have you ever had sexual intercourse?	<i>KAKARE (Yes)</i>	Dong ikwo ni iribe ki laco onyo dako? (Have you ever had sexual intercourse?)	
		<i>KUU (No)</i>		417
404	In the last 3 months, have you had sex?	<i>KAKARE (Yes)</i>	Inge idwe adek mukato angedc dong iribe ki laco/dako ibuto? (In the last 3 months, have you had sex?)	
		<i>KUU (No)</i>		
		<i>PE OGAMO (No response)</i>		
405	In the last 3 months, have you been forced to have sex even though you did not want to?	<i>KAKARE (Yes)</i>	Ikin dwe 3 mukato angedc, iribe ki laco onyo dako kun onongo winyi pe mito? (In the last 3 months, have you been	

			<i>forced to have sex even though you did not want to?)</i>	
		<i>KUU (No)</i>		
		<i>PE OGAMO (No response)</i>		
406	Did you use a condom during the last 3 months?	<i>KAKARE (Yes)</i>	Itiyo ki roc bol ikin dwe mukato anגע? (<i>Did you use a condom during the last 3 months?</i>)	
		<i>KUU (No)</i>		408
407	Why did you use a condom?	<i>GENGO GAMO IC/YAC (Pregnancy prevention)</i>	Pingo itiyo ki roc bol? (<i>Why did you use a condom?</i>)	
		<i>GENGO KWIDI TWO JONYO (HIV prevention)</i>		
		<i>GIN ARYO WENG (Both)</i>		
		<i>PE NGEYO (Don't know)</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>COO PINY (Specify)</i>		
408	During the last six months have you sought a family planning method?	ee (YES)	I dwete abicel okato anגע, iyenyo yore moro me lagoro nywal? During the last six months have you sought a family planning method?	
		<i>pe (NO)</i>		411
409	Where did you go to seek the family planning method?	<i>bot dakatal me kin paco (VHT)</i>	iwoto iyenyo yore me lagoro I kwene? Where did you go to seek the family planning method?	
		<i>I kilinik a ngatoro (Private clinic / Drug shop)</i>		

		<i>I dakatal (Health Center)</i>		
		<i>Marie Stopes Uganda</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (Specify)</i>		
410	Did you receive the family planning method you wanted from the provider?	ee (YES)	ibin inwongngo yore me lagoro nywal ame onwongngo itye ingito? Did you receive the family planning method you wanted from the provider?	
		pe (NO)		
411	Are you currently doing something or using any method to delay or avoid getting pregnant?	<i>KAKARE (Yes)</i>	Kombedi itye katimo gimmo onyo tic ki yo mo me diko/galo kar onyo me gengo yac? (<i>Are you currently doing something or using any method to delay or avoid getting pregnant?</i>)	413
		<i>KUU (No)</i>		
412	Could you tell me why you are not using a method?) (Any other reasons? MULTIPLE RESPONSES POSSIBLE.	<i>MITO GAMO IC/YAC (No opportunity/partner)</i>	Iromo tita pingo pe itye katic ki yo me keken? (<i>Could you tell me why you are not using a method? (Any other reason?)</i>) PENY ODOC: Tye tyen lo mo mukene mapat?	419
		<i>DAKO/CWARE OKWERO (Desire pregnancy)</i>		419
		<i>PE BER/RAC/PE MITE (Partner opposed)</i>		419
		<i>TYE KI GUM MAPOL ME NONGO IC/YAC (It is wrong/immoral/ prohibited)</i>		419
		<i>PETYE KI NGEC (No knowledge)</i>		419
		<i>PE KIKERO ME NONGO YO MO MUKENE MAPAT (No access)</i>		419

		LWORO ME YOTKOM ONYO LWORO ADWUGI KORE (Health concerns/fear of side effects)		419
		PE OGAMO (No response)		419
		MUKENE MAPAT (Other)		
		COO PINY) (Specify)		
413	Which method are you using? (MULTIPLE RESPONSES POSSIBLE)	TUCE KI YAT PA MON (FEMALE STERILIZATION)	Itye katic ki yo mene me gengo nywal? (Which method are you using?)	
		TUCE KI YAT PA COO (MALE STERILIZATION)		
		MUNYO YAT PIL (PILL)		
		IUD		
		TUCE KI YAT LIBIRA (INJECTABLES)		
		YAT ARWAK IKOM (IMPLANTS)		
		ROC BOL (CONDOM)		
		PE OGAMO (NO RESPONSE)		
		MUKENE MAPAT (Other)		
		COO PINY) (Specify)		
414	Who took the initiative to start using family planning?	LAGAM PENY (Respondent)	Anga ma okati kitam me cako kalo kin nywal? (Who took the initiative to start using family planning?)	
		DAKO NE/CWARE (Partner)		
		GIN DUCU (Both)		

		<i>MUKENE MAPAT (Other)</i>		
		<i>(COO PINY) (Specify)</i>		
415	Does your partner participate in family planning use?	<i>KAKARE (Yes)</i>	Ci dako ni/cwari keto itic yub me gengo nywal (kalo kin nywal)? <i>(Does your partner participate in family planning use?)</i>	
		<i>KUU (No)</i>		419
		<i>PEKE KI DAKO/CWARE (No partner)</i>		419
416	How does s/he participate? MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD.	<i>ONONGO PWONY IKIT YO MAPAT PAT ME KALO KIN NYWAL (Learned about birth control methods)</i>	En keto itic yub me kalo kin nywal nining? <i>(How does s/he participate?) (MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD).</i>	419
		<i>OKONYE I MOKO TAM YO MENE MA MYERO OTII KWEDE (Helped decide which method to use)</i>		419
		<i>OKONYE YUBE NINO ME NENO DAKTAR (Helped make an appointment)</i>		419
		<i>OCITO I OT YAT KILINIK (Went to clinic)</i>		419
		<i>OKONYE OCULO PIRE (Helped pay for services)</i>		419
		<i>OKONYE ME TIC KI YO MAGI (Helped use method)</i>		419
		<i>MUKENE MAPAT (Other)</i>		419
		<i>(COO PINY) (Specify)</i>		419

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417	Why have you not had sex? (PROMPT ONCE: Any other reason?) MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD.	<i>PE KI GUM/ CWARE (No opportunity/partner)</i>	Pingo pwud pe iribe ki lacoo onyo dako? PENY ODOC: Tye tyen la mo mukene doki? (<i>Why have you not had sex?</i>) (PROMPT ONCE: Any other reason?) (MULTIPLE RESPONSES POSSIBLE. DO NOT READ OPTIONS OUT LOUD).	
		<i>LWORO GAMO IC/YAC (Fear of pregnancy)</i>		
		<i>LWORO TWO MA KOBO KI TIMO ABOR/KWIDI TWO JONYO (Fear of STIs/HIV/AIDS)</i>		
		<i>GIN MARAC MA OTIME IKOM CON (Bad prior experience)</i>		
		<i>PI TYEN LOK ME DINI/WORO (Religious/moral reasons)</i>		
		<i>MITI ME TYEKO KWAN/MEDE KI KWANO TIC (Desire to finish school/pursue career)</i>		
		<i>MITI ME LOYO KWONE PIRE KENE (Desire to have control over own life)</i>		
		<i>MUKENE MAPAT (Other)</i>		
		<i>(COO PINY) (Specify)</i>		
418	How long do you plan to wait to have sex? MULTIPLE RESPONSES POSSIBLE.	<i>WANG MA ANYOME (Until I am married)</i>	Itye kitam me bedo pi kere marom mene me cako ribe ki lacoo onyo dako? (How long do you plan to wait to have sex?) MULTIPLE RESPONSES POSSIBLE.	
		<i>WANG MA ANONGO LACOO/DAKO MABER (Until I met right person)</i>		
		<i>WANG MA CWINYA DONG MITO (Until I am emotionally ready)</i>		

		WANG MA AROMO MWAKA MONI (<i>Until I am a certain age</i>)		
		PE NGEYO (<i>Don't know</i>)		
		MUKENE MAPAT (<i>Other</i>)		
		(COO PINY) (<i>Specify</i>)		
419	Do you think you will use a method to delay or avoid getting pregnant at any time in the future?	KAKARE (<i>Yes</i>)	Itamo ni ibitic ki yo mo me diko kare me nongo ic/yac pi kare mo i anyim? (<i>Do you think you will use a method to delay or avoid getting pregnant at any time in the future?</i>)	
		KUU (<i>No</i>)		
		PE ANGEYO (<i>Don't know</i>)		
<p>KWAN: "Ci maromo time ni jo matino nongo kidiyo gi tetek me cako timo abor kedi bed pe gimito." READ: ("It is common for young people to feel pressured to have sex or to have sex even if they don't want to.")</p>				
420	In the last 3 months, have you felt that your friends were pressuring you to have sex?	KAKARE (<i>Yes</i>)	Ikin dwe 3 mukato ange, inongo ni luremi diyi ni myero iribo ki lacoo onyo dako? (<i>In the last 3 months, have you felt that your friends were pressuring you to have sex?</i>)	
		KUU (<i>No</i>)		
421	How confident do you feel that you could get help if someone was touching you in a way that made you feel uncomfortable?	CWINYE TUTWAL (<i>Confident</i>)	Cwinyi tek ni iromo nongo kony kace ngat mo tye kagudi iyo kape imaro? (<i>How confident do you feel that you could get help if someone was touching you in a way that made you feel uncomfortable?</i>)	

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		<i>CWINYE PE TEK (Not confident)</i>	
422	Please tell me if you AGREE or DISAGREE with the following statements.	<i>OYEE (Agree)</i>	Kong waca kace IYEE onko PE YEE lok magi. (Please tell me if you AGREE or DISAGREE with the following statements.)
		<i>PE OYEE (Disagree)</i>	
	(a) I am confident I could use a contraceptive correctly all times		Cwinya tek ni atiyo ki ya me gengo yacu maber kare ducu (I am confident I could use a contraceptive correctly all times)
	b) (My partner would support my decision to use a contraceptive)		Cwara romo cwako tama me tic ki yat me gengo yacu (My partner would support my decision to use a contraceptive)
	c) I am confident I could use a condom correctly at all times		(c) Cwinya tek ni aromo tic ki roc bol maber kare ducu (I am confident I could use a condom correctly at all times)
	d) My partner would support my decision to use a condom		(d) Cwara romo cwako tama me tic ki roc bol (My partner would support my decision to use a condom)
	(e) My partner would support my decision to use a condom and another method of contraception together		e) Cwara romo cwako tama me tic ki roc bol karacel ki yo muene me gengo yacu (My partner would support my decision to use a condom and another method of contraception together)
423	Please tell me if you AGREE or DISAGREE with each statement	<i>OYEE (Agree)</i>	Kong waca kace IYEE onko PE IYEE lok magi: (Please tell me if you AGREE or DISAGREE with each statement)
		<i>PE OYEE (Disagree)</i>	

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	(a) I know where to obtain a family planning method		a) Angeyo kama aromo nongo kit me kalo kin nywal iye (<i>I know where to obtain a family planning method</i>)	
	(b) I am able to reach this place easily.		b) Aromo ook i kabedo man labongo peko (<i>I am able to reach this place easily.</i>)	-
	(c) If I wanted to obtain a family planning method, I have the means to purchase one.		c) Kace amito nongo yo me kalo kin nywal, atye ki kero me yo lo acel. (<i>If I wanted to obtain a family planning method, I have the means to purchase one.</i>)	
<p>SECTION 5: ATTITUDE, NORMS AND BEHAVIORS TOWARDS ALCOHOL USE Amani amito lok kedi ikom kop amako tic kede kongo (I would now like to talk to you about alcohol use.)</p>				
501.	Please tell me if you AGREE or DISAGREE with the following statements:	<i>OYEE (AGREE)</i>	Kong itita ka IYEE nyo PE IYEE kede nyig lok magi: (<i>Please tell me if you AGREE or DISAGREE with the following statements:)</i>	
		<i>PE OYEE (DISAGREE)</i>		
		<i>PE OGAMO (No response)</i>		
	a) Drinking to the point of getting drunk is an acceptable way to relax.		a) Mato kongo naka ime obedo yore acel ame oyee me weo (<i>Drinking to the point of getting drunk is an acceptable way to relax.</i>)	
	b) Drinking alcohol makes people do things they might regret and hurt their health.		b) Mato kongo mio jo timo jami mogo ame otwero paro icen kede dang balo yotkom gi oko (<i>Drinking alcohol makes people do things they might regret and hurt their health.</i>)	

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	c) Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess.		c) Mato kongo obedo anyut me teko a dano icoo, kanyo jami kede gupu me ribere kede dako (<i>Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess.)</i>)	
502	In the last month, how often did you drink to the point of getting drunk? Never, sometimes, or often?	PE ATWAL (<i>Never</i>)	Ikine me dwe okato, imato kongo pi kare arom kwene ame inwongo ni imer tutwal? Pe atwal, kare okene, nyo kare ikare? (<i>In the last month, how often did you drink to the point of getting drunk? Never, sometimes, or often?</i>)	
		KARE OKENE (<i>Sometimes</i>)		
		KARE IKARE (<i>often</i>)		
503	How often did you feel pressured to drink in the last month? Never, sometimes, or often?	PE ATWAL (<i>Never</i>)	Pi kare arom kwene amobedo diyi ni imat kongo i kine me dwe okato? Pe, kare okene, nyo kare ikare? (<i>How often did you feel pressured to drink in the last month? Never, sometimes, or often?</i>)	
		KARE OKENE (<i>Sometimes</i>)		
		KARE IKARE (<i>often</i>)		
504	In the last 3 months, were you in a situation where you thought a friend was drinking too much?	EE (<i>YES</i>)	I kine me dwe okato, kongo ibin ineno kare moro ame inwongo ni awoti onwongo tye amato kongo adwong adwonga? (<i>In the last 3 months, were you in a situation where you thought a friend was drinking too much?</i>)	
		PE (<i>NO</i>)		601
505	What did you do about it?	AMIO KI GI TAM (<i>Gave them advice</i>)	Ibin itimo ngo iye? (<i>What did you do about it?</i>)	
		AMIO GI GIN KONY (<i>Got them help</i>)		

		AMIO GI OWEKO OKO (<i>Intervened/stop them</i>)		
		OKENE (<i>other</i>)		
		TITI (<i>Specify</i>)		
SECTION 6: EXPOSURE TO INTERVENTION Apwoyo tutwal. Otye dong owot bala otyeko oko. Aman, amitto penyi lok amako gi rabbo ngec apol apapat kede kwena ame ibin ibedo winyo acocoki (Thank you. We are almost finished. Now, I would like to ask you questions about different types of media and messages you been exposed to recently.)				
601.	How often do you listen to the radio?(READ THE OPTION OUT LOUD)	NINO NINO (<i>ALMOST EVERY DAY</i>)	Imaro winyo redio pi kafe arom kwene? (How often do you listen to the radio?) (KWAN GIN MAPAT ALONGO (READ THE OPTION OUT LOUD.))	
		ICEL I CABIT ACEL (<i>AT LEAST ONCE A WEEK</i>)		
		ICEL ICEL I DWE ACEL (<i>AT LEAST ONCE A MONTH</i>)		
		PE KOM ATWAL (<i>NOT AT ALL</i>)		605
602.	What radio stations do you usually listen to? (MULTIPLE RESPONSES POSSIBLE)	MEGA FM	Citecen mene ame imago winyo? (What radio stations do you usually listen to? (AGAM APOL TWERE))	
		CHOICE FM		
		RADIO LIRA		
		VOICE OF LANGO FM		
		OKENE MAPAT (<i>OTHER</i>)		
		TITI (<i>SPECIFY</i>)		

603.	<i>In the last 3 months, have you heard any radio broadcasts on the following:</i>	<i>EE(YES)</i>	I kine me dwete 3, kong iwinyo puruguram moro ame aye aleyo iye lok magi: <i>(In the last 3 months, have you heard any radio broadcasts on the following)</i>
		<i>PE(NO)</i>	
		<i>PE POYO(DON'T KNOW)</i>	
	a) How ideal men and women should behave)		a) Kit ame coo kede mon myero bed kede <i>(How ideal men and women should behave)</i>
	c) Romantic feelings or relationships)		c) Miti nyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>
	d) Young people using family planning methods to prevent pregnancy		d) Jo atino atye atic kede yore me lago nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>
	e) Men and women making decisions together in the home		e) Coo kede mon atye amokko tam gi karacel I yi udi gi <i>(Men and women making decisions together in the home)</i>
	g) Role of boys and girls in the home		g) Tic owobe kede onyira i kin paci <i>(Role of boys and girls in the home)</i>
	h) Young people delaying marriage until they are 18		h) Jo atino atye adiro kere me nyomere ka okuru gini ka otunu gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>

	i) Young parents using family planning methods to delay the birth of their next child		i) Jo atino atye atic kediyore me lago nywal me diro kare megywallo atin gi okene (Young parents using family planning methods to delay the birth of their next child)	Skip to 605 If NO for all
	j) Girls staying in school)		j) Onyira ame tye I cuku (Girls staying in school)	
604	What was the name of the program?	<i>COO PINY (SPECIFY)</i>	nying puruguram man gwongo obedo ngo? (What was the name of the program?)	606 if Oteka mentioned
605	Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	<i>KAKARE (YES)</i>	anaka ni kong iwinyo puruguram moro me tuku goga I redio ame olwongo ni Oteka? Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	
		<i>KUU (NO)</i>		618
606	On what radio station did you hear Oteka?	<i>MEGA FM</i>	iwinyo puruguram me Oteka I redio mene? On what radio station did you hear Oteka?	
		<i>CHOICE FM</i>		
		<i>RADIO LIRA</i>		
		<i>VOICE OF LANGO FM</i>		
		<i>UNITY FM</i>		
		<i>MUKENE MAPAT (OTHER)</i>		
		<i>COO PINY (SPECIFY)</i>		

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607	In the last 6 months, how often have you listened to Oteka?	EVERY WEEK	I dwete abicel okato ansec, iwinyo Oteka tye adii? In the last 6 months, how often have you listened to Oteka?
		MOST WEEKS	
		OCCASIONALLY	
608	When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	<i>cawa ame otuku I yee pe tye aber</i> (Time of broadcast is not convenient)	ka pe iwinyo Oteka, nwanngwo ngo omio pe iwinyo? When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.
		<i>wia wil oko</i> (I forget)	
		<i>jo okene en aye moko tam ikom winyo redio</i> (Other people decide on radio use)	
		<i>radio na pe tye</i> (Don't have own radio)	
		<i>batri pe tye</i> (No batteries)	
		<i>tama pe iye</i> (Not interested)	
609	Where do you usually listen to this program?	<i>paco</i> (HOME)	puruguram man imari winyo ikwene? (Where do you usually listen to this program?)
		<i>I cukul</i> (SCHOOL)	
		<i>kanica</i> (CHURCH)	
		<i>ite gurup</i> (PLATFORM GROUP OR CLUB)	
		<i>I poto</i> (FARM)	
		<i>en okene</i> (OTHER)	
		<i>COO PINY</i> (SPECIFY)	

610	Which character is most like you? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ame inwongo ni tye bala yin I puruguram man? (Which charcater is most like you?)SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
611	Which character do you most admire? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	NYERO	nga ame cunyi maro alo I tuku goga no? (Which character do you most admire in the drama?)SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		AKETCH		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		

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612	Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ituku man ame don cunyi pe maro aloo? NYUT KAD AME TYE KEDE NYING OTUKU APAPAT. MI AGAM APENY ME YERO NYING ACEL. Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
613	What were the main topics discussed on Oteka? PROMPT: What other topics? UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	mara (LOVE)	kodi wii kop ango ame abedo leyo I puruguram man? (What were the main topics discussed on Oteka?) UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		wat ikin coo kede mon (RELATIONSHIPS BETWEEN MEN AND WOMEN)		
		kwan anyira (GIRLS EDUCATION)		
		wat ikin onywal kede otino gi (RELATIONSHIPS BETWEEN CHILDREN AND PARENTS)		
		gum me kwan pi jo atino (EDUCATIONAL OPPORTUNITIES FOR YOUNG PEOPLE)		

		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
614	Have you talked to others about these topics you heard on Oteka?	<i>ee (YES)</i>	iloko kede ngotoro keken ikom kop ame iwinyo I puruguram man I redio? (Have you talked to others about these topics/topics you heard on the radio program?)	
		<i>pe (NO)</i>		616
615	With whom did you talk about these topics? MARK ALL RESPONSE OPTIONS MENTIONED	papa (Father)	nga ame iloko kede ikom kop ame iwinyo I puruguram man? (With whom did you discuss these topics?) MARK ALL RESPONSE OPTIONS MENTIONED	
		kwaro (Father-in-law)		
		mama (Mother)		
		atat (Mother-in-law)		
		brother/sister		
		wat okene (other relative)		
		<i>alwak (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
616	Was there anything that especially surprised or interested you from Oteka?	<i>ee (YES)</i>	onyo tye ginoro ame oteki kede wur, onyo miti moro ame oya ikom puruguram me oteka? (Was there anything that especially surprised or interested you from Oteka?)	
		<i>pe (NO)</i>		618

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4	617	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	Ngo ame omii wur, onye omii miti? <i>(What surprised or interested you?)</i>
5				
6				
7				
8	618	<i>Do you belong to any community or school group(s)?</i>	ee (YES)	itye i gurup i kin paco onye i cukul? <i>(Do you belong to any community group?)</i>
9				
10				
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12				
13			pe (NO)	624
14	619	<i>Which community group do you belong to?</i> READ DOWN LIST	ee (YES)	<i>i tye i gurup mene? kwaa i yore-iyore:</i> <i>(Which community group do you belong to?</i> READ DOWN LIST)
15				
16			pe (NO)	
17				
18				
19				
20		a)Religious organization		a) gurup me dini <i>(Religious organization)</i>
21				
22		b) Village savings and loan group		b) Gurup me bol icap <i>(Village savings and loan group)</i>
23				
24				
25				
26		c) Farmer's association		c) Gurup opur (Farmer's association)
27				
28		d) School/youth club		d) Kilab me cukul/kilab a bulu <i>(School/youth club)</i>
29				
30				
31				
32		e) MUKENE MAPAT (Other)		e) en okene (Other)
33				
34				
35		f) COO PINY (SPECIFY)		f) COO piny (SPECIFY)
36				
37	620	How often does your group meet?	<i>cabit acel icel (ONCE A WEEK)</i>	gurup wu rwate tyen aji? How often does your group meet?
38				
39				
40			<i>dwete aryo icel (EVERY TWO WEEKS)</i>	
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		<i>dwe acel icel (ONCE A MONTH)</i>		
		<i>icel-icel (OCCASIONALLY)</i>		
		<i>en okene (Other)</i>	<i>en okene (Other)</i>	
		<i>COO PINY (SPECIFY)</i>	<i>COO PINY (SPECIFY)</i>	
621	Was your group given a bag with cards and games that looks like this? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	omio gurup wu ikapo ame kad kede tuku apapt tye iye ame al kiti? (NYUT CAN IKAPO AME TYE KADE JAMI TUKU) <i>(Was your group given a bag with cards and games that looks like this?) (SHOW PICTURE OF TOOLKIT BAG)</i>	
		<i>pe (NO)</i>		624
622	Did you participate in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	ibedo atye itic'oro keken ame otio kede kad me tuku? <i>(Did you participate in an activity using these cards and games?)</i>	
		<i>pe (NO)</i>		624

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623	How often have you participated in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG READ OPTIONS OUT LOUD.	<i>icel (ONCE)</i>	tyen adii ame ibedo iti ane otio kede kad karacel kede tuku? (KWAN NYIG LOK AME OCOO PINY) (How often have you participated in an activity using these cards and games?)	
		<i>icel-icel (OCCASSIONALLY)</i>		
		<i>kare-ikare (OFTEN)</i>		
624	Have you ever participated in an activity that used this material? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	<i>ee (YES)</i>	anaka ibedo i tic ame ono kede gini? (Nyut kad pi dul tic aparat. Wek agam apeny yer en ame en otio kede, eka ite gweto ni EE pi tic ame ono kede PEE pi tic ame pe oyero) (Which activities or games have you used participated in ? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	
		<i>pe (NO)</i>		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			626 if NO to all

625	How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	kare ducu (EVERY SESSION)	pi jami ame ikwanyo/iyo ni, itio ked gi pi kare arom kwene? (TII KEDE KAD AME OYERO I 625 ITE GYETO PI EN AME ONWONGO OYERO KEKEN)How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 625 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	
		I kare okene (EVERY OTHER SESSION)		
		I cel-icel (A FEW SESSIONS)		
		icel (ONCE)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			
626	<i>In the last 3 months, have you discussed any of the following in these groups</i>	ee (YES)	idwete adek okato ni, iaro wunu lok magi i gurup wu? <i>(In the last 3 months, have you discussed any of the following in these groups:)</i>	
		pe (NO)		
		pe poyo (DON'T REMEMBER)		
	a) How ideal men and women should behave		a) kit ame coo kede men myero bed kede? <i>(How ideal men and women should behave)</i>	
	b) Physical, emotional or social changes during adolescence		b) Aloka loka ame bedo jkom, I cuny, onyo ikite me kwo ikarome tego? <i>(Physical, emotional or social changes during adolescence)</i>	

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	c) Romantic feelings or relationships		c) cuny me mit kede winyere me mit ikin icoo kede dakos <i>(Romantic feelings or relationships)</i>
	d) Young people using family planning methods to prevent pregnancy		d) onywal atino myero tii kede yore me lagoro nywal me gengo yac <i>(Young people using family planning methods to prevent pregnancy)</i>
	e) Men and women making decisions together in the home		e) coo kede mon moko sam gi karacel I ot <i>(Men and women making decisions together in the home)</i>
	f) Teasing, bullying or violence between boys and girls or men and women		f) yelo anyira, bura onyoo lweny ikin owobe kede anyira, onyoo ikin coo kede mon <i>(Teasing, bullying or violence between boys and girls or men and women)</i>
	g) Role of boys and girls in the home		g) Tic pa owobe kede anyira I paco <i>(Role of boys and girls in the home)</i>
	h) <i>Young people delaying marriage until they are 18</i>		h) awobe kede anyira nalo nyomere naka ka oromo gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>
	i) <i>Young parents using family planning methods to delay the birth of their next child</i>		i) onywal atino myero tii kede yore me lagoro nywal me rii kede nywalo atin okene <i>(Young parents using family planning methods to delay the birth of their next child)</i>
	j) <i>Girls staying in school</i>		j) otino anyira mede kede kwan <i>Lutino anyira mede ki kwan (Girls staying in school)</i>
627	Was there anything that especially surprised or interested you from those activities/discussion?	<i>ee (YES)</i>	onyo ginoro oweki kede wur , onyo miti iyonge tic wu no? <i>(Was there anything that especially</i>

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			<i>surprised or interested you from those activities?)</i>	
		<i>pe (NO)</i>		629
628	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	ngo ame oweki kede wu or onyo oweki kede miti? <i>(What surprised or interested you?)</i>	
629	Did you discuss these topics with other people after playing these activities?	<i>ee (YES)</i>	ileyo tam man kede jo okene oyonge tuku tic man? (Did you discuss these topics with other people after playing these activities?)	
		<i>pe (NO)</i>		631
630	With whom did you discuss these topics? MARK ALL RESPONSE OPTIONS MENTIONED	<i>toto (MOTHER)</i>	ileo tam magi kede nga <i>(With whom did you discuss these topics?)</i>	
		<i>papo (FATHER)</i>		
		<i>omege kede amege (SIBLINGS)</i>		
		<i>oor (IN-LAWS)</i>		
		<i>jo me paco okene (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurp (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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631	<i>In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?</i>	<i>ee (YES)</i>	i dwete adek ame okato ni, atela moro me dini nho me kin pa oloko ikedi ikom kop magi? <i>(In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?)</i>	
		<i>pe (NO)</i>		
		<i>Wie pe poyo (DON'T REMEMBER)</i>		
	<i>a) How ideal men and women should behave</i>		a) kit ame coo kede mon myero bed kede <i>(How ideal men and women should behave)</i>	
	<i>b) Physical, emotional or social changes during adolescence)</i>		b) Aloka loka ame bedo ikom, icuny, onyo ikit me kwo ikare me tego <i>(Physical, emotional or social changes during adolescence)</i>	
	<i>c) Romantic feelings or relationships</i>		c) cuny me mit onyo wat ikin coo kede mon <i>(Romantic feelings or relationships)</i>	
	<i>d) The way men and women use power</i>		d) kit ame coo kede mon tiyo kede teko kede twero <i>(The way men and women use power)</i>	
	<i>e) Teasing, bullying or violence between boys and girls or men and women</i>		e) tukku, bura onyo ger ikin awobe kede anyira onyo ikin coo kede mon. <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	

632	<i>In the last 3 months, have you participated in any activity to improve your community?</i>	ee (YES)	ikin dwete adek ame olwato ingec, ibedo i ticoro keken me yubu kin paco wu? (In the last 3 months, have you participated in any activity to improve your community?)	
		pe (NO)		634
633	What activity did you participate in to improve your community?	COO PINY (SPECIFY)	tic ango ame ibedo itiyame yubu kin paco wu? <i>(What activity did you participate in to improve your community?)</i>	
634	Have you heard of a group in this community called CAG?	EE (YES)	Iwinyu nying gurup mo mo ame olwongo ni CAG ikin paco kan? <i>(Have you heard of a group in this community called CAG?)</i>	
		PE (NO)		637
635	Have you ever participated in an activity organized by this group?	EE (YES)	ibedo iyuba me ticoro ame gurup man en oyiko? <i>(Have you ever participated in an activity organized by the group?)</i>	
		PE (NO)		637
636	What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	COMMUNITY SENSITIZATION	tic ango ame ibedo iye COO AGAM DUCU What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	
		FIRE PLACE CHAT(WANG-OO)		
		HOME VISIT		
		SUPPORT TO A YOUTH GROUP		
		EN OKENE (Other)		
		COO PINY (SPECIFY)		

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637	In the last 3 months, have you talked with a village health team member or health provider?	<i>EE (Yes)</i>	I dwete adek okato angac, iloko kede dakatal me kin paco (VHT) onyo aticoro me yot kom? (In the last 3 months, have you talked with a village health team member or other health care provider?)	
		<i>PE (No)</i>		648
638	With whom did you talk?	<i>naci (NURSE)</i>		
		<i>acola (MIDWIFE)</i>		
		<i>atic me dakatal (MEDICAL OFFICER)</i>		
		<i>dakatal me kin paco (VHT)</i>		
		<i>en okene (OTHER)</i>		
		<i>kob mene (SPECIFY)</i>		
639	Where did you go to talk with the health provider? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	<i>OT YAT KILINIK (Health clinic)</i>	iwoto kwene me lok kede atic me dakatal? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	
		<i>paco atic me yotkom (H/provider's home)</i>		
		<i>paco na (My home)</i>		
		<i>I cukul (school)</i>		
		<i>ka gure a bulu (YOUTH CENTER)</i>		
		<i>MARIE STOPES</i>		

		<i>Pharmacy</i>	
		<i>pe ngeo/ pe poyo (DK/Don't remember)</i>	
		<i>pe ogamo (No response)</i>	
		<i>en okene (Other)</i>	
		<i>COO PINY (specify)</i>	
640	What did you talk about? (MARK ALL OPTIONS MENTIONED)	<i>ee (YES)</i>	kop angu ame ikobo wuhen kede atic me yotkom? What did you talk to the health provider about? (MARK ALL OPTIONS MENTIONED)
	(a) Sexually transmitted infection	<i>pe (NO)</i>	(a) twoe ame kobo ibuta (Sexually transmitted infection)
	(b) Family planning		(b) lagoro nywal (kalo kɛ nywal) (Family planning)
	(c) Immunizations		(c) agwera (Immunizations)
	(d) injury		(d) Awano (injury)
	(e) illness		(e) Lit kom (illness)
	<i>ALCOHOL</i>		kongo (ALCOHOL)
	<i>SAFETY</i>		bedo aber (SAFETY)
	<i>EARLY MARRIAGE</i>		nyomere con (EARLY MARRIAGE)
	<i>GENDER-BASED VIOLENCE</i>		gero acalo adwogi me bedo dako onyo icoo GENDER-BASED VIOLENCE
	<i>GENDER ROLES</i>		tic acoo kede mon apapat (GENDER ROLES)
	<i>PUBERTY</i>		dongngo doko ngat otego (PUBERTY)
	<i>MUKENE MAPAT (Other)</i>		<i>en okene (Other)</i>

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	<i>COO PINY (SPECIFY)</i>		<i>COO PINY (SPECIFY)</i>	
641	Did you get the information/help you wanted	EE (YES)	ibin inwongngo ngec onyo kony ame onwongngo itye imoto? Did you get the information/help you wanted	
		PE (NO)		
		Idyere-dyere (PARTIARLY)		
642	Did the provider refer you for other services?	EE (YES)	ngat ame iwoto bote on icwali bot ngat okene ame twero miyi kony ame onwongngo itye imito? Did the provider refer you for other services?	
		PE (NO)		644
643	What kind of services did the provider refer you for?	COO PINY (SPECIFY)	kodi kony anga ame dano no ocwali me wot nwongngo? What kind of services did the provider refer you for?	
Administer to only those who talked to the VHT in Qn 638				
Now, we are going to talk about your visit to the VHT in the last three months, Please tell me if you agree or disagree with these statements.				
644	During my last visit with the VHT, she or he treated me with respect	yee (AGREE)	lilimo na me agiki, abedo kede kare me me penynyo atic me yotkom kede apeny (During my last visit with the VHT, she or he treated me with respect)	
		pe yee (DISAGREE)		
645	(During my last visit with the VHT, she or he treated me with respect)	YEE (AGREE)	awinyo bala lok ame anko kede atic me yotkom obedo imug ikin wan okede. (During my last visit with the VHT, she or he treated me with respect)	
		PE YEE (DISAGREE)		

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646	During my last visit, I felt my conversation with the VHT was private	YEE (AGREE)	Ilimo na me agiki, awingyo bala lok ame alokko kede atic me yotkom obedo imung ikin wan okede. During my last visit, I felt my conversation with the VHT was private)	
		PE YEE (DISAGREE)		
647	I am confident that the VHT will not tell others about my conversation, during my last	YEE (AGREE)	atye kede tek cuny ni dakatal me kin paco pe akobi jo okene kop ame wan oleo kede, Ilimo na me agiki (I am confident that the VHT will not tell others about my conversation, during my last)	
		PEE YEE (DISAGREE)		
648	Do you use a mobile phone?	EE (YES)	itio kede cim? (Do you use a mobile phone?)	
		PEE (NO)		END
649	What type of phone do you use?	(BASIC PHONE)	ITIO KEDE KODI CIM ANO? (What type of phone do you use?)	
		(FEATURE PHONE)		
		(SMART PHONE)		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
650	Who owns the mobile phone?	mega (MYSELF)	cimo obedo meg'anga? (Who owns the mobile phone?)	
		toto (MOTHER)		

		<i>papo (FATHER)</i>		
		<i>omego na kede amege na (SIBLINGS)</i>		
		<i>oor (IN-LAWS)</i>		
		<i>jo okene me paco (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (SPECIFY)</i>		
651	Do you have your own SIM card?	<i>EE (YES)</i>	<i>itye kede kad me cim? (Do you have your own SIM card?)</i>	
		<i>PE (NO)</i>		
652	What do you use your mobile phone for? PROBE: What else until respondent indicates no further uses. MARK ALL RESPONSES MENTIONED.	<i>Me goyo cim (MAKE PHONE CALLS)</i>	<i>imaro tic kede cimi me cim ngo? (What do you use your mobile phone for?)</i>	
		<i>me gamo ka jo ogo (RECEIVE PHONE CALLS)</i>		
		<i>Cwalo ngec bot owote na onyo jo ipacu (TEXT MESSAGE WITH FRIENDS, PARTNERS, OR FAMILY)</i>		
		<i>Yenyo ngec iyii intanet (ACCESS THE INTERNET)</i>		
		<i>Mako cal me video (TAKE PHOTO OR VIDEOS)</i>		

		<i>Me gwoko cawa onyo me keto cawa me poyo wic. (KEEP TIME OR USE ALARMS OR REMINDERS)</i>	
		<i>Me bedo I facebuk (ACCESS FACEBOOK)</i>	
		<i>Me tuku (PLAY GAMES)</i>	
		<i>me kwanynyo iyii intanet wer kede video (DOWNLOAD SONGS, VIDEOS, OR RINGTONES)</i>	
		<i>Me cwalo ki kwanyo cente I mobile money (SEND AND RECEIVE MONEY)</i>	
		<i>Me nwongngo ngec ame kwako kwena me galo wang bala kwena me odilo kede me dini (RECEIVE TEXT MESSAGES FOR ENTERTAINMENT LIKE SPORTS SCORES OR BIBLE VERSES)</i>	
		<i>Yenyo Kabedo apapat nyo tic kede map (FIND LOCATIONS OR USE MAPS)</i>	
		<i>Me kwanno balo me yimail (ACCESS EMAIL)</i>	
		<i>Tic kede twita (USE TWITTER)</i>	
		<i>Pe Ngeo (DON'T KNOW)</i>	
		<i>Pe I kan (NONE OF THESE)</i>	
653	How often do you send SMSes?	<i>Tyen apol nino acel (SEVERAL TIMES A DAY)</i>	Imaro cwalo messej I ci? (How often do you send SMSes?)
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	

		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal (NEVER)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	
654	How often do you receive SMSes?	<i>tyen apol nino acel (SEVERAL TIMES A DAY)</i>	<i>imaro nwongngo messeji cimi tyen adii? (How often do you receive SMSes?)</i>
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal (NEVER)</i>	
		<i>Pe ngeo (DON'T KNOW)</i>	
655	Do you currently use more than one mobile phone?	<i>EE (YES)</i>	<i>itiyo kede cim akato ace? (Do you currently use more than one mobile phone?)</i>
		<i>PE (NO)</i>	
656	Do you currently use more than one SIM card?	<i>EE (YES)</i>	<i>itye itic kede line me cim akato ace? (Do you currently use more than one SIM card?)</i>
		<i>PE (NO)</i>	
657	If you could receive SMSes with health information and tips, would you read them?	<i>yee ducu (DEFINITELY YES)</i>	<i>ka onwongngo itwero nwongngo kwena ame kato icim, itwero kwanno?</i>
		<i>yee idyere-dyere (PROBABLY YES)</i>	

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		<i>onyo pe</i> (PROBABLY NO)		
		<i>pe yee</i> (DEFINITELY NO)		
		<i>Pe ngeo</i> (DON'T KNOW)		

That is the end of our interview. Thank you very much for your time and your willingness to share this information with us. Please, let me know if you would like to ask me any questions. (Man dong agiki me apeny wa ni. Apwoyo tutwal a bino kede bedo kede miti me leyo kedwa ngec ame onwongo itye kede. Mia ange ka itye kede apeny ame imitto penya kede.)

GENDER ROLES EQUALITY AND TRANSFORMATIONS (GREAT)
 ENDLINE HOUSEHOLD SURVEY
 ADULT FORM (Men and Women Above Age 19 years)- LANGI

RESPONDENT CODE

TODAY'S DATE ____ / ____ / ____
 Month Day Year

SECTION 1. RESPONDENT'S BACKGROUND
Me acakiamittopenyiapenymogoanonokakwaki
(First I would like to begin by asking you a few questions about yourself)

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
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101.	Sex of respondent	ICOO (Male)	Agam apeny obedo icoo nyo dako (Sex of respondent)	
		DAKO (Female)		
102.	(How old were you on your last birthday?) [If the participant does not know his/her age: "Can you tell me in what year you were born?"] [AGE TO BE CALCULATED AFTER THE INTERVIEW]	MWAKA MERE (Age in complete years)	Onwongo itye mwaka adi ikare ane ikwero kede nino me nywalli ni me agikko? PENY KA AGAM APENY PE NGEYO MWAKA MERE: ([AGE TO BE CALCULATED AFTER THE INTERVIEW]) (How old were you on your last birthday?) "Itwerotita I dwekedemwakameneameonywale?" [If the participant does not know his/her age: "Can you tell me in what year you were born?"]	
		DWETE (Month)		
		MWAKA ONYWALE IYE (Year born)		
		PE NGEYO MWAKA (Don't know age)		
103.	What is your religion?	ATOLI (Catholic)1	Itye idini mene? (What is your religion?)	
		OGERI (Protestant).....2		
		ACILAM (Muslim).....3		
		OLARE (Pentecostal).....4		
		SDA (SDA).....5		
		OKENE (Other).....99		
		TITI (Specify)		
104.	Which tribe do you primarily identify with?	ACHOLI1	Rok ni obedo mene? (Which tribe do you primarily identify with?)	
		LANGO2		
		ATESO3		

		<i>KUMAM</i>4		
		<i>MA'DI</i>5		
		<i>OKENE MAPAT (OTHER)</i>99		
		<i>TITI (SPECIFY)</i>		
105.	What is the highest level of school you attended?	<i>PE MORO (None)</i>1	Ikwano igik ikilaci adi? (<i>What is the highest level of school you attended?</i>)	
		<i>PURAIMARI (Primary)</i>2		107
		<i>CINIA 4 (O level)</i>3		107
		<i>CINIA 6 (A level)</i>4		107
		<i>UNIBACITI (University)</i>5		107
		<i>KA KWAN ADWONG (Tertiary)</i>6		107
106.	What is your primary reason for not having attended school (MULTIPLE RESPONSES POSSIBLE.)	<i>MYERO TII PI OCARA (Need to work for a wage)</i>1	Tyen kop ango ame ogengi kwan? (<i>What is your primary reason for not having attended school</i>) (MULTIPLE RESPONSES POSSIBLE.)	110
		<i>MYERO TII I PACO (Need to work at home)</i>2		110
		<i>CENTE ME KWAN PE (No funds for school fees)</i>3		110
		<i>ONYWAL PE MITO (Parents don't want)</i>4		110
		<i>LWENY OBALO KWAN OKO (Disrupted by war)</i>5		110
		<i>OKENE (Other)</i>99		110
		<i>COO PINY (Specify)</i>		
107.	Are you currently in school?	<i>EE (Yes)</i>1	Aman itye icukuloro? (<i>Are you currently in school?</i>)	
		<i>PE (No)</i>2		110
108.	Do you plan to continue studying?	<i>EE (Yes)</i>1	Itye kede pulan me medde kede kwanni? (<i>Do you plan to continue studying?</i>)	110
		<i>PE (No)</i>2		

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109.	What is your primary reason for not continuing your studies? MULTIPLE RESPONSES POSSIBLE.	YAC (<i>Pregnancy</i>).....1	Tyen kop ango ame gengi mede kede kwan? (<i>What is your primary reason for not continuing your studies? MULTIPLE RESPONSES POSSIBLE.</i>)	
		MYERO TII PI OCARA (<i>Need to work for a wage</i>)2		
		MYERO TII I PACO (<i>Need to work at home</i>)3		
		CENTE ME KWAN PE (<i>No funds for school fees</i>)4		
		ONYWAL PE MITO (<i>Parents don't want</i>)5		
		OTYEKO KWAN (<i>Has completed education</i>) 6		
		LWENY OBALO KWAN OKO (<i>Disrupted by war</i>)7		
		OKENE (<i>Other</i>)99		
		TITI (<i>Specify</i>)		
110.	Do you have a job or do you carry out an activity for which you receive an income or earn a profit?	EE (<i>Yes</i>)1	Itye kede tic ma itimo onyo ginoro ame akelo lim ite caoni onyo magoba moro? (<i>Do you have a job or do you carry out an activity for which you receive an income or earn a profit?</i>)	
		PE (<i>No</i>)2		112
111.	What is your occupation, that is what kind of work do you mainly do?	_____ TITI (<i>Specify</i>)	Itimo ngo, man aye kit kodi tic me ame imaro tiyo kare ducu? (<i>What is your occupation, that is what kind of work do you mainly do?</i>)	
		AGAM PE (<i>No response</i>) 88		
112.	Are you the head of the household?	EE (<i>Yes</i>) 1	Yin aye iloo wi paco ame ibedo iya no? (<i>Are you the head of the household?</i>)	115
		PE (<i>No</i>) 2		

1	113.	Is the head of household under the age of 20?	<i>EE (Yes) 1</i>	Ceni ngataloo wipaco ni tye ame waka mere petunu 20? (<i>Is the head of household under the age of 20?</i>)	
2			<i>PE (No) 2</i>		
3	114.	What is your relationship to the household head?	<i>APAE (Spouse) 1</i>	Wati kede ngat aloo wi paco man tye ningo? (<i>What is your relationship to the household head?</i>)	
4			<i>ATIN (Child) 2</i>		
5			<i>AKWAR (Grandchild) 3</i>		
6			<i>WAT OKENE (Other relative) 4</i>		
7			<i>TITI (Specify)</i>		
8			<i>NGAT OKENE APE WAT (Other non-relative) .99</i>		
9	115	What is your marital status now?	<i>PE ONYOMERE (Never married).....1</i>	Aman inyomere iya nyo pe inyomere? (<i>What is your marital status now?</i>)	118
10			<i>ONYOMERE (Married).....2</i>		
11			<i>BEDO KARACEL(Living together)..... 3</i>		
12			<i>OKWERE GINI OKO (Divorced).....4</i>		
13			<i>OPOKERE GINI OKO (Separated).....5</i>		
14			<i>ICOO/DAKO TOO (Widowed).....6</i>		
15	116	How long have you been/were you married/living together for?	<i>DWETE (Months).....</i>	Ibedo wunu dong ame onwongo inyomere/bedo karacel pi kare aom kwene? (<i>How long have you been/were you married/living together for?</i>)	
16			<i>MWAKI (Years).....</i>		
17	117	(Are you/your spouse/partner currently pregnant?)	<i>EE (Yes).....1</i>	Ceni yin/cegi/cwari/apae ni yac amani? (<i>Are you/your spouse/partner currently pregnant?</i>)	

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		PE (No).....2		
		PE NGEO (Don't know).....98		
118	How many children do you have?	Welotino (Number of children)	Itye kede otino adi? (How many children do you have?)	If '00' skip to122
119	How old is your youngest child?	Dwete (Months).....	Atini me agiki dong tye mwaka adani? (How old is your youngest child?)	
		Mwakki (Years).....		
120	When do you want your next/first child? ENTER 99 IF RESPONDENT DOES NOT WANT ANY MORE CHILDREN /CHILDREN.	Dwete (Months).....	Atini okene/me acaki itamo ni inya wal awene? (When do you want your next/first child?) ENTER 99 IF RESPONDENT DOES NOT WANT ANY MORE CHILDREN /CHILDREN	
		Mwakki (Years).....		
121	How many sons and daughters do you have, who currently live with you?	OTINO AWOBE I PACO (Sons at home)	Itye kede otino awobe kede anyira adi, aman aman tye abedo kedi? (How many sons and daughters do you have, who currently live with you?)	
		OTINO ANYIRA I PACO(Daughters at home)		
122	How many other children, both male and female, aged less than 20 years old currently live with you?	OTINO AWOBE I PACO (Males at home)	Otinoadi, owobekedeanyira, amemwakagipekato 20 amantye abedokedi? (How many other children, both male and female, aged less than 20 years old currently live with you?)	
		OTINO ANYIRA I PACO(Females at home)		
<p>SECTION 2: NORMS AND ATTITUDES TOWARD GENDER ROLES : Apeny okene anonok ni tye mako tic a coo kede mon. Ka oloko ikom tic a coo kede mon, nwongo otye olok ikom tic ame atir atir opoko oko pi coo kede mon. Bed agen eka ite gammo apeny kede tek cuny, dok pet ye agama me tye ateni nyo ape tye ateni; magi ni ducu obedo ka tammi (The next few questions are about gender roles. When we mention gender roles, we mean the specific roles designated for men and women. Please be honest--your answers are confidential, and that there are no right or wrong answers; these are simply your opinions.)</p>				

1 2 3 4 5 6 7 8 9	201	I am now going to read more statements. After I read these statements please tell me if you AGREE or DISAGREE.	<i>OYEE (AGREE)</i>	Aman dong abino medde kede kwanno nyig lok okene. Ka atyeko kwanno nyig lok magi ite koba ka IYEE nyo PE IYEE (<i>I am now going to read more statements. After I read these statements please tell me if you AGREE or DISAGREE.</i>)	
10			<i>PE OYEE (DISAGREE)</i>		
11 12 13		a) Only when a woman gives birth to a child is she a real woman.		a) Dano a dako obedo dako kekenka en onywalo atin (<i>Only when a woman gives birth to a child is she a real woman.</i>)	
14 15 16 17		b) Only when a man has a child will he be a respected member of clan.		b) Oworo icoo itekere mere kenenka en onywalo atin (<i>Only when a man has a child will he be a respected member of clan.</i>)	
18 19 20		c) Giving a bath and feeding kids are the mother's responsibility.		c) Lwok okede miyo otino cem obedo tic a toto (<i>Giving a bath and feeding kids are the mother's responsibility.</i>)	
21 22 23 24		d) A woman's role is taking care of her home and family.		d) Tic a dako obedo beme gwokke pacoco kede joture (<i>A woman's role is taking care of her home and family.</i>)	
25 26 27		e) Boys should have more free time than girls		e) awobe myero bed kede cawa oromo me lalataa kato anyira (<i>Boys should have more free time than girls</i>)	
28 29 30 31 32		f) It is important for boys to get an education than girls.		f) Pire tek tutwal me otino awobe onwongo pwonyere akato otino anyira icukil (<i>It is important for boys to get an education than girls.</i>)	
33 34 35 36 37		g) If there is a limited amount of money to pay for school fees, it should be spent on sons first.		g) Kacente me culu kwan tye anook, myero otii kede me culli otino awobe kwan nam aacel (<i>If there is a limited amount of money to pay for school fees, it should be spent on sons first.</i>)	
38 39 40 41 42		h) A man should have the final word about decisions in the home		h) Tam icoo myero dong bed tam me agiki I paco, dok myero lub (<i>A man should have the final word about decisions in the home.</i>)	

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	i) A woman should obey her husband in all things.		i) Dako myero wor cware iyore mero ducu (A woman should obey her husband in all things.)	
	j) A woman has a right to refuse sex.		j) Dako tye kede twero me kwero oko ribere kede icoo (A woman has a right to refuse sex.)	
	k) Men are always ready to have sex.)		k) Coo bedo ame oyubere me ribere kede dako ikare ducu (Men are always ready to have sex.)	
SECTION 3: ATTITUDES TOWARDS GENDER AND GENDER-BASED VIOLENCE: Amitto dong penyi apeny mogo anok amako kit ame coo kede mon myero bed kede, kede gero i eria man I would now like to ask you a few questions about how men and women should behave and violence in this area.				
301	After I read each statement please tell me if you AGREE, or DISAGREE.	<i>OYEE (AGREE)</i>	Ka atyeko kwanno nyig lok magi k'ong ite titta ka IYEE nyo PE IYEE After (I read each statement please tell me if you AGREE, or DISAGREE).	
		<i>PE OYEE (DISAGREE)</i>		
	a) There are times when a woman deserves to be beaten.		a) Tye kare ame myero dako myero opwod (There are times when a woman deserves to be beaten.)	
	b) Physically beating your children is a good way to make them behave		b) Pwodo otino ni obedo yore aber me miyogi bedo otino aber (Physically beating your children is a good way to make them behave.)	
	c) A woman should tolerate violence to keep her family together		c) Dako myero kanya kanya kadi gero tye pi gwoko ture (A woman should tolerate violence to keep her family together.)	
	d) I believe it is important to use non-violent ways of disciplining youth, instead of physical violence		d) Ayeng kede ni piretek me tic kede yore okene ame pe obedo gero me pwan'nyo bulu. (I believe it is important to use non-violent ways of disciplining youth, instead of physical violence.)	

	e) If someone insults a man, he should defend his reputation with force if he has to.		e)Ka ngatoro onywaro icoo, en me gero doki ye kede gupunyo romo me gwok ko icoo mere ka ame en myero tim amino (If someone insults a man, he should defend his reputation with force if he has to.)	
	f) A man using violence against his wife is a private matter that shouldn't be discussed outside the couple		f) Icoo ame tye atic kede gero ikon cege obedo kop me yiot ame pe myerokel oko. (A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.) (A man using violence against his wife is a private matter that shouldn't be discussed outside the couple.)	
302	I am now going to read more statements. After I read these statements please respond with YES or NO. Do you think people in your community would try to do something to stop violence between a man and a woman if:	<i>EE (YES)</i>	Aman abino kwani nyig lok magi. ka atyeko kwano nyig lok magi koba ka ni Ennyo PE. Itamo ni jo ikin paco ni onwongo wero timo ginoro me juko gero ikin icoo ked dako teki ka: (I am now going to read more statements. After I read these statements please respond with YES or NO.) (Do you think people in your community would try to do something to stop violence between a man and a woman if:	
		<i>PE (NO)</i>		
	a) A man is physically abusing his partner in their home.		a) A Icoo tye apwodo cege I yipacogi. (A man is physically abusing his partner in their home.)	
	b) A man is physically abusing his partner in a public place.		b) Icoo tye apwodo cege ikim lwa. (A man is physically abusing his partner in a public place.)	
	c) A woman is physically abusing her partner in their home..		c) Dako tye apwodo cware iyi pacogi (A woman is physically abusing her partner in their hom	

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	d) A woman is physically abusing her partner in a public place.		d) Dako tye apwodo cware ikim lwak. (A woman is physically abusing her partner in a public place.)	
303	I am now going to read more statements. After I read these statements please tell me if YES or NO any of these occurred in the last 3 months.	EE (YES)	Atyeko kwanno ite koba ni EE nyo PE ka jami magi kong otimere ikine me dwete 3 okato. (I am now going to read more statements. After I read these statements please tell me if YES or NO any of these occurred in the last 3 months.)	
		PE (NO)		
	a) I advised a young person not to use violence against women.		a) Amio ngatoro atidi tam me pe tic kede gero ikom dako (I advised a young person not to use violence against women.)	
	b) I talked to a young person about not using violence to solve disagreements.		b) Aloko kede ngatoro atidi me potic kede gero me cob bo rucurucu ikingi (I talked to a young person about not using violence to solve disagreements)	
	c) I advised a young person not to use violence as a way to gain or demonstrate power over someone else.		c) Amio ngatoro atidi tam me pe tic kede gero acalo yore me nyuti joni en lome tek nyo eteke lo nga toro okene. (I advised a young person not to use violence as a way to gain or demonstrate power over someone else.)	
	d) I used non-violent means to resolve marital problems with my partner.		d) Atio kede yore okene ame pe obedo gero me cobbo peko me yiotwa. (I used non-violent means to resolve marital problems with my partner.)	
SECTION 4: SEXUAL AND REPRODUCTIVE HEALTH NORMS: Amitto dong penyi apeny amako yotkom amako riberekin icoo kede dako kede lago nywal (I would now like ask you about sexual and reproductive health and family planning.)				
401	I am going to read some statements about women’s health. After I read each statement please tell me if you AGREE or DISAGREE.	EE (YES)	Abino kwanni nyig lok okene amako yotkom a mon. Ka atyeko kwanni ite titta ka IYEE nyo PE IYEE (I am going to read some statements about women’s health. After I read each	

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			<i>statement please tell me if you AGREE or DISAGREE.)</i>	
		PE (NO)		
	a) It is safe for adolescent girls to use contraceptives.		a) Anyira atye apong twero tic keke yen lago nywal abongo peko moro keken. <i>(It is safe for adolescent girls to use contraceptives.)</i>	
	b) Girls who carry condoms are promiscuous.		b) Anyira ame woto kede kondom onwongo wangi tar (obedo olaya). <i>(Girls who carry condoms are promiscuous.)</i>	
	c) A man and a woman should decide together what type of contraceptive to use.		c) Icoo kede dako myero mok tangi karacel ikom yat lago nywal ame gin myero tikedede. <i>(A man and a woman should decide together what type of contraceptive to use.)</i>	
	d) An ideal married couple will produce a child in the first year of marriage.		d) Jo onyomere ikoko me bino nywallo atingi me acel ikine me mwaka me ace me gin onyomere kede <i>(An ideal married couple will produce a child in the first year of marriage.)</i>	
	e) Providing sexual and reproductive health services to adolescents leads to promiscuity.		e) Pwonyo otino atye adongo kede loka mako yot kom akwa koribere ikin icoo kede dako karacel kede nywal pwonyo dikede tar wang <i>(Providing sexual and reproductive health services to adolescents leads to promiscuity.)</i>	
	f) Family planning methods should not be given to unmarried adolescents.		f) Pemyeromii yen me lagonywal bot joatye adongo adongaamepwodpe onyomere <i>(Family planning methods should not be given to unmarried adolescents)</i>	
408	During the last six months have you sought a family planning method?	ee (YES)	I dwete abicel okato anged, iyen yore moro me lagoro nywal? During the last six months have you sought a family planning method?	

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		<i>pe (NO)</i>		411
409	Where did you go to seek the family planning method?	<i>bot dakatal me kin paco (VHT)</i>	iwoto iyenyo yore me lagoro I kwene? Where did you go to seek the family planning method?	
		<i>I kilinik a ngatoro (Private clinic / Drug shop)</i>		
		<i>I dakatal (Health Center)</i>		
		<i>Marie Stopes Uganda</i>		
		<i>en okene (Other)</i>		
		<i>kob mene (Specify)</i>		
410	Did you receive the family planning method you wanted from the provider?	ee (YES)	ibin inwongngo yore me lagoro nywal ame onwongngo itye imito? Did you receive the family planning method you wanted from the provider?	
		<i>pe (NO)</i>		
<p>SECTION 5: COMMUNICATION AND COMMUNITY MOBILIZATION</p> <p>Apeny okene nit ye ikom rweyo lwak kede leyo lok ikin lwak. Bed agen – agam ni ducu tye me imung, dok poyo nip e tye agama me tye ateteni nyo ape tye ateteni; magi obedo ka tami</p> <p>(The next few questions are about community mobilization and communication. Please be honest--your answers are confidential, and remember, there are no right or wrong answers; these are simply your opinions)</p>				
501	(I am now going to read more statements. After I read these statements please tell me if YES or NO, these have occurred in the past THREE months).	<i>EE (YES)</i>	Apeny okene nit ye ikom rweyo lwak kede leyo lok ikin lwak. Bed agen – agam ni ducu tye me imung, dok poyo nip e tye agama me tye ateteni nyo ape tye ateteni; magi obedo ka tami	

		PE (NO)		
	a) I have spoken to a young person about the importance of treating men and women equally		a) Aloko kede ngatoro atitidi amako ber a tero coo kede mon ducu arorom (I have spoken to a young person about the importance of treating men and women equally)	
	b) I have spoken to a boy or a girl about the changes during puberty		b) Aloko kede nyako nyo awobi moro ikom aloka loka ame timere ka dano tyo adongo adokko dano otego (I have spoken to a boy or a girl about the changes during puberty)	
	c) I have given advice to a young person about romantic relationships.		c) Amio ngatoro atidi tam amako wat ikin icoo kede dako ame mitte gini (I have given advice to a young person about romantic relationships.)	
	d) I helped a young person who wanted to avoid getting pregnant		d) Akonyo ngatoro atidi ame onwongo pe tye kede miti me yac (I helped a young person who wanted to avoid getting pregnant)	
	e) I advised a child to talk to an adult they trust if someone touches them in a way that makes them feel uncomfortable		e) Amio atin tam me wot lok kede ngatoro adit ame en geno man ka ngatoro omamako gi ikite moro ame pe yomo yi gi (I advised a child to talk to an adult they trust if someone touches them in a way that makes them feel uncomfortable)	
	f) I have spoken to a young person about what it means to be a respectful man or woman in our culture.		f) Aloko kede ngatoro atidi ikom im ame obedo me bedo icoo nyo dako amako oworo I tekwaro wa (I have spoken to a young person about what it means to be a respectful man or woman in our culture.)	
<p>SECTION 6: ATTITUDE, NORMS AND BEHAVIORS TOWARDS ALCOHOL USE Amito aman lok kedi ikom kop amako tic kede kongo (I would now like to talk to you about alcohol use.)</p>				

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4	601	Please tell me if you AGREE or DISAGREE with the following statements:	<i>OYEE (AGREE)</i>	Kong itita ka IYEE nyo PE IYEE kede nyig lok magi: (Please tell me if you AGREE or DISAGREE with the following statements)
5				
6			<i>PE OYEE (DISAGREE)</i>	
7				
8		a) Drinking to the point of getting drunk is an acceptable way to relax		a) Matokongo naka imerobedo yere acelameoyee me weo (Drinking to the point of getting drunk is an acceptable way to relax)
9				
10		b) (Drinking alcohol makes people do things they might regret and hurt their health)		b) Mato kongo mio jo timo jami mogo ame otwero paro icen kede dang balo ot kom gi oko (Drinking alcohol makes people do things they might regret and hurt their health)
11				
12		c) (Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess)		c) Mato kong obedo anyut me teko a dano icoo, kanyo jami kede gupu me riber ekede dako (Drinking alcohol is an indication of a man's physical strength, endurance and sexual prowess)
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23	602	I am now going to read some statements. After I read these statements please tell me if YES or NO if these have occurred in the past three months	<i>EE (YES)</i>	Aman abino kwanni nyig lok moge. Ka atyeko kwanno nyig lok magi kong ite koda ni EE nyo PE ka jami magi otimere ikine me dwete adek okato (I am now going to read some statements. After I read these statements please tell me if YES or NO if these have occurred in the past three months)
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25				
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31			<i>PE (NO)</i>	
32		a) I helped someone not drink to the point of getting drunk.		a) Akonyo ngatoro pe me matto kongo naka te mere (I helped someone not drink to the point of getting drunk).
33				
34		b) Participated in an activity to decrease alcohol consumption in my community		b) Abedo itutte me ddwokko pingwom me matto kongo I kin paco na I (Participated in an activity to decrease alcohol consumption in my community)
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	c) I discussed with a young person about the possible risks of drinking alcohol		c) Aleo kede ngatoro atidi jami a waco ame twero nen ka imato kongo (<i>I discussed with a young person about the possible risks of drinking alcohol</i>)	
<p>SECTION 7: EXPOSURE TO INTERVENTION</p> <p>Apwoyo tutwal. Otye dong owot bala otyeko oko. Aman, amitto penyi lok amako gi rabbo ngec apol apapat kede kwana ame ibin ibedo winyo acocoki. <i>(Thank you. We are almost finished. Now, I would like to ask you questions about different types of media and messages you may have been exposed to recently.)</i></p>				
701.	How often do you listen to the radio?(READ THE OPTION OUT LOUD)	NINO NINO (ALMOST EVERY DAY)	Imaro winyo redio pi kare arom kwene? (How often do you listen to the radio?) (KWAN GIN MAN ALONGO (READ THE OPTION OUT LOUD.))	
		ICEL I CABIT ACEL (AT LEAST ONCE A WEEK)		
		ICEL ICEL I DWE ACEL (AT LEAST ONCE A MONTH)		
		PE KOM ATWAL (NOT AT ALL)		705
702.	What radio stations do you usually listen to? (MULTIPLE RESPONSES POSSIBLE)	MEGA FM	Citecen mene ame imaro winyo? (What radio stations do you usually listen to? (AGAM APOL TWERE)	
		CHOICE FM		
		RADIO LIRA		
		VOICE OF LANGO FM		
		OKENE MAPAT (OTHER)		
		TITI (SPECIFY)		
703.	In the last 3 months, have you heard any radio broadcasts on the following:	EE(YES)	I kine me dwete 3, kong iwinyo puruguram moro ame otye aleyo iye lok magi: (In the last 3 months, have you heard any radio broadcasts on the following:	

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		PE(NO)		
		PE POYO(DON'T KNOW)		
	a) How ideal men and women should behave)		a) Kit ame coo kede mon myero bed kede (How ideal men and women should behave)	
	c) Romantic feelings or relationships)		c) Miti nyo wat ikin coo kede mon (Romantic feelings or relationships)	
	d) Young people using family planning methods to prevent pregnancy		d) Jo atino atye atic kede yore me lago nywal me gengo yac (Young people using family planning methods to prevent pregnancy)	
	e) Men and women making decisions together in the home		e) Coo kede mon atye amokko tam gi karacel I yi udi gi (Men and women making decisions together in the home)	
	g) Role of boys and girls in the home		g) Tic owobe kede onyira i kin paci (Role of boys and girls in the home)	
	h) Young people delaying marriage until they are 18		h) Jo atino atye adiro kare me nyomere ka okuru gini ka otunu gini mwaka 18 (Young people delaying marriage until they are 18)	
	i) Young parents using family planning methods to delay the birth of their next child		i) Jo atino atye atic kede yore me lago nywal me diro kare me nywallo atin gi okene (Young parents using family planning methods to delay the birth of their next child)	Skip to 705 If NO for all
	j) Girls staying in school)		j) Onyira ame tye I cukul (Girls staying in school)	

1	704	What was the name of the program?	COO PINY (SPECIFY)	nying puruguram man onwongo obedo ngo? (What was the name of the program?)	706 if Oteka mentioned
2	705	Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	KAKARE (YES)	anaka ni kong iwinyo puruguram moro me tuku goga I redio ame olwongo n Oteka? Have you ever listened to a radio drama called Oteka? PROBE DAY AND TIME OF PROGRAM.	
3			KUU (NO)		718
4	706	On what radio station did you hear Oteka?	MEGA FM	iwinyo puruguram me Oteka I redio mene? On what radio station did you hear Oteka?	
5			CHOICE FM		
6			RADIO LIRA		
7			VOICE OF LANGO FM		
8			UNITY FM		
9			MUKENE MAPAT (OTHER)		
10			COO PINY (SPECIFY)		
11	707	In the last 6 months, how often have you listened to Oteka?	EVERY WEEK	I dwete abicel okato anged, iwinyo Oteka tye adii? In the last 6 months, how often have you listened to Oteka?	
12			MOST WEEKS		
13			OCCASIONALLY		

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708	When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	<i>cawa ame otuku I yee pe tye aber</i> (Time of broadcast is not convenient)	ka pe iwinyo Oteka, nwongngo no omio pe iwinyo? When you don't listen to Oteka, what is the main reason? PROMPT: What other reasons? UNTIL RESPONDENT INDICATES NO MORE REASONS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		<i>wia wil oko</i> (I forget)		
		<i>jo okene en aye moko tam ikom winyo redio</i> (Other people decide on radio use)		
		<i>radio na pe tye</i> (Don't have own radio)		
		<i>batri pe tye</i> (No batteries)		
		<i>tama pe iye</i> (Not interested)		
709	Where do you usually listen to this program?	<i>paco</i> (HOME)	puruguram man imari winyo ikwene? (Where do you usually listen to this program?)	
		<i>I cukul</i> (SCHOOL)		
		<i>kanica</i> (CHURCH)		
		<i>ite gurup</i> (PLATFORM GROUP OR CLUB)		
		<i>I poto</i> (FARM)		
		<i>en okene</i> (OTHER)		
		<i>COO PINY</i> (SPECIFY)		

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710	Which character is most like you? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ame inwongo ni tye bala yin puruguram man? (Which character is most like you?) SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
711	Which character do you most admire? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	NYERO	nga ame cunyi maro aloo I tuku gga no? (Which character do you most admire in the drama?) SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		AKETCH		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		

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712	Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	OKIDI	nga ituku man ame dong cunyi pe maro aloo? NYUT KAD AME TYE KEDE NYING OTUKU APAPAT. MI AGAM APENI AME YERO NYING ACEL. Which character do you most dislike? SHOW CARDS WITH CHARACTER NAMES AND HAVE RESPONDENT SELECT 1 CHARACTER. REFER TO CHARACTER SUMMARY FOR DESCRIPTIONS, IF NEEDED.	
		NYERO		
		KOMAKETCH		
		ORACH		
		MUKENE MAPAT (Other)		
		COO PINY (SPECIFY)		
713	What were the main topics discussed on Oteka? PROMPT: What other topics? UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	mara (LOVE)	kodi wii kop ango ame obedo ley l puruguram man? (What were the main topics discussed on Oteka?) UNTIL RESPONDENT INDICATES NO MORE TOPICS. MARK ALL RESPONSE OPTIONS MENTIONED.	
		wat ikin coo kede mon (RELATIONSHIPS BETWEEN MEN AND WOMEN)		
		kwan anyira (GIRLS EDUCATION)		
		wat ikin onywal kede otino gi (RELATIONSHIPS BETWEEN CHILDREN AND PARENTS)		
		gum me kwan pi jo atino (EDUCATIONAL)		

		<i>OPPORTUNITIES FOR YOUNG PEOPLE)</i>		
		<i>lara lobo (LAND CONFLICTS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		
714	Have you talked to others about these topics you heard on Oteka?	<i>ee (YES)</i>	iloko kede ngotoro keken ikom kop ame iwinyo I puruguram man I redio? (Have you talked to others about these topics/topics you heard on oTEKA?)	
		<i>pe (NO)</i>		716
715	With whom did you talk about these topics? MARK ALL RESPONSE OPTIONS MENTIONED	papa (Father)	nga ame iloko kede ikom kop ame iwinyo I puruguram man? (With whom did you discuss these topics?) MARK ALL RESPONSE OPTIONS MENTIONED	
		kwaro (Father-in-law)		
		mama (Mother)		
		atat (Mother-in-law)		
		Brother or sister		
		wat okene (other relative)		
		<i>alwak (PEER)</i>		
		<i>jo me gurup (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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4	716	Was there anything that especially surprised or interested you from Oteka?	<i>ee (YES)</i>	onyo tye ginoro ame oweki kede wur, onyo miti moro ame oya ikom purugum me oteka? <i>(Was there anything that especially surprised or interested you from those activities?)</i>
5				
6			<i>pe (NO)</i>	718
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11	717	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	Ngo ame omii wur, onyo omii miti? <i>(What surprised or interested you?)</i>
12				
13				
14	718	Do you belong to any community or school group(s)?	<i>ee (YES)</i>	itye i gurup i kin paco onyo i cukul? <i>(Do you belong to any community group?)</i>
15				
16				
17			<i>pe (NO)</i>	724
18				
19				
20	719	Which community group do you belong to? <i>READ DOWN LIST</i>	<i>ee (YES)</i>	<i>i tye i gurup mene? kwan i yore-iyore:</i> <i>(Which community group do you belong to?</i> <i>READ DOWN LIST)</i>
21				
22			<i>pe (NO)</i>	
23				
24		a) Religious organization		a) gurup me dini (<i>Religious organization</i>)
25		b) Village savings and loan group		b) Gurup me bol icap <i>(Village savings and loan group)</i>
26		c) Farmer's association		c) Gurup opur (<i>Farmer's association</i>)
27		d) School/youth club		d) Kilab me cukul/kilab pa bulu <i>(School/youth club)</i>
28		e) MUKENE MAPAT (<i>Other</i>)		e) en okene (<i>Other</i>)
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	<i>f) COO PINY (SPECIFY)</i>		<i>f) COO piny (SPECIFY)</i>	
720	How often does your group meet?	<i>cabit acel icel (ONCE A WEEK)</i>	gurup wu rwate tyen adii? How often does your group meet?	
		<i>dwete aryo icel (EVERY TWO WEEKS)</i>		
		<i>dwe acel icel (ONCE A MONTH)</i>		
		<i>icel-icel (OCCASIONALLY)</i>		
		<i>en okene (Other)</i>	<i>en okene (Other)</i>	
		<i>COO PINY (SPECIFY)</i>	<i>COO PINY (SPECIFY)</i>	
721	Was your group given a bag with cards and games that looks like this? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	omio gurup wu ikapo ame kad kede tuku apapt tye iye ame cal kiti? (NYUTU CAN IKAPO AME TYE KEDE JAMI TUKU) <i>(Was your group given a bag with cards and games that looks like this?) (SHOW PICTURE OF TOOLKIT BAG)</i>	
		<i>pe (NO)</i>		724
722	Did you participate in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG	<i>ee (YES)</i>	ibedo atye itic'oro keken ame otto kede kad me tuku? <i>(Did you participate in an activity using these cards and games?)</i>	
		<i>pe (NO)</i>		724

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723	How often have you participated in an activity using these cards and games? SHOW PICTURE OF TOOLKIT BAG READ OPTIONS OUT LOUD.	<i>icel (ONCE)</i>	tyen adii ame ibedo iti ame otio kede kad karacel kede tuku? (KWAN NYIG OCOO PINY) (How often have you participated in an activity using these cards and games?)	
		<i>icel-icel (OCCASSIONALLY)</i>		
		<i>kare-ikare (OFTEN)</i>		
724	Have you ever participated in an activity that used this material? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	<i>ee (YES)</i>	anaka ibedo i tic ame otio kede gni? (Nyt kad pi dul tic apapat. Wek agam aeny yer en ame en otio kede, eka ite gweto ne EE pi tic ame oyero kede PEE pi tic ame peoyero) (Which activities or games have you used/participated in ? LAY PICTURE CARDS OF EACH TOOLKIT COMPONENT OUT. HAVE RESPONDENT SELECT EACH ONE THAT THEY HAVE USED. MARK YES FOR ALL COMPONENTS THE RESPONDENT SELECTED AND NO FOR THOSE NOT SELECTED.	
		<i>pe (NO)</i>		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			726 if NO to all

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725	How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 725 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	kare ducu (EVERY SESSION)	pi jami ame ikwanyo/iyero ni, itio ke gi pi kare arom kwene? (TII KEDE KADAME OYERO I 725 ITE GWETO PI EN AME ONWONGO OYERO KEKEN)How often did you use each of the materials you selected? REFER TO CARDS SELECTED IN 725 & MARK RESPONSES FOR ONLY THOSE PREVIOUSLY SELECTED	
		I kare okene (EVERY OTHER SESSION)		
		I cel-icel (A FEW SESSIONS)		
		icel (ONCE)		
	a) Board Game			
	b) Activity Card			
	c) Boys flipbook			
	d) Girls flipbook			
	e) Radio Discussion Guide			
726	<i>In the last 3 months, have you discussed any of the following in these groups</i>	ee (YES)	idwete adek okato ni, i laro wung lok magi i gurup wu? <i>(In the last 3 months, have you discussed any of the following in these groups:)</i>	
		pe (NO)		
		pe poyo (DON'T REMEMBER)		
	a) How ideal men and women should behave		a) kit ame coo kede mon myero bed kede? <i>(How ideal men and women should behave)</i>	
	b) Physical, emotional or social changes during adolescence		b) Aloka loka ame bedo ikom, I any, onyo ikite me kwo ikare me tego? <i>(Physical,</i>	

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			<i>emotional or social changes during adolescence)</i>	
	c) Romantic feelings or relationships		c) cuny me mit kede winyere me mit ikin icoo kede dako? <i>(Romantic feelings or relationships)</i>	
	d) Young people using family planning methods to prevent pregnancy		d) onywal atino myero tii kede yore me lagoro nywal me gengo yac <i>Young people using family planning methods to prevent pregnancy)</i>	
	e) Men and women making decisions together in the home		e) coo kede mon moko tam gi ka acel I ot <i>(Men and women making decisions together in the home)</i>	
	f) Teasing, bullying or violence between boys and girls or men and women		f) yelo anyira, bura onyoo lweny ikin owobe kede anyira, onyo ikin coo kede iion <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
	g) Role of boys and girls in the home		g) Tic pa owobe kede anyira I pa o <i>(Role of boys and girls in the home)</i>	
	h) <i>Young people delaying marriage until they are 18</i>		h) awobe kede anyira galo nyomere naka ka oromo gini mwaka 18 <i>(Young people delaying marriage until they are 18)</i>	
	i) <i>Young parents using family planning methods to delay the birth of their next child)</i>		i) onywal atino myero tii kede yore me lagoro nywal me rii kede nywalo, atin okene <i>(Young parents using family planning methods to delay the birth of their next child)</i>	
	j) <i>Girls staying in school</i>		j) otino anyira mede kede kwan <i>otino anyira mede ki kwan (Girls staying in school)</i>	
727	Was there anything that especially surprised or interested you from those activities/ discussions?	<i>ee (YES)</i>	onyo ginoro oweki kede wur , onyo miti iyonge tic wu no? <i>(Was there anything that especially surprised</i>	

			<i>or interested you from those activities/discussions)</i>	
		<i>pe (NO)</i>		729
728	What surprised or interested you?	<i>COO PINY (SPECIFY)</i>	ngo ame oweki kede wur onyo oweki kede miti? <i>(What surprised or interested you?)</i>	
729	Did you discuss these topics with other people after playing these activities?	<i>ee (YES)</i>	ileyo tam man kede jo okene oyonge tuku tic man? (Did you discuss these topics with other people after playing these activities?)	
		<i>pe (NO)</i>		731
730	With whom did you discuss these topics? MARK ALL RESPONSE OPTIONS MENTIONED	<i>toto (MOTHER)</i>	<i>ileo tam magi kede nga?</i> <i>(With whom did you discuss these topics?)</i>	
		<i>papo (FATHER)</i>		
		<i>omege kede amege (SIBLINGS)</i>		
		<i>oor (IN-LAWS)</i>		
		<i>jo me paco okene (OTHER FAMILY MEMBERS)</i>		
		<i>olwagi (PEER)</i>		
		<i>jo me gurp (GROUP MEMBERS)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (SPECIFY)</i>		

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731	<i>In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?</i>	ee (YES)	i dwete adek ame okato ni,atela moro me dini nho me kin paco oloko ikedi kom kop magi? <i>(In the last 3 months, have any religious/community leaders (identify by name) ever talked about these topics?)</i>	
		pe (NO)		
		Wie pe poyo (DON'T REMEMBER)		
	a) <i>How ideal men and women should behave</i>		a)kit ame coo kede mon myero bed kede <i>(How ideal men and women should behave)</i>	
	b) <i>Physical, emotional or social changes during adolescence</i>		b) Aloka loka ame bedo ikom, icuny, onyo ikit me kwo ikare me tego <i>(Physical, emotional or social changes during adolescence)</i>	
	c) <i>Romantic feelings or relationships</i>		c) cuny me mit onyo wat ikin coo kede mon <i>(Romantic feelings or relationship)</i>	
	d) <i>The way men and women use power</i>		d)kit ame coo kede mon tiyo kede teko kede twero <i>(The way men and women use power)</i>	
	e) <i>Teasing, bullying or violence between boys and girls or men and women</i>		e) tukku, bura onyo gero ikin awobe kede anyira onyo ikin coo kede mon. <i>(Teasing, bullying or violence between boys and girls or men and women)</i>	
732	<i>In the last 3 months, have you participated in any activity to improve your community?</i>	ee (YES)	ikin dwete adek ame okato inge ibedo i ticoro keken me yubu kin paco wu? (In the last 3 months, have you participated in any activity to improve your community?)	

		pe (NO)		734
733	What activity did you participate in to improve your community?	COO PINY (SPECIFY)	tic angu ame ibedo itiyu me yubu kin paco wu? (What activity did you participate in to improve your community?)	
734	Have you heard of a group in this community called CAG?	EE (YES)	Iwinyu nying gurup moro ame oluyongo ni CAG ikin paco kan? (Have you heard of a group in this community called CAG?)	
		PE (NO)		737
735	Have you ever participated in an activity organized by this group?	EE (YES)	ibedo iyuba me ticoro ame gurupman en oyiko? (Have you ever participated in an activity organized by this group?)	
		PE (NO)		737
736	What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	COMMUNITY SENSITIZATION	tic angu ame ibedo iye? COO AGAM DUCU What activity did you participate in? MARK ALL RESPONSE OPTIONS MENTIONED.	
		FIRE PLACE CHAT(WANG-OO)		
		HOME VISIT		
		SUPPORT TO A YOUTH GROUP		
		EN OKENE (Other)		
		COO PINY (SPECIFY)		
737	In the last 3 months, have you talked with a village health team member or health provider?	EE (Yes)	I dwete adek okato angeg, iloko dede dakatal me kin paco (VHT) onyo aticoro me yot kom? (In the last 3 months, have you talked with a village health team member or other health care provider?)	
		PE (No)		748

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738	With whom did you talk?	<i>naci (NURSE)</i>		
		<i>acola (MIDWIFE)</i>		
		<i>atic me dakatal (MEDICAL OFFICER)</i>		
		<i>dakatal me kin paco (VHT)</i>		
		<i>en okene (OTHER)</i>		
		<i>kob mene (SPECIFY)</i>		
739	Where did you go to talk with the health provider? READ ALL THE POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	<i>OT YAT KILINIK (Health clinic)</i>	iwoto kwene me lok kede atic me dakatal? POSSIBLE OPTIONS AND CHECK ALL THAT APPLY	
		<i>paco atic me yotkom (H/provider's home)</i>		
		<i>paco na (My home)</i>		
		<i>I cukul (school)</i>		
		<i>ka gure a bulu (YOUTH CENTER)</i>		
		<i>MARIE STOPES</i>		
		<i>pe ngeo/ pe poyo (DK/Don't remember)</i>		
		<i>pe ogamo (No response)</i>		
		<i>en okene (Other)</i>		
		<i>COO PINY (specify)</i>		

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4	740	What did you talk about? (MARK ALL OPTIONS MENTIONED)	<i>ee (YES)</i>	kop ango ame ikobo wun kede a tɔc me yotkom? What did you talk to the health provider about? (MARK ALL OPTIONS MENTIONED)
5		(a) Sexually transmitted infection	<i>pe (NO)</i>	(a) twoe ame kobo ibutu (Sexually transmitted infection)
6		(b) Family planning		(b) lagoro nywal (kalo kin nywal) (Family planning)
7		(c) Immunizations		(c) agwera (Immunizations)
8		(d) injury		(d) Awano (injury)
9		(e) illness		(e) Lit kom (illness)
10		ALCOHOL		kongo (ALCOHOL)
11		SAFETY		bedo aber (SAFETY)
12		EARLY MARRIAGE		nyomere con (EARLY MARRIAGE)
13		GENDER-BASED VIOLENCE		gero acalo adwogi me bedo dako onyo icoo GENDER-BASED VIOLENCE
14		GENDER ROLES		tic acoo kede mon apapat (GENDER ROLES)
15		PUBERTY		dongngo doko ngat otego (PUBERTY)
16		MUKENE MAPAT (Other)		en okene (Other)
17		COO PINY (SPECIFY)		COO PINY (SPECIFY)
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742	Did the provider refer you for other services?	EE (YES)	ngat ame iwoto bote obin icwali bot ngat okene ame twero miyi kony ame onwongngo itye imito? Did the provider refer you for other services?	
		PE (NO)		744
743	What kind of services did the provider refer you for?	COO PINY (SPECIFY)	kodi kony ango ame dano no ocwali me wot nwongngo? What kind of services did the provider refer you for?	
Administer to only those who talked to the VHT in Qn 638				
Now, we are going to talk about your visit to the VHT in the last three months, Please tell me if you agree or disagree with these statements.				
744	During my last visit with the VHT, she or he treated me with respect	yee (AGREE)	atic me yotkom oloko keda kedaworo (During my last visit with the VHT, she or he treated me with respect)	
		pe yee (DISAGREE)		
745	(During my last visit with the VHT, she or he treated me with respect)	YEE (AGREE)	awinyo bala lok ame alokko keda atic me yotkom obedo imung ikin wan okede. (During my last visit with the VHT, she or he treated me with respect)	
		PE YEE (DISAGREE)		
746	During my last visit, I felt my conversation with the VHT was private	YEE (AGREE)	lilimo na me agiki, awinyo bala lok ame alokko keda atic me yotkom obedo imung ikin wan okede. During my last visit, I felt my conversation with the VHT was private)	
		PE YEE (DISAGREE)		
747	I am confident that the VHT will not tell others about my conversation, during my last	YEE (AGREE)	atye kede tek cuny ni dakatal me ikin paco pe akobi jo okene kop ame wan oleo kede, lilimo na me agiki (I am confident that the VHT will not tell others about my conversation, during my last)	
		PEE YEE (DISAGREE)		

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752	What do you use your mobile phone for? PROBE: What else until respondent indicates no further uses. MARK ALL RESPONSES MENTIONED.	<i>Me goyo cim (MAKE PHONE CALLS)</i>	imaro tic kede cimi me timo ngo? (<i>What do you use your mobile phone for?</i>)	
		<i>me gamo ka jo ogo (RECEIVE PHONE CALLS)</i>		
		<i>Cwalo ngec bot owote na onyo jo ipacu (TEXT MESSAGE WITH FRIENDS, PARTNERS, OR FAMILY)</i>		
		<i>Yenyo ngec iyii intanet (ACCESS THE INTERNET)</i>		
		<i>Mako cal me video (TAKE PHOTO OR VIDEOS)</i>		
		<i>Me gwoko cawa onyo me keto cawa me poyo wic. (KEEP TIME OR USE ALARMS OR REMINDERS)</i>		
		<i>Me bedo l facebuk (ACCESS FACEBOOK)</i>		
		<i>Me tuku (PLAY GAMES)</i>		
		<i>me kwanynyo iyii intanet wer kede video (DOWNLOAD SONGS, VIDEOS, OR RINGTONES)</i>		
		<i>Me cwalo ki kwanyo cente l mobile money (SEND AND RECEIVE MONEY)</i>		

		<i>Me nwongngo ngec ame kwako kwena me galo wang bala kwena me odilo kede me dini (RECEIVE TEXT MESSAGES FOR ENTERTAINMENT LIKE SPORTS SCORES OR BIBLE VERSES)</i>	
		Yenyo Kabedo apapat nyo tic kede map (FIND LOCATIONS OR USE MAPS)	
		<i>Me kwanno balo me yimail (ACCESS EMAIL)</i>	
		<i>Tic kede twita (USE TWITTER)</i>	
		<i>Pe Ngeo (DON'T KNOW)</i>	
		<i>Pe I kan (NONE OF THESE)</i>	
753	How often do you send SMSes?	<i>Tyen apol nino acel (SEVERAL TIMES A DAY)</i>	Imaro cwalo messej I cim?(How often do you send SMSes?)
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>	
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>	
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>	
		<i>pe atwal (NEVER)</i>	
		<i>Pe ngeo(DON'T KNOW)</i>	

754	How often do you receive SMSes?	<i>tyen apol nino acel (SEVERAL TIMES A DAY)</i>	imaro nwongngo messej I cimi tyen adii? (How often do you receive SMSes?)	
		<i>nine anonok I cabit acel (A FEW TIMES A WEEK)</i>		
		<i>nine anonok I dwee acel (A FEW TIMES A MONTH)</i>		
		<i>Pe romo tyen acel I dwee acel (LESS THAN ONCE A MONTH)</i>		
		<i>pe atwal (NEVER)</i>		
		<i>Pe ngeo (DON'T KNOW)</i>		
755	Do you currently use more than one mobile phone?	<i>EE (YES)</i>	itiyo kede cim akato acel? (Do you currently use more than one mobile phone?)	
		<i>PE (NO)</i>		
756	Do you currently use more than one SIM card?	<i>EE (YES)</i>	itye itic kede line me cim akato acel? (Do you currently use more than one SIM card?)	
		<i>PE (NO)</i>		
757	If you could receive SMSes with health information and tips, would you read them?	<i>yee ducu (DEFINITELY YES)</i>	<i>ka onwongngo itwero nwongngo kwena ame kato icim, itwero kwanno?</i>	
		<i>yee idyere-dyere (PROBABLY YES)</i>		
		<i>onyo pe (PROBABLY NO)</i>		
		<i>pe yee (DEFINITELY NO)</i>		

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		<i>Pe ngeo (DON'T KNOW)</i>		
	<p>Peny man dong ogik kan. Apwoyi tutwal me miyo kare me lok ked wa. onyo itye kede apeny ame imito benya kede? That is the end of our interview. Thank you very much for your time and your willingness to share this information with us. Please, let me know if you would like to ask me any questions.</p>			

For peer review only

Reporting checklist for cross sectional study.

Based on the STROBE cross sectional guidelines.

Instructions to authors

Complete this checklist by entering the page numbers from your manuscript where readers will find each of the items listed below.

Your article may not currently address all the items on the checklist. Please modify your text to include the missing information. If you are certain that an item does not apply, please write "n/a" and provide a short explanation.

Upload your completed checklist as an extra file when you submit to a journal.

In your methods section, say that you used the STROBE cross sectional reporting guidelines, and cite them as:

von Elm E, Altman DG, Egger M, Pocock SJ, Gotsche PC, Vandenbroucke JP. The Strengthening the Reporting of Observational Studies in Epidemiology (STROBE) Statement: guidelines for reporting observational studies.

	Reporting Item	Page Number
Title and abstract		
Title	#1a Indicate the study's design with a commonly used term in the title or the abstract	2
Abstract	#1b Provide in the abstract an informative and balanced summary of what was done and what was found	2
Introduction		
Background / rationale	#2 Explain the scientific background and rationale for the investigation being reported	4
Objectives	#3 State specific objectives, including any prespecified hypotheses	6
Methods		
Study design	#4 Present key elements of study design early in the paper	6

1	Setting	#5	Describe the setting, locations, and relevant dates, including periods of recruitment, exposure, follow-up, and data collection	6
2				
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6	Eligibility criteria	#6a	Give the eligibility criteria, and the sources and methods of selection of participants.	6
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10		#7	Clearly define all outcomes, exposures, predictors, potential confounders, and effect modifiers. Give diagnostic criteria, if applicable	7
11				
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14				
15	Data sources / measurement	#8	For each variable of interest give sources of data and details of methods of assessment (measurement). Describe comparability of assessment methods if there is more than one group. Give information separately for exposed and unexposed groups if applicable.	6
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24	Bias	#9	Describe any efforts to address potential sources of bias	8
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28	Study size	#10	Explain how the study size was arrived at	6
29				
30	Quantitative variables	#11	Explain how quantitative variables were handled in the analyses. If applicable, describe which groupings were chosen, and why	7
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35	Statistical methods	#12a	Describe all statistical methods, including those used to control for confounding	8
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39	Statistical methods	#12b	Describe any methods used to examine subgroups and interactions	8
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43	Statistical methods	#12c	Explain how missing data were addressed	n/a - complete case analysis conducted
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48	Statistical methods	#12d	If applicable, describe analytical methods taking account of sampling strategy	9
49				
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52	Statistical methods	#12e	Describe any sensitivity analyses	n/a - this was not conducted
53				
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55 Results

1	Participants	#13a	Report numbers of individuals at each stage of study— eg numbers potentially eligible, examined for eligibility, confirmed eligible, included in the study, completing follow-up, and analysed. Give information separately for for exposed and unexposed groups if applicable.	Table 1
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9	Participants	#13b	Give reasons for non-participation at each stage	6
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11	Participants	#13c	Consider use of a flow diagram	n/a - not necessary
12				
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14				
15	Descriptive data	#14a	Give characteristics of study participants (eg demographic, clinical, social) and information on exposures and potential confounders. Give information separately for exposed and unexposed groups if applicable.	Table 3
16				
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24	Descriptive data	#14b	Indicate number of participants with missing data for each variable of interest	n/a - complete case analysis conducted
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29	Outcome data	#15	Report numbers of outcome events or summary measures. Give information separately for exposed and unexposed groups if applicable.	Table 3
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34	Main results	#16a	Give unadjusted estimates and, if applicable, confounder-adjusted estimates and their precision (eg, 95% confidence interval). Make clear which confounders were adjusted for and why they were included	Tables 5-7
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43	Main results	#16b	Report category boundaries when continuous variables were categorized	7
44				
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46	Main results	#16c	If relevant, consider translating estimates of relative risk into absolute risk for a meaningful time period	n/a
47				
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50	Other analyses	#17	Report other analyses done—e.g., analyses of subgroups and interactions, and sensitivity analyses	n/a
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54	Discussion			
55				
56	Key results	#18	Summarise key results with reference to study objectives	11
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1	Limitations	#19	Discuss limitations of the study, taking into account	11
2			sources of potential bias or imprecision. Discuss both	
3			direction and magnitude of any potential bias.	
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6	Interpretation	#20	Give a cautious overall interpretation considering	12
7			objectives, limitations, multiplicity of analyses, results	
8			from similar studies, and other relevant evidence.	
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11	Generalisability	#21	Discuss the generalisability (external validity) of the	12
12			study results	
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15	Other			
16	Information			
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19	Funding	#22	Give the source of funding and the role of the funders	13
20			for the present study and, if applicable, for the original	
21			study on which the present article is based	
22				
23				

Notes:

- 27 • 12c: n/a - complete case analysis conducted
- 28
- 29 • 12e: n/a - this was not conducted
- 30
- 31 • 13c: n/a - not necessary
- 32
- 33
- 34 • 14b: n/a - complete case analysis conducted The STROBE checklist is distributed under the
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- 36 May 2021 using <https://www.goodreports.org/>, a tool made by the [EQUATOR Network](#) in
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