

Voices of the Hungry Project

Piloting the Global Food Insecurity Experience Scale for the Gallup World Poll in Malawi Linguistic adaptation in Chichewa and Chitumbuka

Report

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Disclaimer

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Photos credit: Chris Manyamba and Evance Kazembe

¹ http://www.foodsec.org/web/newsevents/training/trainingdetail/en/c/179123/?no_cache=1

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1.1 Introduction

The 1996 World Food Summit (WFS) adopted the following definition which highlights its multidimensional nature: “Food security exists when all people at all times have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life“ (FAO, 1996). This definition has been identified with the four dimensions of food security: availability, access, stability and utilization. It embodies the food and care-related aspects of good nutrition. This definition was reaffirmed officially in the 2009 Declaration of the World Summit on Food Security (CFS, 2012). This implies that sufficient, safe and nutritious food is available, affordable and accessible to people at all times. However, this condition has not always met even in wealthier countries because food and well-being are not equitably distributed in populations. The State of the World Food Insecurity report indicates unacceptably high numbers of people who are undernourished: about 870 million people representing 12.5 percent are estimated to have been undernourished (in terms of dietary energy supply) in the period 2010–12 (FAO et al., 2012). The vast majority of these, 852 million, live in developing countries, where the prevalence of undernourishment is estimated at 14.9 percent of the population (FAO et al., 2012). More recently, the ethical and human rights dimension of food security has come into focus. The Right to Food is not a new concept, and was first recognized in the UN Declaration of Human Rights in 1948 (UN, 1948). The 1996 World Food Summit definition of food security was the formal adoption of the “right to adequate food” and pointed the way towards the possibility of rights based approach to food security.

However, there is a growing concern for improving Food and Nutrition Security (FNS) measurement as a response to the urgent need to achieve sustainable global FNS. There are numerous indicators of food and nutrition security at global, national, household and individual level. Each indicator reflects a specific aspect of FNS and thus is only relevant for certain situations (Pangaribowo *et al.*, 2013). It is to this end that the “Voices of the Hungry” project has been initiated and is being carried out by the Food and Agriculture Organization of the United Nations (FAO) through the Gallup® World Poll (GWP)². The project will collect information on people’s experience with food insecurity through annual nationally representative samples in more than 150 countries. FAO has designed a 10-question Global Food Insecurity Experience Scale (FIES) to be included in the GWP. In order to find the best wording and phrasing for the questions [in the local language] to express the intended meaning of each question, a linguistic adaptation exercise of the FIES took place in Malawi in July 2013. This report provides details of the adaptation process and provides the best wording for the various phrases or words in the local languages of Chichewa and Chitumbuka.

² <http://www.gallup.com/strategicconsulting/en-us/worldpoll.aspx>

1.2 Background

In 2014, FAO will carry out an annual global survey using the FIES to estimate the prevalence of food insecurity in over 140 countries. . The FIES is composed of a set of 8 questions (see Table 2) that are integrated into a single scale designed to measure the prevalence of people experiencing food insecurity. Two additional questions on children are asked in households with children under the age of five. However, these questions are not included in the scoring of the scale, but are important to help understanding the impact of food insecurity among children (Ballard and Kepple, 2013).

During 2013, in preparation for the rollout of the global survey, FAO is piloting the introduction of the Global FIES into GWP in four Sub-Saharan countries: Malawi, Angola, Niger and Ethiopia. The pilot studies will lead to deeper understanding on how the scale functions across different countries and cultures. Moreover, it will provide the opportunity to refine the scale as needed for global use (Ballard and Kepple, 2013). In preparation for data collection in the four countries, linguistic adaptations have been carried out in 1-2 national languages in each of the four pilot countries.

The questions of the Global FIES refer to experiences reported by individuals during the previous 12 months. Following an initial question regarding worry about having enough food, the remaining questions in the module inquire about objective situations experienced by the respondent due to lack of money or other resources, such as decreased dietary diversity, eating less, skipping meals, the inability to satisfy hunger, and going a whole day without eating. Each question refers to a different situation and is associated with dimensions of the theoretical concepts of food security underlying the scale. While most currently used experience-based food security scales measure food security of a household, the Global FIES within the GWP measures food insecurity among individual adults, randomly selected from households participating in the survey (Ballard and Kepple, 2013). The following section explains the purpose of the adaptation process.

1.3 Purpose of the Linguistic Adaptation

The purpose of the linguistic adaptation of the 10-question module was to find the best wording and phrasing for the questions in Chitumbuka and Chichewa languages in order to express the intended meaning of each question. The experiences of the 2013 pilot in Malawi and other countries will provide important information on linguistic challenges and will suggest approaches for accurate, but nevertheless intense adaptation and translation of the scale for global use.

2 Methodology

The adaptation process involved *modifying* the translated food security module in Chichewa and Chitumbuka to reflect the cultural norms, level of vocabulary and use of socially acceptable words or phrases.

The overall process involved the initial translation of the questions from English to Chichewa and Chitumbuka by Communication Officers from the Department of Agriculture and Extension. This was followed by an expert committee translation against the original translation, where a few phrases were changed or suggested. This second translated version was used to conduct qualitative research through Focus Group Discussions (FGD) and interviews with key informants such as village leaders or professionals. The FGDs and Key Informant Interviews (KII) were carried out among communities in the Northern, Central and Southern regions. Certain phrases and terms that arose from the initial FGDs would be probed and validated in consequent FGDs. The final adopted version would come from the results of the consolidated data/results from all the FGDs and Key Informant Interviews. Based on the results from the communities group consensus for finalizing the adaptation and deriving the translations was made by the team. A moderator guide developed by FAO was used to guide the qualitative research.

The following table indicates dates and names of district and communities where the focus groups were conducted.

Table 1: Summary table for the Focus Groups and Key Informant Interviews.

Date	District	Traditional Authority	Place/EPA	Community/Village
3/07/2013	Lilongwe	Chimutu (3 FGD and 1 *KII)	Chiwamba	Kamagwani
		Maliri (2 FGD)	Likuni	Chimwano/ Nkhwangwa Villages
4/07/2013	<i>Travel to Mzuzu</i>			
5/07/2013	Rumphi	Mwahenga (3 FGD and 1 KII)	Bolero	Chiziwa
6/07/2013		Mtwalo (3 FGD and 1 KII)	Ekwendeni	
8/07/2013	<i>Travel to Zomba</i>			
9/07/2013	Zomba	Malemia (3 FGD and 1 KII)	Jokala	Chiluwe
		Kuntumanji (3 FGD and 1 KII)	Nsondole	Kumbwani
10/07/2013	Consolidating results (Zomba)			
11/07/2013	Travel back to Lilongwe			
12/07/2013	Commence on drafting the final report			

2.1 Team Composition

Table 2: Various participants in the adaptation process

Name & Position		• Role
1. Terri Ballard	FAO	• Overall Coordination and technical advice
2. Stacia Nordin	FAO-Malawi	• Logistics and planning
3. A. Mgombezulu	MoAFS DAES, DD-Nutrition (Team Leader)	• Programme coordination and logistics
4. S. Mapanje	MoAFS DAES, Principal Nutrition Officer	
5. P. Nkhoma	MoAFS DAES, Principal Nutrition Officer	• Provide technical advice to the team • Train team on data collection • Conduct data collection • Analyze and interpret data
6. E. Kazembe	MoASF, M&E officer	
7. E. Katunga	MoAFS, Chief Agric Communication Officer	
8. M. Ndipita	MoAFS DAES, Agric Communication Officer	
9. P. Kachigunda	MoAFS DAES, Communication Officer	• Making initial translation to Chichewa and Chitumbuka • Participate in data collection • Making corrections in terms of grammar phrasing as per field experiences
10. Chavula	MoAFS DAES, Communication Officer	
11. Maurine Mwawa	MoAFS HQ, M&E officer	
12. Numeri Geresom	*Bunda, Nutrition Researcher	• Rapporteur
13. Edwin	*Bunda, Nutrition Researcher	• Core Facilitator
14. Christopher Manyamba	Statistician and PhD Candidate. University of Pretoria Institute for Food, Nutrition and Well Being	• Core Facilitator
15. FNO	Justice Munthali, Food and Nutrition Officer (N)	• Provide technical advice to the team • Core rapporteur in all FGDs • Analyze and interpret data • Final Documentation
16. FNO	Food and Nutrition Office (C)	
17. FNO	Food and Nutrition Officer (S)	
18. Z. Chapweteka	Stenographer, MoAFS DAES	• Site coordinators in the districts • Making field bookings and arrangements for data collection in three villages
19. Linje	Stenographer, MoAFS DAES	
20. H. Mbewe	Driver MoAFS, Lilongwe	• Secretariat • Making materials available and taking care of all materials during the exercise
21. Gwede	Driver MoAFS, Lilongwe	
22. S. Makuwila	Driver MoAFS, Lilongwe	

*Lilongwe University of Agriculture and Natural Resources.

2.2 Rationale for selection of the sites and composition of focus groups

The sites selected for the exercise were from the 3 different regions of Malawi: Rumphi district (Northern Region), Lilongwe district (Central Region), and Zomba (Southern Region). The basis and criteria for this selection was that the 3 regions have different languages and different socio cultural backgrounds, which could influence the adaptation process differently. The Northern Region is predominantly Chitumbuka language, while the Central Region is predominantly Chichewa language, and the Southern Regions mostly Nyanja, which is a slightly different dialect of Chichewa. Socio culturally, the Northern region is predominantly Christian and patrilineal, while the Central and Southern Regions are matrilineal societies. In each region, an urban and semi urban area was selected in order to capture the different translations by locale. The following map shows Malawi in relation to the 3 selected areas.

Map: Survey areas in Malawi



The communities selected for the Focus Group Discussions were subsistent farmers in areas where the majority of the households are below the poverty line³ and food insecure in terms of access to food staple (maize).

The Focus Groups Discussions were held with separate homogenous groups of men and women and youths (mixed gender). The men and women were mostly aged 24-60 years while the youths were mostly those aged from 15 years and below 24 years.

Source: <http://www.nationsonline.org/oneworld/map/malawi-administrative-map.htm>

2.3 Step 1: Preliminary translation into the language to be used in the survey

The adaptation process in Malawi involved the following stages and processes. The questions from the Global FIES were initially translated into Chichewa and Chitumbuka languages by experts within the Department of Agriculture and Extension Services (DAES), with key phrases highlighted for further discussions. This was done prior to the group meeting in July 2013. The following is the preliminary version of the FIES questionnaire that was used for the initial translation during the adaptation process.

³ Third Malawi Integrated Household Survey (2010) indicates that 52% of the population live below poverty line.

Table 3: The Global Food Insecurity Experience Scale (Global FIES) Questions

<p>Q1. You were worried you would run out of food because of a lack of money or other resources?</p>	<p>The question refers to a state of being worried, anxious, apprehensive, afraid or concerned that there might not be enough food or that the respondent would run out of food, (because there was not enough money or other resources to get food.)</p> <p>The worry or anxiety is due to circumstances affecting their ability to get food, such as: loss of employment or other source of income, or other reasons for not having enough money; insufficient food production for own consumption; disrupted social relationships; loss of customary benefits or food assistance; environmental or political crises.</p> <p>It is not necessary for the respondent or the household to have actually run out of food in order to answer affirmatively to this question.</p>
<p>Q2. You were unable to eat healthy (and nutritious) food because of a lack of money or other resources?</p>	<p>This question asks the respondent if s/he was not able to get foods they considered healthy or those that make a nutritious or balanced diet (because there was not enough money or other resources to get food.)</p> <p>The answer depends on the <u>respondent's own opinion</u> of what <i>they</i> consider to be healthy and nutritious foods.</p> <p>This question refers to the <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q3. You ate only a few kinds of foods because of a lack of money or other resources?</p>	<p>This question asks about limited variety in the diet, not because it may be the cultural norm, but specifically due to a lack of money or other resources to eat a greater variety of kinds of foods.</p> <p>This question refers to <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q4. You had to skip a meal because there was not enough money or other resources to get food?</p>	<p>This question inquires about the experience of having to miss or skip a major meal (for example, breakfast, lunch or dinner depending on the norm for number and times of meals in the culture) that would normally have been eaten (because there was not enough money or other resources to get food.)</p> <p>This question refers to <u>insufficient quantity</u> of food.</p>

<p>Q5. You ate less than you thought you should because of a lack of money or other resources?</p>	<p>This question enquires about eating less than what the respondent considered they should, even if they did not skip a meal (because the household did not have money or other resources to get food).</p> <p>The answer depends on the <u>respondent’s own opinion or perception</u> of how much <i>they</i> think they should be eating.</p> <p>This question refers to <u>quantity</u> of foods eaten and not the quality of the diet.</p> <p>This question does <i>not</i> refer to special diets to lose weight or for health or religious reasons.</p>
<p>Q6. Your household ran out of food because of a lack of money or other resources?</p>	<p>This is referring to any experiences when there was actually no food for the household because there was not enough money or other resources.</p>
<p>Q7. You were hungry but did not eat because there was not enough money or other resources for food?</p>	<p>This question asks about the physical experience of the person feeling hungry, and specifically, feeling hungry and not being able to eat enough (because of a lack of money or resources to get enough food).</p>
<p>Q8. You went without eating for a whole day because of a lack of money or other resources?</p>	<p>This question asks about a specific behaviour—not eating anything all day (because of a lack of money and other resources to get food).</p> <p>It does not mean dieting to lose weight or fasting for health or religious reasons.</p>
<p>FOR HOUSEHOLDS WITH CHILDREN < 5 years of age</p>	
<p>During the last 12 MONTHS, was there a time when any of the children younger than 5 years old:</p>	
<p>CHILD Q1. Did not eat healthy and nutritious foods because of a lack of money or other resources?</p>	<p>Same meaning as Q2 – this question should be formulated in the same way that Q2 is.</p>
<p>CHILD Q2. Was not given enough food because of a lack of money or other resources?</p>	<p>The question refers to whether an adult in the household had to serve less food than what they thought the child should be eating because there was not enough money or other resources to get food. This question refers to the adult’s own opinion or perspective on how much is “enough food” for the child.</p>

2.4 Step 2: Expert group translation

Picture 1: Dr Terri Ballard (FAO) – Presentation in progress.



The purpose of this exercise was to check and validate the translated terms and phrases for clarification in the linguistic adaptation process. On 2nd July, a team of experts (see Table 1) convened at the FAO offices boardroom in Lilongwe-Malawi where Dr Terri Ballard from FAO introduced the Global FIES and related concepts. She gave a presentation on the adaptation process, rationale and the expected deliverables. The group consisted of professionals who had a good understanding of food security and related concepts, who were also fluent in Chichewa and Chitumbuka including those conversant with the Southern Region Chichewa.

Picture 2: Expert Group discussions in session.

The briefing was meant to equip the team members with a common understanding of the linguistic adaptation. The exercise also aimed at identifying linguistic variations and to select the best option understood by all, in order to come up with a common initial instrument (set of questions) in Chichewa and Chitumbuka languages. Dr Terri Ballard emphasized that it was important to verify that the questions would retain their original meaning after being adapted. Communication Officers from the Department of Agricultural Extension and Services (DAES), took the group through each and every question in Chichewa and Chitumbuka



respectively. For each question, they presented the common translations, which the group debated on, and certain phrases and terms were replaced with valid reasons for the alternative options. This formed the second version of the questionnaire, which was to be tested in the communities. There was a consensus that there are local variations in terminology within the Chichewa language as well as the Chitumbuka language; the Chichewa in the Central Region is original while that in the Southern Region (Zomba) has Yao or Lomwe dialects, while the Chitumbuka in certain parts of the North (Rumphi) was different from other parts (Mzimba).

2.4.1 Step 3: Focus group discussions and key informant interviews

This step enables further refinement of the questions based on insights into how the questions are understood by survey respondents. A total of 17 focus groups were held across the three districts and were carried out with men, women and youths in the rural areas and semi urban areas. The objective of the Focus Group Discussions was to refine the phrasing and wording by identifying locally or culturally acceptable ways of expressing the concepts to be captured by the questions while preserving the original meaning.

2.4.2 Community Preparation

In each district and area, the team visited the District Agricultural Development Office, where one or two officials were allocated to accompany them to the local communities for the Focus Groups. This arrangement ensured trust and consent to participate among the communities since they were familiar with the Agricultural Extension Workers.

Prior to the team's visits, the Agricultural Extension Workers from the areas informed Traditional leaders and other key people about the team's arrival, purpose of the adaptation process and anticipated results. This process was effective since there was a buy-in among the Traditional leaders, who ensured 3 groups of men, women and men respectively gathered by the time the team arrived. It also ensured that participants were comfortable and open to communicate with the facilitators.

Pictures 3 and 4: Depicting the community and the team before a Focus Group Discussion



Left: The communities and the team got together along very well. This picture shows the community welcoming part of the team, led by the Deputy Director of DAES (Food & Nutrition Branch) jubilating (singing and dancing) in Rumphu (Ekwendeni). *Right:* The team introducing themselves before a Focus Group Discussion.

2.4.3 The discussions

The FGD mostly constituted 8-12 participants in all districts, and were conducted by a facilitator/moderator and one or two rapporteurs from the team. To ensure the discussions were fully captured, recorders were used (with the respondent's consents) in the FGD. The average time for the FGD was one hour and half. The following pictures show the different types of FGD that were conducted with men, women and youths. The turnout for the discussions was amazing in all districts, and in Lilongwe and Zomba there were more participants than required and the team had to request for a smaller group (10-12) of volunteers.

Pictures 5 and 6: Focus Group Discussions-Women in Zomba (left) and Lilongwe (right)



The estimated age range for most women focus groups in all regions was 24-60 years. The arrow (insert) shows a “*nkhokwe*”, (granary) full of maize corn, which is a proxy indicator of how food secure a household may be. The term “*ali ndi nkhokwe*”=“has a granary” was used to define a food secure household in some FGDs (Rumphi and Zomba).

In all the 3 regions the turnout of men was also amazing, and their estimated age range was 24-60 years. The following pictures depict men before (left) and during (right) the discussions.

Pictures 7 and 8: FGD with a group of men (Rumphi)



The Focus Group Discussion setup was mostly in open space and usually under some shade within the vicinity of the chiefs house (Rumphi), or in an enclosure such as a classroom at the Agricultural Extension Planning Area offices, or a local community-gathering hall (Zomba).

Pictures 10 and 11: FGDs with the Youth (Rumphi)



The estimated Youth's age range was from 15-28 years, and these were mostly those in school (but on holiday), and a few drop outs. Youth FGDs were so informative since they brought in new concepts or phrases that the men and women did not bring up. An example is the colloquial for “chaka chino naronga” in Chitumbuka implying “I have *enough food* this year”, or *kudinginyika* for “worry”.

Pictures 12: Key Informant Interviews – Traditional Leader (Rumphi)



To further verify certain terms and phrases proposed by the team, *Key Informant Interviews* were conducted with local leaders in the respective areas. The assumption was that the local leaders were more knowledgeable of the general population's food security issues as well as the terms and phrases used in the local areas. The team ensured that influential local leaders such as the traditional leaders or politically affiliated persons were not included in the FGDs, but were interviewed separately. This ensured a smooth unbiased discussion. The interviews were very fruitful in that they in most cases they concurred with the phrases and terms proposed by the community through the FGDs.

2.4.4 Emerging issues

In all the FGDs, the moderators started out with general questions about food before going into the questions. This section describes some of the general issues that the people said about food. Firstly, hunger was viewed as a long term hunger situation also as the immediate feeling of hunger. Some respondents indicated they went hungry in the time of hunger (in Chichewa the same word is used for immediate hungry and long term hunger).

Secondly, food is staple maize meal (nsima), usually taken with relish (mostly dry fish and vegetables). If one mentioned that they “slept with it” they implied that they may have eaten something else which is not nsima.

Someone is said to have “enough food” if they have a bumper harvest. If a household has not harvested maize from their gardens it means that they do not have food/enough food; they are food insecure. The people mentioned that in months of scarcity (December-March) the people have less or no food in stock and depend on ganyu (casual labour) to get some money and buy maize in smaller quantities, or be paid in kind (maize). They also indicated that in times of scarcity they either cut down on the number of meals to 1 a day or maintain eating lunch and supper but reduce the size of the portions.

2.4.5 In-Depth debriefing sessions

In each district and site, after all the focus groups have been completed, team debriefing sessions were held (onsite) late after afternoon, immediately after the FGDs, (except Bolero in Rumphi where the team held it at the District Agricultural Offices). These debriefings addressed methodological issues/problems; quality of the data (level of rapport established with participants and quality of interaction with them) and possible influences on the quality of the data; potential improvements in the focus groups methodology.

Based on the FGD findings, moderators and rapporteurs discussed and documented recommendations regarding the best way to phrase each item on the questionnaire in the local language. Emerging themes and issues as well as phrases used by participants to express key concepts were identified for further exploration in subsequent focus groups. For example, the word ‘*kudinginika*’ was expressed for “worry” in rural Rumphi, and it was explored in semi urban Rumphi where the same word was expressed as “*kusinginika*”. In all the three regions, all the changes or suggestions made by the communities were noted down immediately and explanations were made as to why those changes in the original translations were made. At these debriefing sessions, logistical issues were also discussed concerning travel time to the sites as well the starting time for the following day.



2.4.6 Step 4: Final debriefing

Picture 13: Debriefing session in Rumphi

The final debriefing session and compilation of the final versions of the Chitumbuka and Chichewa questionnaire took place in Zomba (10th July). The objective of this exercise was to reach consensus on a final version of the scale based on 17 focus group findings. After

deliberating on the different documented vernacular phrases and terms for a particular word or phrase in English, the core team came to a consensus on the most commonly used phrases. These changes later formed the final versions of the Chichewa and Chitumbuka versions of the Global FIES without changing the original meaning (See Annex 5 and 6).

2.5 Final debriefing and documentation

A final debriefing took place in Zomba on 10th July, 2013. This process intended to finalize the scale for national use in both Chichewa and Chitumbuka languages. The information gained from each of the different focus groups was consolidated to come up with a single adapted language-specific set of questions. These Chitumbuka and Chichewa versions were verified by persons familiar with food security (University of Malawi, University of Pretoria, and DAES) to ensure that final adapted versions were comparable to the source questionnaire in capturing the intended meaning. Documentation of the linguistic adaptation process followed from 15-30 July 2013.

3 Summary of main findings

The total number of FGDs conducted were 17 and in 2 sites per each district. It was clear from the exercise that the first set of FGDs and Key Informant Interviews in each language identified certain questions that contained terms or phrases that were worded differently, or defined differently. The second lot of FGDs and Key Informant interviews (in another area of a different geographic setting) served as a basis to cross check the validity of the suggested changes of the terms and phrases. This report recommends two FGDs in a particular homogenous population as a threshold that could come up with valid translated phrases and terms in the adaptation process. The different documentation for the 3 regions were synthesized into one final document which summarises the 10 questions, their translations, the changes that were made and the final wording of the questions to be used in Malawi in the 2014 polls. The following are tables indicating the summary results of the adaptation process⁴. Tables 5 and 6 indicate that different changes made to certain terms of the Global FIES phrases in Chichewa and Chitumbuka, and the explanations as to why the changes were made.

A number of issues in the adaptation process arose and the following section highlights some of the issues by district. The following are a summary of main findings.

- i. The phrase “**in the past 12 months was** not well understood in all the sites. The immediate response to the question was a “calendar year-January to December’, or some miscalculation of 12 months backwards, or worse still some random guese. Past 12 months translated as “*miyezi khumi ndi iwiri yapitayo*”.

There were varied responses to this phrase. It was either referred to as the past calendar year (Jan-Dec 2012), or the current calendar year (Jan-Dec 2013), or July 2012-July 2013 or August 2012 to July 2013.
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⁴ Recordings and transcription of verbatim of each FGD are available at the Department of Agriculture and Extension Services.

- ii. **Household:** This term had different meanings in the three regions. Both words “*pa banja*”, and “*pakhomo*” was used in the Southern region while “*pakhomo pinu*” was used in the Northern region.
- iii. The responses to the first question, “You were **worried you would run out of food** because of a lack of money or other resources?” immediately yielded a variety of responses that reflected the cause of hunger. These ranged from lack of inputs such as fertilizer, seeds to natural causes (droughts, and floods). Further probing made the respondents understand the question and to respond accordingly.
- iv. There was some debate on the term worry in Chitumbuka. The term “**worried**’ had varied meanings in the north. The respondents referred to worry as the internal feeling without verbally expressions (*kudinginika*) and worry with verbal expressions as (*kusinginika*).
- v. Overall, **food** was generally referred to as the staple maize in all the the regions. Some respondents indicated that even if they ate rice but not maize that day they had not eaten (Rumphi and Lilongwe), while in the Southern region (⁵Zomba) they acknowledged that rice and cassava were food. In the Central region, food was also defined as the main staple (maize) and was tied to manual labor (farming) and that nsima (maize meal) is the food that provides energy to work in agricultural production.
- vi. In all districts, question 2 (not eating healthy and nutrition foods), and question 3 (having to eat only a few kinds of food) yielded a lot of debate. There seemed to be a thin line between different kinds of foods and “healthy and nutritious foods”.
: In all the 3 districts the phrase “healthy and nutritious foods” was interpreted as “food that gives energy” and even after probing the respondents indicated that if food is healthy and nutritious it should be the one that will “give you energy to do your farming activities”. Most respondents indicated that different kinds of foods give healthy and nutritious diets. While the majority understood that various kinds of foods meant a balanced diet, some listed various foodstuffs but with same nutritional content e.g. nsima, rice, potatoes (foods). Some respondents in the Southern region actually indicated that the two questions meant the same thing

⁵ This is a rice growing area and rice is also regarded as staple.

- vii. **Enough food:** The communities in all the three regions referred “enough food” as having a ‘full granary of maize stock”, “maize that will take the household all year round”, and food that consists of a balanced diet.
- viii. **Skip a meal:** The respondents indicated that they ate 3 times a day in normal situations, when food is enough. They ate porridge in the morning, “nsima” in the afternoon, and ‘nsima” again in the evening. As the food ran out around October/November they cut down the frequency by having only breakfast (maize porridge) and supper (nsima). In January-March they may cut the meals to once a day, which is usually supper “*since the night is long, you need energy so that you are able to wake up and go to till the land in the morning*” This question was also confused with the following question:
- ix. **Eating less than one thought they should have eaten:** Some respondents indicated that they maintained the same frequency of meals but cut down on the portions, hence eating less than expected. Some respondents indicated that they had to skip meals hence eating less than what they thought they should have eaten.

[For the two above phrases, the Chichewa and Chitumbuka versions were adjusted such that they captured the different contexts correctly without changing the meaning].
- x. **Children less than 5 years of age:** In vernacular, the interpretation firstly included the 5 year olds (*5 years and less*), after the first debriefs in the first region it was decided that the translation should reflect 0-59 months (less than 5 years).

The following table presents a summary of results

Table 4: Summary results -Chitumbuka

Question	Translation	Changes	Final	Notes
Q1. You were worried you would run out of food because of a lack of money or other resources?	mukadandaula kuti mubavyenge chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	The term “ <i>mukadandaula</i> ” replaced “ <i>mukadinginyika</i> ” and “ <i>mukasinginyika</i> ” and finally replaced with “ <i>mukalanguluka</i> ” and “ <i>mukawopa</i> ”	mukalanguluka /mukawopa kuti mubavyenge chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	Communities in the northern region felt that “ <i>mukadandaula</i> ” is a Chichewa word, while “ <i>kudinginyika</i> ” and “ <i>kusinginyika</i> ”, had elements of complaining and not worrying and were more behavioural. “ <i>Mukalanguluka</i> ” and “ <i>mukawopa</i> ” directly implies the feeling of worry.
Q2. You were unable to eat healthy and nutritious food because of a lack of money or other resources?	mukatondeka kurya chakurya chakupeleka nkhongono/chamahala a chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	The term “ <i>chakupeleka nkhongono/chamahala</i> ” was changed to “ <i>chakwenerera</i> ”	mukatondeka kurya chakurya chakwenerera chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	Respondents when asked the question using the terms “ <i>nkhongono</i> ” and “ <i>Chamahala</i> ”, responses were indicative of energy giving foods rather than health and nutritious. The communities in the Northern region proposed the term “ <i>chakwenerera</i> ” was more reflective of healthy and nutritious.
Q3. You ate only a few kinds of foods because of a lack of money or other resources?	Mukarya mitundu yakuchepa ya chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	The term “ <i>Mitundu</i> ” was changed to “ <i>Chakupambana pambana</i> ” and “ <i>Mukatondeka</i> ” was added at the beginning of the phrase	Mukatondeka kurya chakurya chakupambanapambana chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	“ <i>Mitundu</i> ” is chichewa, which was the key term meant to capture types of food, however, this term made people to refer to the six food groups. Therefore, “ <i>Chakupambanapambana</i> ” is more indicative of the types. Secondly “ <i>Mukatondeka</i> ” was added to reflect the few kinds of foods.

<p>Q4. You had to skip a meal because there was not enough money or other resources to get food?</p>	<p>mukatondeka kurya chakurya cha mulenji cha muhanya panyake cha mise chifukwa chakuchepa kwa ndalama panyakhe nthowa zinyake zakusangila chakurya?</p>	<p>Inserted “<i>panyake</i>” between “<i>mulenji</i>” and “<i>cha muhanya</i>”</p>	<p>mukatondeka kurya chakurya cha mulenji panyake cha muhanya panyake cha mise chifukwa chakuchepa kwa ndalama panyakhe nthowa zinyake zakusangila chakurya?</p>	<p>There is no single terminology in Chitumbuka that would reflect skipping a meal. So in Chitumbuka, the question directly asks if either food was skipped in the morning afternoon or evening, depending on the interval or that those communities take their meals. Hence inserting “<i>panyake=either</i>” reflects either in the morning or afternoon or evening meals. Normally meals are ate 3 times.</p>
<p>Q5. You ate less than you thought you should because of a lack of money or other resources?</p>	<p>mukarya chakurya chakuchepa na umo mukakhumbiranga chifukwa chakusowa ndalama panyake nthowa zinyake zakusangila?</p>	<p>The term “<i>chakuchepa</i>” was changed to “<i>chakuperebela</i>”</p>	<p>mukarya chakurya chakuperewela na umo mukakhumbiranga chifukwa chakusowa ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>The word “<i>chakuchepa</i>” means small, so communities in the northern region argued that using that term is misleading as someone may have a small meal, but it’s still enough. However, the question wants to capture less than one thought would eat or not enough than perceived, therefore, “<i>chakuperebela</i>” is more suitable.</p>

<p>Q6. Your household ran out of food because of a lack of money or other resources?</p>	<p>chakurya chikamala pa banja linu chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya</p>	<p>The term “<i>pa banja linu</i>” was replaced “<i>panyumba pinu</i>”</p>	<p>chakurya chikamala pa nyumba pinu chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya</p>	<p>“<i>pa nyumba</i>” is more encompassing of household and is a tumbuka word rather than “<i>pa banja</i>” which is more of Chichewa “<i>linu</i>” was replaced with “<i>pinu</i>” as it was a grammatical error in Chitumbuka, when constructing a sentence</p>
<p>Q7. You were hungry but did not eat because there was not enough money or other resources for food?</p>	<p>mukaba na njala kweni mukarya yayi chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya</p>	<p>The term “<i>mukaba na njala</i>” was replaced with “<i>mukaziya</i>”</p>	<p>mukaziya kweni mukarya yayi chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>The communities in the northern region referred to the initial translation as long term hunger, famine, or implied drought. The “<i>mukaziya</i>” depicts feeling hungry.</p>
<p>Q8. You went without eating for a whole day because of a lack of money or other resources?</p>	<p>mukaba na njala dazi lose chifukwa chakusowa ndalama panyake nthowa zinyake zakusangila chakurya?.</p>	<p>The phrase “<i>mukaba na njala dazi lose</i>” was replaced with “<i>mukatandala na njala</i>”</p>	<p>mukatandala na njala chifukwa chakusowa ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>The initial statement was too long in chitumbuka, and “<i>mukatandala</i>” is frequently spoken to reflect “<i>went the whole day without eating</i>”. The initial translation also expresses long term hunger</p>

FOR HOUSEHOLDS WITH CHILDREN < 5 years of age:

KU MANYUMBA AGHO GHALI NA BANA ABO BALI NA VYAKA VYAMBULA KUKWANA VINKHONDI VYAKUBABIKA.

<p>Q1. Any of the children younger than 5 years old did not eat healthy and nutritious foods because of a lack of money or other resources?</p>	<p>mwana wambuka kujumpha vyaka vinkhondi vyakubabika wakatondeka kurya chakurya cha mahala panyake chakupeleka nkhongono chifukwa chakusoba ndalama panyake nthowa</p>	<p>The term “<i>Cha mahala panyake chakupeleka nkhongono</i>” was changed to “<i>Chakwenerera</i>”</p>	<p>mwana wambula kukwana vyaka vinkhondi vyakubabika wakatondeka kurya chakurya chakwenerera chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>Respondents when asked the question using the terms “<i>nkhongono</i>” and “<i>Chamahala</i>”, responses were indicative of energy giving foods rather</p>
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	zinyake zakusangila chakurya?			than health and nutritious. The communities in the Northern region proposed the term “ <i>chakwenerer a</i> ” was more reflective of healthy and nutritious.
Q2. Any of the children younger than 5 years old Was not given enough food because of a lack of money or other resources?	bana banyake bambuka kukwana vyaka vinkhondi wakapasika chakurya chambula kukwana chifukwa chakusowa ndalama panyakhe nthowa zinyake zakusangira chakurya	The term “ <i>chambula kukwana</i> ” was changed to “ <i>chakupelewela</i> ” and “ <i>wakapasika</i> ” was changed to “ <i>mukabapa</i> ”	bana banyake bambula kukwana vyaka vinkhondi mukawapa chakurya chakupelebela chifukwa chakusowa ndalama panyakhe nthowa zinyake zakusangira chakurya	“ <i>Chambula kukwana</i> ” is phrase describing not enough, but “ <i>chakupelebel a</i> ” is a word which directly means not enough. “ <i>Mukabapa</i> ” is a tumbuka word which means to give unlike “ <i>bakapasika</i> ” which is a borrowed word from chichewa

Table 5: Summary of results-Chichewa

Question	Initial Translation	Changes	Final Translation	Notes
Q1. You were worried you would run out of food because of a lack of money or other resources?	Munali ndi nkhwawa kuti simukhala ndi chakudya chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?	None	Munali ndi nkhwawa kuti simukhala ndi chakudya chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?	The phrase in bold depicts worry as an internal feeling the individuals had, not as a verbal expression. Therefore, the team adopted the initial translation.
Q2. You were unable to eat healthy and nutritious food because of a lack of money or other resources?	munalephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?	The term “ <i>Thanzi</i> ” was used in the initial translation to capture healthy and nutritious foods. “ <i>Thanzi</i> ” was later transformed to <i>zakasinthasintha</i>	munalephera kudya zakudya zopatsa thanzi / zakasinthasintha⁶ chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?	Respondents when asked the question using the term “ <i>Thanzi</i> ”, responses were indicative of energy giving foods rather than health and nutritious. During discussions and deliberations, in the central region, a term of “ <i>zomagulu</i> ” was proposed. However, the term was misleading as it directly pointing out to the respondents that the question is talking about the six food groups ⁷ , which does not suffice to the purpose of the questions. During the visit to the southern region, the term “ <i>zakasinthasintha</i> ” cropped up. All communities in the southern region responded to the term as healthy and nutritious foods.
Q3. You ate only a few kinds of foods because of a lack of money or other resources?	munadya mitundu yochepe ya zakudya chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?	The key term was “ <i>mitundu yochepe</i> ” referring to a few types of foods		The term was understood as just varieties without consideration of nutrition and healthy aspects. Therefore the initial translation was adopted.

⁶ Mostly used in the Southern Region although it also applies to the regional

⁷ The local communities are seem to have been sensitized on food groups through maternal and child health care campaigns

<p>Q4. You had to skip a meal because there was not enough money or other resources to get food?</p>	<p>munalephera kudyachakudya chammawa, chamasana kapena chamadzulo chifukwa chakuchepa kwa ndalama kapena njirazina zopezera chakudya?</p>	<p>Between “Chammawa”, and “Chamasana”, a word “kapena” was inserted</p>	<p>munadya chakudya chochepa kusiyana ndi momwe munkafunira chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?</p>	<p>There is no single terminology in Chichewa that would reflect skipping a meal. So in Chichewa, the question directly asks if either food was skipped in the morning afternoon or evening, depending on the interval that those communities take their meals. Hence inserting “kapena=either” reflects either in the morning or afternoon or evening meals.</p>
<p>Q5. You ate less than you thought you should because of a lack of money or other resources?</p>	<p>munadya chakudya chochepa kusiyana ndi momwe munkafunira chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?</p>	<p>No changes</p>		<p>This depends on perception of the individual. Respondents indicated that they either skipped a meal or reduce the portions</p>
<p>Q6. Your household ran out of food because of a lack of money or other resources?</p>	<p>chakudya chinatha pabanja lanu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?</p>	<p>The term “pakhomo”⁸ should be used collectively together with “pabanja”</p>	<p>chakudya chinatha pabanja / pakhomo lanu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?</p>	<p>The communities in central region were traditional Chichewa is spoken, referred Household as “pakhomo” meaning people living together and sharing food and other resources. The communities referred to “pabanja” as someone’s blood line or clan. However, this was different in the southern region; there was no distinguishing between the two words. The team decided that both words be used when administering the questions.</p>

⁸ Most common in central region communities

<p>Q7. You were hungry but did not eat because there was not enough money or other resources for food?</p>	<p>yomwe munali ndi njala koma simunadye chakudya chifukwa chosowa kwa ndalama kapena njira zina zopezera chakudya?</p>	<p>The term “<i>munali ndi njala</i>” was initially translated to capture you were hungry and later changed to “<i>munamva njala</i>”⁹</p>	<p>yomwe munamva njala koma simunadye chakudya chifukwa chosowa kwa ndalama kapena njira zina zopezera chakudya?</p>	<p>The communities in the central region referred to the initial translation as long term hunger, famine, or implied drought. The “<i>munamva njala</i>” depicts feeling hungry.</p>
<p>Q8. You went without eating for a whole day because of a lack of money or other resources?</p>	<p>munakhala tsiku lonse osadya kanthu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?</p>	<p>No changes were made</p>		<p>The question was straight forward and understood in all communities.</p>

FOR HOUSEHOLDS WITH CHILDREN < 5 years of age:

KWA MAKOMO OMWE ALI NDI ANA OCHEPERA ZAKA ZISANU ZAKUBADWA

<p>Q1. Any of the children younger than 5 years old did not eat healthy and nutritious foods because of a lack of money or other resources?</p>	<p>mwana wina osapitilila zaka zisanu zakubadwa analephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?</p>	<p>Two changes were made. The word “<i>osapitilila</i>” was replaced with “<i>osochepera</i>”. The second change was inserting the word “<i>Aliyense</i>” to qualify the child, so that the meaning of any is captured.</p>	<p>mwana wina aliyense osachepela zaka zisanu zakubadwa analephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?</p>	<p>In all communities “<i>osapitilila zaka zisanu</i>” means not more than five, however, under five does not include 5 year olds, hence the replacement to “<i>osachepera</i>” directly translates to less than five.</p>
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⁹ Most common in the central region

Q2. Any of the children younger than 5 years old Was not given enough food because of a lack of money or other resources?	mwana wina osapitilila zaka zisanu zakubadwa sanapatsidwe chakudya chokwanira chifukwa chakusowa ndalama kapena njira zina zoupezera chakudya?	Same changes as question one were made	mwana wina ochepera zaka zisanu zakubadwa sanapatsidwe chakudya chokwanira chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?	
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3.1 The final FIES translated questions

As explained above, the above synthesis and results from the FGDs and Key Informant Interviews formed the final versions of the questionnaire. For uniformity, a template from the Gallup/FAO was used to structure the questions (See Annexes 5 and 6).

4 Discussion and recommendations regarding the linguistic adaptation process

This report has described in-depth the linguistic adaptation process that FAO through the Department of Agriculture and Extension Services (DAES). The final linguistically adaptable questionnaires suitable for national use have been attached (Annexes 5 and 6).

Firstly, the process that was followed in the adaptation process was effective in terms of time and efficient in terms of the results obtained. The process of first translating the questions by the Communication experts, back translating the questions by a bigger group of experts assisted a lot in coming up with a general consensus of what is spoken and understood in the different areas. Moreover, certain phrases and terms were suggested to test in the Focus Group Discussions.

It is worth noting that different phrases and words evolved in meaning from the first Focus Groups in the Central region Chichewa spoken areas to the second lot of FGDs in the Chichewa spoken areas of the Southern region. Certain terms were defined completely different between the two areas e.g. the term “household”. Similarly certain words and phrases evolved from one area of the Chitumbuka speaking area in the Northern region to the next area (semi urban), with some words completely being

rejected in one area. The Key informant interviews assisted to make a consensus as to which phrases or definitions were to be adopted for the final questionnaire.

The 3 Focus Group discussions per area are an ideal threshold number beyond which one may not obtain additional information. These FGDs and the Key Informant Interviews were so informative, since the local people agreed or disagreed with certain phrases and suggested their local phrase or term. This is very important for any language sensitive questionnaires since different areas have certain ways of expressing hunger or food insecurity.

It also is worth noting that in some areas the youth groups had certain terms and phrases that were not mentioned by the men and women groups. In such cases, it is crucial to include the youth's translations and make annotated notes for the user. This is important since the youths may use or better understand some colloquial language that the elders may not be familiar with and may reject as a term used in the area.

The Malawi Government and international and other national agencies implementing food and nutrition programs need information on the level of food insecurity in the population in order to inform decision making, monitor change and evaluate impact. However, measuring food security is fraught with methodological challenges (Wiesmann *et al.*, 2009; Habicht, J-P *et al.*, 1990). The Global FIES linguistically adapted in Malawi forms part of the suite of measurements which are needed to understand the different aspects of food insecurity.

It is worth mentioning that the adaptation process in this case has proven to be a very useful process before any survey questionnaire can be administered. However, logistical and financial constraints do make it possible to carry out such a process. In most surveys in Malawi and other countries in the region expert groups usually convene, discuss, amend and translate questionnaires, without taking into consideration the local context and the different interpretations and their implication on the data and results.

The above discussions clearly demonstrate the importance of this exercise and as such we strongly recommend following such procedures in national household surveys. This will assist in capturing more precise data, which would yield meaningful analysis that will inform policy.

5 References

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6 Appendices

ANNEX 1: Programme for the FIES Adaptation Training – Monday 1st July, 2013

Time	Activity	Lead Person
8:30 – 9:00 am	Introductions Opening remarks by DDAES Food and Nutrition	Peter Nkhoma
9:00 – 9:30 am	Background and purpose of FIES	Terri
9:30 – 10:00 am	Presentation and discussion of FIES questionnaire – English	Peter Nkhoma
10:00 – 10:15 am	Health Break	
10:15 – 11:15am	Presentation and discussion of FIES questionnaire – Chichewa	Edward Katunga
11:15 – 12:15 pm	Presentation and discussion of FIES questionnaire – Chitumbuka	Mrs.Chavula
12:15 – 1:30 pm	Lunch Break	
	Role play Chichewa and Discussion	Silvia Mapanje
	Role play Chitumbuka and Discussion	Mrs. Chavula

ANNEX 2: Version 1 questionnaire: Initial translated questionnaire

KAFUKUFUKU WA ZOMWE ZIMAWACHITIKIRA ANTHU AKAKHALA KUTI ALIBE CHAKUDYA

Tsopano ndikufunsani mafunso okhudza momwe munapezera chakudya miyezi khumi ndi iwiri (12) yapitayi.

Kodi pa miyezi khumi ndi iwiri (12) yapitayi panali nthawi yomwe:

Q1. Munkadandaula kuti mudzakhala mulibe chakudya chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?	<p>The question refers to a state of being worried, anxious, apprehensive, afraid or concerned that there might not be enough food or that the respondent would run out of food, (because there was not enough money or other resources to get food.)</p> <p>The worry or anxiety is due to circumstances affecting their ability to get food, such as: loss of employment or other source of income, or other reasons for not having enough money; insufficient food production for own consumption; disrupted social relationships; loss of customary benefits or food assistance; environmental or political crises.</p> <p>It is not necessary for the respondent or the household to have actually run out of food in order to answer affirmatively to this question.</p>
Q2. Munalephera kudya zakudya zopatsa thanzi	This question asks the respondent if s/he was not able to get foods they considered healthy or those that make a nutritious or balanced diet

<p>chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>(because there was not enough money or other resources to get food.)</p> <p>The answer depends on the <u>respondent's own opinion</u> of what <i>they</i> consider to be healthy and nutritious foods.</p> <p>This question refers to the <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q3. Munadya mitundu yochepa ya zakudya chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>This question asks about limited variety in the diet, not because it may be the cultural norm, but specifically due to a lack of money or other resources to eat a greater variety of kinds of foods.</p> <p>This question refers to <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q4. Munalephera kudya chakudya chammawa, chamasana kapena chamadzulo chifukwa chakuchepa kwa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>This question inquires about the experience of having to miss or skip a major meal (for example, breakfast, lunch or dinner depending on the norm for number and times of meals in the culture) that would normally have been eaten (because there was not enough money or other resources to get food.)</p> <p>This question refers to <u>insufficient quantity</u> of food.</p>
<p>Q5. Munadya chakudya chochepa kusiyana ndi chomwe munkafuna chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>This question enquires about eating less than what the respondent considered they should, even if they did not skip a meal (because the household did not have money or other resources to get food).</p> <p>The answer depends on the <u>respondent's own opinion or perception</u> of how much <i>they</i> think they should be eating.</p> <p>This question refers to <u>quantity</u> of foods eaten and not the quality of the diet.</p> <p>This question does <i>not</i> refer to special diets to lose weight or for health or religious reasons.</p>
<p>Q6. Banja lanu linasowa chakudya chifukwa chosowa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>This is referring to any experiences when there was actually no food for the household because there was not enough money or other resources.</p>
<p>Q7. Munali ndi njala koma simunadye chakudya chifukwa chakuchepa kwa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>This question asks about the physical experience of the person feeling hungry, and specifically, feeling hungry and not being able to eat enough (because of a lack of money or resources to get enough food).</p>
<p>Q8. Munakhala tsiku lonse osadya chakudya chifukwa chosowa ndalama kapena zinthu zina zothandiza kupezera chakudya?</p>	<p>This question asks about a specific behaviour—not eating anything all day (because of a lack of money and other resources to get food).</p> <p>It does not mean dieting to lose weight or fasting for health or religious reasons.</p>

MAFUNSO OPITA KWA MAANJA OMWE ALI NDI ANA OCHEPERA ZAKA ZISANU ZAKUBADWA	
Pa miyezi khumi ndi iwiri (12) yapitayi kodi panali nthawi yomwe ana ena ochepera zaka zisanu zakubadwa:	
FUNSO LOKHUDZA MWANA OYAMBA OCHEPERA ZAKA ZISANU ZAKUBADWA. Yomwe analephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?	Same meaning as Q2 – this question should be formulated in the same way that Q2 is.
FUNSO LOKHUDZA MWANA WACHIWIRI OCHEPERA ZAKA ZISANU ZAKUBADWA. Yomwe sanapatsidwe chakudya chokwanira chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?	The question refers to whether an adult in the household had to serve less food than what they thought the child should be eating because there was not enough money or other resources to get food. This question refers to the adult’s own opinion or perspective on how much is “enough food” for the child.

ANNEX 3: Version 2 Chitumbuka Translated questionnaire for the FGDs

Kasi pa miyezi khumi na yibiri (12) iyo ya jumpha yikabapo nyengo iyo:

Q1. mukadandaula / mukadinginyika kuti mubavyenge chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	<p>The question refers to a state of being worried, anxious, apprehensive, afraid or concerned that there might not be enough food or that the respondent would run out of food, (because there was not enough money or other resources to get food.)</p> <p>The worry or anxiety is due to circumstances affecting their ability to get food, such as: loss of employment or other source of income, or other reasons for not having enough money; insufficient food production for own consumption; disrupted social relationships; loss of customary benefits or food assistance; environmental or political crises.</p> <p>It is not necessary for the respondent or the household to have actually run out of food in order to answer affirmatively to this question.</p>
Q2. mukatondeka kurya vyakurya vyakwenerera chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?	<p>This question asks the respondent if s/he was not able to get foods they considered healthy or those that make a nutritious or balanced diet (because there was not enough money or other resources to get food.)</p> <p>The answer depends on the <u>respondent’s own opinion</u> of what <i>they</i> consider to be healthy and nutritious foods.</p> <p>This question refers to the <u>quality</u> of the diet and not the quantity of foods eaten.</p>

<p>Q3. mukarya mitundu yakuchepa ya vyakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>This question asks about limited variety in the diet, not because it may be the cultural norm, but specifically due to a lack of money or other resources to eat a greater variety of kinds of foods.</p> <p>This question refers to <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q4. mukatondeka kurya chakurya cha mulenji panyake cha muhanya panyake cha mise chifukwa chakuchepa kwa ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>This question inquires about the experience of having to miss or skip a major meal (for example, breakfast, lunch or dinner depending on the norm for number and times of meals in the culture) that would normally have been eaten (because there was not enough money or other resources to get food.)</p> <p>This question refers to <u>insufficient quantity</u> of food.</p>
<p>Q5. mukarya chakurya chakuchepa na umo mukakhumbiranga chifukwa chakusowa ndalama panyake nthowa zinyake zakusangila?</p>	<p>This question enquires about eating less than what the respondent considered they should, even if they did not skip a meal (because the household did not have money or other resources to get food).</p> <p>The answer depends on the <u>respondent's own opinion or perception</u> of how much <i>they</i> think they should be eating.</p> <p>This question refers to <u>quantity</u> of foods eaten and not the quality of the diet.</p> <p>This question does <i>not</i> refer to special diets to lose weight or for health or religious reasons.</p>
<p>Q6. chakurya chikamala panyumba pinu chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya</p>	<p>This is referring to any experiences when there was actually no food for the household because there was not enough money or other resources.</p>
<p>Q7. mukaziya kweni mukarya yayi chakurya chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?</p>	<p>This question asks about the physical experience of the person feeling hungry, and specifically, feeling hungry and not being able to eat enough (because of a lack of money or resources to get enough food).</p>
<p>Q8. mukakhala dazi lose kwambula kurya chifukwa chakusowa ndalama panyake nthowa zinyake zakusangila chakurya chakurya?</p>	<p>This question asks about a specific behaviour—not eating anything all day (because of a lack of money and other resources to get food).</p> <p>It does not mean dieting to lose weight or fasting for health or religious reasons.</p>

MABANJA AGHO GHALI NA BANA ABO BALI NA VYAKA VYAMBULA KUJUMPHA VINKHONDI VYAKUBABIKA

Kasi pa miyezi khumi na yibiri (12) yajumpha pakaba nyengo iyo mwana wambuka kujumpha vyaka vinkhondi vyakubabika:

CHILD Q1. **wakatondeka kurya chakurya cha mahala panyake chakwenerera** chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya?

Same meaning as Q2 – this question should be formulated in the same way that Q2 is.

CHILD Q2. **wakapika chakurya chidoko** chifukwa chakusowa ndalama panyakhe nthowa zinyake zakusangira chakurya

The question refers to whether an adult in the household had to serve less food than what they thought the child should be eating because there was not enough money or other resources to get food. This question refers to the adult's own opinion or perspective on how much is "enough food" for the child.

ANNEX 4: Version 2 Chichewa Translated questionnaire for the FGDs

Kodi pa miyezi khumi ndi iwiri (12) yapitayi panali nthawi yomwe:

<p>Q1. Munali ndi nkhawa kuti simukhala ndi chakudya chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?</p>	<p>The question refers to a state of being worried, anxious, apprehensive, afraid or concerned that there might not be enough food or that the respondent would run out of food, (because there was not enough money or other resources to get food.)</p> <p>The worry or anxiety is due to circumstances affecting their ability to get food, such as: loss of employment or other source of income, or other reasons for not having enough money; insufficient food production for own consumption; disrupted social relationships; loss of customary benefits or food assistance; environmental or political crises.</p> <p>It is not necessary for the respondent or the household to have actually run out of food in order to answer affirmatively to this question.</p>
<p>Q2. Munalephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena njirazina zopezera chakudya?</p>	<p>This question asks the respondent if s/he was not able to get foods they considered healthy or those that make a nutritious or balanced diet (because there was not enough money or other resources to get food.)</p> <p>The answer depends on the <u>respondent's own opinion</u> of what <i>they</i> consider to be healthy and nutritious foods.</p> <p>This question refers to the <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q3. Munadya mitundu yochepa ya zakudya chifukwa chakusowa ndalama kapena njirazina zopezera chakudya?</p>	<p>This question asks about limited variety in the diet, not because it may be the cultural norm, but specifically due to a lack of money or other resources to eat a greater variety of kinds of foods.</p> <p>This question refers to <u>quality</u> of the diet and not the quantity of foods eaten.</p>
<p>Q4. Munalephera kudya chakudya chammawa, kapena, chamasana kapena chamadzulo chifukwa chakuchepa kwa ndalama kapena njirazina zopezera chakudya?</p>	<p>This question inquires about the experience of having to miss or skip a major meal (for example, breakfast, lunch or dinner depending on the norm for number and times of meals in the culture) that would normally have been eaten (because there was not enough money or other resources to get food.)</p> <p>This question refers to <u>insufficient quantity</u> of food.</p>
<p>Q5. Munadya chakudya chochepa kusiyana ndi momwe munkafunira chifukwa chakusowa ndalama kapena njirazina zopezera chakudya?</p>	<p>This question enquires about eating less than what the respondent considered they should, even if they did not skip a meal (because the household did not have money or other resources to get food).</p> <p>The answer depends on the <u>respondent's own opinion or perception</u> of how much <i>they</i> think they should be eating.</p> <p>This question refers to <u>quantity</u> of foods eaten and not the quality of the diet.</p> <p>This question does <i>not</i> refer to special diets to lose weight or for health or religious reasons.</p>

<p>Q6. Chakudya chinatha pa Banja lanu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?</p>	<p>This is referring to any experiences when there was actually no food for the household because there was not enough money or other resources.</p>
<p>Q7. Munali ndi njala koma simunadye chakudya chifukwa chakuchepa kwa ndalama kapena njira zina zopezera chakudya?</p>	<p>This question asks about the physical experience of the person feeling hungry, and specifically, feeling hungry and not being able to eat enough (because of a lack of money or resources to get enough food).</p>
<p>Q8. Munakhala tsiku lonse osadya kanthu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?</p>	<p>This question asks about a specific behaviour—not eating anything all day (because of a lack of money and other resources to get food). It does not mean dieting to lose weight or fasting for health or religious reasons.</p>
<p><u>KWA MABANJA OMWE ALI NDI ANA OSAPITILILA ZAKA ZISANU</u></p>	
<p>Kodi pa miyezi khumi ndi iwiri (12) yapitayi panali nthawi yomwe mwana wina osapitilila zaka zisanu</p>	
<p>CHILD Q1. Yomwe analephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena zinthu zina zothandiza kupezera chakudya?analephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?</p>	<p>Same meaning as Q2 – this question should be formulated in the same way that Q2 is.</p>
<p>CHILD Q2. sanapatsidwe chakudya chokwanira chifukwa chakusowa ndalama kapena njira zina zoupezera chakudya?</p>	<p>The question refers to whether an adult in the household had to serve less food than what they thought the child should be eating because there was not enough money or other resources to get food. This question refers to the adult’s own opinion or perspective on how much is “enough food” for the child.</p>

ANNEX 5: Final Translated Questionnaire-Chitumbuka

Now I would like to ask you some questions about your food consumption

Kasi pa miyezi khumi na yibiri¹⁰ (kwamba mwezi wa...kufika mwezi uno) iyo ya jumpha yikabapo nyengo iyo _____?

	Enya	Yayi	Wakumanya chara	Wakana
Q1				
Q2				
Q3				
Q4				
Q5				
Q6				
Q7				
Q8				

¹⁰ For instance from August 2012-July 2013

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Kasi panyumba pinu pali bana abo bali na vyaka vyambula kujumpha vinkhondi vyakubabika

	CIRCLE ONE RESPONSE:	ROUTE:
Enya		(Continue)
Yayi		
Wakumanya Chara		
Wakana		

58. Kasi pa miyezi khumi na yibiri (12) yajumpha pakaba nyengo iyo bana wambula kukwana vyaka vinkhondi vyakubabika _____?

	INDE	AYI	SINDIKUDZIWA	SANAVOMELEZE
Child Q1 bakatondeka kurya chakurya chakwenerera chifukwa chakusoba ndalama panyake nthowa zinyake zakusangila chakurya				
Child Q2 mukabapa chakurya chakupelebdela chifukwa chakusowa ndalama panyakhe nthowa zinyake zakusangira chakurya				

ANNEX 6: Final Translated Questionnaire: Chichewa

Now I would like to ask you some questions about your food consumption

Kodi pa miyezi khumi ndi iwiri¹¹ (Kuchokera mwezi wa...mpakana mwezi uno) yapitayi panali nthawi yomwe _____?

		Inde	Ayi	Sakudziwa	Sanavomeleze
Q1	Munali ndi nkhawa kuti simukhala ndi chakudya chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				
Q2	munalephera kudya zakudya zopatsa thanzi / zakasinthasintha chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				
Q3	munadya mitundu yochepa ya zakudya chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				
Q4	munadya chakudya chochepa kusiyana ndi momwe munkafunira chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				
Q5	munadya chakudya chochepa kusiyana ndi momwe munkafunira chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				
Q6	chakudya chinatha pabanja / pakhomo lanu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?				
Q7	yomwe munamva njala koma simunadye chakudya chifukwa chosowa kwa ndalama kapena njira zina zopezera chakudya				
Q8	munakhala tsiku lonse osadya kanthu chifukwa chosowa ndalama kapena njira zina zopezera chakudya?				

¹¹ E.g from August 2012-July 2013

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Kodi pakhomo pano pali ana ochepera zaka zisanu zakubadwa?

	CIRCLE ONE RESPONSE:	ROUTE:
INDE		(Continue)
AYI		
SINDIKUDZIWA		
SANAVOMELEZE		

58. Kodi pa miyezi khumi ndi iwiri (12) yapitayi panali nthawi yomwe mwana wina ochepera zaka zisanu zakubadwa _____?

	INDE	AYI	SINDIKUDZIWA	SANAVOMELEZE
Child Q1 analephera kudya zakudya zopatsa thanzi chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				
Child Q2 sanapatsidwe chakudya chokwanira chifukwa chakusowa ndalama kapena njira zina zopezera chakudya?				