



Report

Communication strategies for addressing discriminatory social norms in marriage and education for adolescent girls in Nepal

Anita Ghimire, Fiona Samuels, Ija Giri and Pranav Adhikari

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Executive summary

While intervention programmes related to gender empowerment, health and education that started after the Eighth Development Plan (NPC, 1990) in Nepal have had a trickle-down effect on wellbeing of adolescent girls, in the last few years there have been more focused interventions towards health and education of adolescent girls. In 2013, the country developed the National Action Plan on the Holistic Development of Adolescents (NPC, 2013) and is moving towards addressing adolescents' issues in matters of health, education, employment, skill developments and civic participation. Unlike earlier interventions, the present plan recognises that adolescents are a heterogeneous group and that their needs are different according to their age (younger or older adolescents), religion, culture, caste and ethnicity, physical and mental health, and social and geographic location.

Despite this, indicators relating to education, early marriage, career and employment reveal that adolescent girls in Nepal lag behind in comparison to adolescents globally and their male counterparts in Nepal. Though positive change is in evidence, discrimination is still high, harmful practices exist and social norms are more stringent towards adolescent girls than boys. This means that more work needs to be done with both the girls themselves and with other key reference groups that have a strong influence on the lives of girls.

The current study is part of a multi-year, multi-country study exploring the ways in which adolescent girls' capabilities are shaped and/or constrained by gender discriminatory social norms, attitudes and practices and under what conditions changes may be brought about, particularly around norms and practices related to early marriage and education. The study was commissioned by the UK Department for International Development as part of a flagship programme on Transforming the Lives of Girls and Young Women and is being conducted by the Overseas Development Institute (ODI) in partnership with national research teams in Nepal, Uganda, Ethiopia and Viet Nam.

Year 1 field research (2012/13) mapped out the complex and often intersecting domains that shape adolescent girls' capabilities, highlighting challenges in education, household and family relations, economic empowerment and access to resources, physical safety and health, psychosocial wellbeing, and political/civic participation. Year 2 research (2013/14) provided more in-depth analysis of factors contributing to change and persistence in discriminatory gendered social norms, with a focus on those connected to the pivotal issues of early marriage, and education. Year 3 research (2014/15), and the current report, turns to an analysis of specific policy and programme interventions aimed at combating early marriage and promoting girls' education, focusing on a broad spectrum of different types of communications-based initiatives.

After mapping programmes focused on adolescent girls at the national level, the research carried out studies of two programmes in Kailali – one run by the Government of Nepal's Department of Women and Children (DWC) and other by World Vision (WV). The Village Development Committees (VDCs) of Geta, Chaumala and Sahajpur were selected for case studies. We talked to girls, their parents and the funders and implementers of the programmes at the district and village level. We also talked to teachers and local leaders. Policies, plans and programmes that were relevant to adolescent girls were also analysed.

Communication-type activities in the programmes studied consist of informal participatory training, provision of information materials, the use of drama for disseminating information to the community, group mobilisation and one-to-one communication and mentoring through counselling centres. These have been supported by non-

communication activities such as livelihoods strengthening support targeting households or adolescent girls themselves. Additionally, and particularly with the government programme, there has been support in formal education and access to health services for adolescents.

The study finds that the programmes have been able to bring about significant outcomes despite their relatively low coverage and outreach. The findings of the study suggests that:

- Programmes have been able to develop new knowledge and understanding among adolescent girls about issues such as gender-based violence, discrimination, child marriage, trafficking and dropping out of education – all common problems in the area.
- The girls have gone on to disseminate this knowledge to their peers through dialogue as well as to the wider community through street dramas.
- This new knowledge has developed and increased agency among the adolescent girls and has stimulated new views and commitment to change harmful practices and sustain that change. For example, girls were able to stop child marriage and possible trafficking and some girls who dropped out of education were now going back to school.
- The trainings on life-skills have increased girls' self-sufficiency and confidence in terms of speaking out, voicing their concerns and approaching authorities where they have been violated. By bringing girls together regularly, the programmes have also enhanced their social networks.
- While we did not find cases that showed significant visible outcomes of these activities on parents or on the wider community, subtle changes in perception and behaviours were observed, particularly among parents. For example, while parents once restricted girls from attending training, they are becoming increasingly flexible on the matter.
- The non-communication activities are critical. They have enabled girls to become less of an economic burden to the family as they now earn their own pocket money and are able to finance their education, training expenses and other extra-curricular vocational trainings. Girls who dropped out of school due to economic reasons are going back, and those who go to school are engaged in entrepreneurship in their leisure hours. This gives parents the greater trust and confidence in the girls that was lacking before.

A few bottlenecks have been identified. These are related to: involving parents and other reference groups in developing and disseminating information to the community; adapting targeting mechanisms according to local needs, such as changing the present inclusion criteria of including only drop-outs to include girls of low socio-economic status who are going to school when there are no dropouts; extending the reach and geographical coverage of the programmes; and making counselling centres more functional, including by also helping male adolescents without hampering adolescent girls' access. Other challenges relate to extending non-communication activities such as livelihoods training and seed money to other adolescent girls, sustaining the groups created so far, and respecting local norms and culture in terms of how messages are designed and disseminated.

1 Introduction

1.1 Adolescents: An improving focus

Ever since issues of social development and human rights came to the fore in Nepal with the Eighth development plan (NPC, 1990), the agenda for women has received attention in various plans, policy, programmes and institutional structures. Many of these instruments and processes, however, took women as a homogeneous group and did not distinguish the needs of different age groups of women. Thus, while important legal and development provisions such as the National Constitution of Nepal, the National Women's Commission Act, the Local Self-Governance Act (2064), and the Domestic Violence Act (2066) took gender issues into account, they failed to consider adolescents' specific needs¹. It took almost two and half decades for the country to recognise the specific needs of adolescents and for the country to draft its first action plan for adolescents in 2013.

In terms of programming, with the exception of a few action-plans, such as the National Adolescent Health and Development strategy (FHD-MOH, 2000)(see Annex 1), which took a relatively wide-ranging approach to adolescents (e.g. career and personality development, listening and leadership skills), in the early years programmes for adolescents largely focused on sexual and reproductive health (e.g. the Adolescent Sexual and Reproductive Health Implementation Guideline, 2007). Despite this limited focus, an increasing investment in health, education and infrastructure more broadly has had a trickle-down effect in the development of adolescents.

In the last few years the scenario has been changing and adolescents are starting to be conceptualised as a group with specific needs in programmes and action plans. Thus the 2013 National Action Plan on the Holistic Development of Adolescents (NPC, 2013) addresses adolescents' issues in matters of health, education, employment prospects, skills development and civic participation. This has also made way for interventions in broader aspects of adolescents' wellbeing. A significant aspect of the current action plan is that it recognises that adolescents are a heterogeneous group with different needs based on age, sex, religion, culture, caste and ethnicity and a range of other factors such as their physical and mental health and social and geographic aspects.

Despite this, the indicators for adolescent girls in Nepal do not compare well with those for either adolescents elsewhere or their male counterparts in Nepal.

1.2 Status of adolescent girls in marriage and education

The latest national census shows that there are 6.4 million adolescents (aged 10-19, according to the national definition) and they make up 24.2% of the total population in Nepal, with an almost equal proportion of males and females (CBS and NPC, 2012). The number is estimated to reach almost 7 million by 2022 (Table 1), when according to the national target, the country will graduate out of the list of least developed countries.

¹ A review of policies relevant to adolescent girls can be found in Annex 1.

Table 1: Status and projection of population of adolescents in Nepal

	2012	2016	2022
Total adolescents	6,407,404 (24.19% of total population)	6,581,205	6,985,927
Male	3,207,821 (12.48% of total population and 50.06% of adolescent population)	3,388,796	3,594,082
Female	3,199,583 (11.72% of total population and 49.93% of adolescent population)	3,192,409	3,391,845

Source: Ghimire et al. (2013)

Disparity persists when comparing girls and boys in relation to education and marriage. As shown in Figure 1, gender disparity in education becomes significantly pronounced as girls become older adolescents. This also resonates with findings which show significant levels of dropping out among older adolescents from secondary education: the average drop-out rate for adolescent girls is 22%, compared to 16% for boys (CBS and NPCS, 2012).

Figure 1: Gender and geographical disparity in literacy level

Age Group (years)	Urban Nepal			Rural Nepal			Nepal		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
6 - 9	67.2	67.5	67.4	51.8	54	53	54.2	56	55.2
10 -14	93	91.5	92.3	86.3	82.8	84.6	87.3	84.3	85.8
15 - 19	96.3	90.9	93.6	94.4	82.5	87.7	94.8	84.1	88.9

Source: CBS and NPCS (2012)

Reasons for dropping out show a gendered pattern as shown in Table 2: while marriage and childbearing is the main reason for girls to drop out, boys tend to drop out due to economic problems which require them to take up jobs to support the family.

Table 2: Reasons for dropout in girls

Age group	Economic problem	Family condition	Health condition	Marriage	Fail in exam	School too far	Parents not willing	No interest	Work	Other	Don't know	Total
10-14 male	40.73	29.55	3.40	0.00	7.73	1.45	1.05	14.02	1.02	1.05	0.00	100
10-14 female	31.45	33.01	1.20	2.19	6.33	2.47	2.24	13.68	7.44	0.00	0.00	100
15-19 male	33.17	25.25	2.01	2.41	3.59	0.76	0.24	17.00	5.11	0.48	0.00	100
15-19 female	13.95	25.17	1.71	26.64	13.94	0.91	2.18	12.88	2.12	0.00	0.49	100

Source: MoHP (2012b)

Child marriage, pressure for early pregnancy and to give birth to sons, son bias in nutrition and care, the *Deuki* system,² *Chapaudi*³ and trafficking of girls remain prevalent and have a detrimental impact on girls' health (Ghimire et al., 2013; Goonesekere, 2006; Joshi and Kharel, 2008; Onslow, 2010; Work, 2006). Nepal ranks ninth among 'child marriage hotspot countries', with 54% of the population married by the age of 18; furthermore, 7% of girls get married by the age of 10, 40% by the age of 15 and 60% by the age of 18.⁴ Due to pressure to prove their fertility, girls often bear a child soon after marriage. The national health and population survey (MoHP, 2011) finds that 17% of girls between the ages of 15 and 19 will already have given birth to a child; among the estimated 14% girls who are pregnant before marriage, a large number go for unsafe abortion due to stigma around premarital sex (ibid).

Similarly, patriarchal social structures and high rates of domestic and gender based violence means that social norms around expected behaviours are more stringent for girls than for boys, and among girls, the older they are, the more stringent the expectations (Ghimire et al., 2013). As such, girls have to struggle more to achieve the same objectives; this is reflected by, among other things, the psychosocial wellbeing of girls in comparison to boys. For example, a study by the MoHP (2012a) shows that the incidence of feeling sad and lonely, having suicidal thoughts and depression is higher among females, with 12% of adolescent girls reporting feeling sad and depressed for several days compared with 9% of boys. This situation is more pronounced in urban areas. Similarly, a higher percentage of girls than boys lack confidence (43.4% vs. 36.2%), and 18.8% of adolescent girls in the survey had considered committing suicide. Finally, a significantly higher proportion of girls than boys (49.1%) feel they cannot cope with their existing situation (29.1%) (MoHP, 2012a).

1.3 Multi country research context

The current study is part of a multi-year, multi-country study exploring the ways in which adolescent girls' capabilities are shaped and/or constrained by gender discriminatory social norms, attitudes and practices and under what conditions changes may be brought about, particularly around norms and practices related to early marriage and education. The study was commissioned by the UK Department for International Development as part of a flagship programme on Transforming the Lives of Girls and Young Women and it is being conducted by the ODI in partnership with national research teams in Nepal, Uganda, Ethiopia and Viet Nam.

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1.4 Research findings on the cause and nature of change in discriminatory norms for adolescent girls

Below we highlight some key learning that emerged from the previous two years of research in Nepal.

² Deuki system is a system prevailing in far west Nepal where girls are offered to temples by parents with the hope of getting merit or favour of God. They are not given financial assistance by the parents and have to depend on monetary offerings and sell sex to live. Besides this, there is a belief that sex with Deukis cleanses a man of his sins and brings good luck. The system was abolished by the national Constitution of 1990 but persists in some communities.

³ Chhapadi is a system prevailing among people following Hindu beliefs. In this custom girls have to stay out of house in a shed during menstruation as they are deemed impure during their menstrual cycle.

⁴ See www.icrw.org/child-marriage-facts-and-figures.

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- Gendered social norms are pivotal in shaping the capabilities of adolescent girls and young women and are more stringent towards adolescent girls than boys. These norms are interlinked, intensely rooted in religion and deeply entrenched in the society, thus making them difficult to change.
 - Research in Nepal reveals positive changes in the norms that shape the lives of adolescent girls. These include the reduction in child marriage; the growing value being placed on the education of adolescent girls, some of whom now combine schooling with married life; shrinking family size; and signs that girls now have a greater say in who they will, or will not, marry.
 - For those girls who continue to have arranged marriages, the age of marriage is increasing. However, for girls and boys who choose love marriage or elope, the age of marriage is in fact decreasing and they are marrying younger.
 - These positive changes, together with improved access to technology – mobile phones in particular – mean that adolescent girls feel a greater sense of personal growth and well-being than their mothers and grandmothers.
 - However, discriminatory norms persist: violence against women is commonplace and even expected. And girls are still expected to abandon their education to do household chores, marry early and have male children.
 - Identified routes of mostly positive norm change include long-term interventions, positive female role models, and the wider impact of media, information and technology.
 - Supportive men and boys were also identified as being important drivers of positive norm change. Harnessing their roles and potential is critical.

1.5 Organisation of the report

The report is organised as follows. Section 2 presents the research framework and methodology. Section 3 provides an overview of the district settings where fieldwork took place. Sections 4 and 5 present key findings from the case study programmes. Section 6 analyses the lessons learnt and presents the challenges faced in the programme as well as recommendations emerging from the research findings. References and a detailed national policy analysis matrix can be found in the annexes.

2 Research framework, methodology and approach

This chapter presents the conceptual framework and the methodology for the research.

2.1 Conceptual framework: A focus on communications initiatives

Recent advances in understanding the processes that drive changes in social norms in general and gender norms in particular indicate that both large-scale social and economic trends and smaller-scale programmatic activity can lead to change (Marcus and Page, 2014). However, there is limited synthesised evidence of how different policies and programmes lead to changes in social norms affecting adolescent girls' capability development as they make the transition from childhood to adulthood. While communication activities have been increasingly used to promote gender equality and social change, little is known about the effectiveness of different communication approaches to promoting more egalitarian gender norms (Marcus and Page, 2014).

As part a background study to the Year 3 field research, ODI conducted a review, based on systematic review principles, of evidence on the effectiveness of communications programmes for changing norms affecting adolescent girls in low- and middle-income countries. Communications initiatives have been classified across a broad spectrum of different types (see Box 1).

Box 1: Typology of communications interventions

- Mass media and social media programming/engagement
- Information, education and communication (IEC) provision through dissemination of materials, billboards, stickers, educational videos, or events such as street theatre
- Community dialogue and reflection
- Non-formal education approaches, including life-skills training
- One-to-one programming, including mentoring, peer education
- Public ceremonies, including alternative rites of passage and public declaration activities, often linked to programmes addressing female genital mutilation/cutting
- Training, capacity building, most commonly for professional personnel, for example health workers
- Hybrid approaches of the interventions above
- Communications integrated with other approaches (particularly economic empowerment + communication or other ideational component)

Source: Marcus and Page 2014

Altogether, 61 programmes were examined in the review: half from sub-Saharan Africa, around 31% in South Asia, 7% from Latin America and the Caribbean and the rest from other Middle East and North Africa. Around a quarter were embedded within diverse adolescent development programmes; around a third each were linked to either sexual and reproductive health promotion initiatives or programmes focusing on gender equality; and the others were part of broad-based community development efforts (Marcus and Page, 2014).

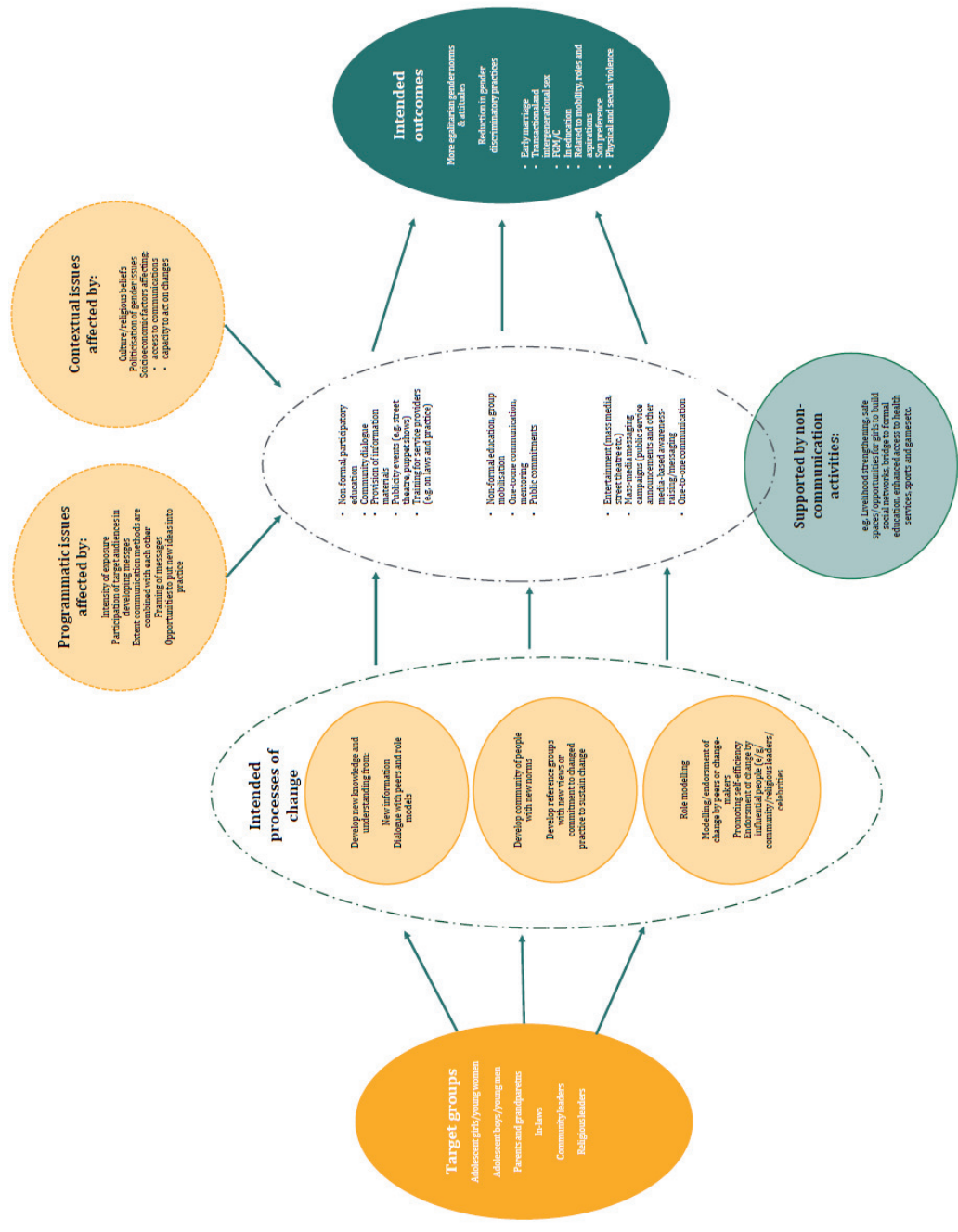
The evidence from the review showed that interventions that include communication programmes are an effective way to challenge gender-discriminatory social norms, attitudes and practices and have reached a variety of stakeholders with broad pro-gender equality messages as well as messages on specific discriminatory norms. While no single approach was found to be clearly more effective than others, programmes with more than one communication component have achieved a higher proportion of positive outcomes. Moreover, integrated programmes with non-communication activities have also been slightly more effective. Lessons from the review can be found in Box 2.

Box 2: Summary of findings from communication review

- Dialogue-based approaches are often important in creating opportunities for reflection and helping people shift both attitudes and practices.
- More intensive activities involving direct communication with target groups and providing space for dialogue seems to have greater impact than mass communication alone.
- Combined non-formal education and community dialogue showed positive impacts on attitudes towards girls' education held by parents and in some cases brothers.
- Appealing TV and radio characters can act as role models and villainous characters can also stimulate behaviour change. This seemed to be particularly important in initiatives around early marriage.
- IEC activities play a helpful role in supporting and extending changes initiated by other types of programme.
- Communications can address issues of concern directly and provide enough factual information so audiences can contemplate change or reframe issues so people can see it in a new way.
- Working with multiple stakeholders, combined approaches can identify or address barriers to turning knowledge into action. For example, poverty is in some contexts an important barrier to changing practices as well as attitudes towards girls' education and needs to be addressed appropriately (Marcus, 2014).

Figure 2 summarises diagrammatically the working theory of change guiding the review, which draws on analysis of processes leading to change in gender norms that informed Year 2 research and insights from the wider literature on communication for development and effective communications more generally. It shows the stylised pathways by which communications of different types can lead to changes in norms, and which the programmes discussed in this report aimed to set in motion.

Figure 2: Conceptual framework for gender norm change through communications initiatives



2.2 Study objectives

Having mapped adolescent girls' intersecting capabilities in Year 1, and the role of social norms in shaping change (or not) and the nexus between early marriage and education in Year 2, in Year 3 our fieldwork focused on action: policy and programme interventions to tackle discriminatory gendered social norms that constrain adolescent girls' wellbeing and life chances. We built on the work from Year 2 focusing on the nexus between early marriage and girls' education and examined two programmes which fit into the kinds of intervention types identified in Marcus and Page's (2014) review of communication interventions (see Box 1).

The key research objectives of Year 3 were, therefore:

- to highlight examples of good practice
- to identify external and internal programming factors contributing to good practice
- to make recommendations based on our understanding of the capability deprivations adolescents girls face (Year 1) and drivers of social norm change processes (Year 2) as to how these programmes and broader programming and policy efforts could be enhanced.

The key research questions addressed were:

- To what extent do core policy frameworks (both government and NGO) with relevance to early marriage and education consider the role of social norms? If they do, how are social norms framed? What sorts of approaches are proposed to tackle or harness social norms? What are the strengths and weaknesses of these policy commitments vis-à-vis what we collectively know about social norm change processes?
- How are policy commitments pertaining to social norm change processes reflected in programme design? To what extent do programme design features adequately take into account the diversity of norm drivers and forces for stasis?
- How closely is programme design translated at implementation level? What factors facilitate implementation? Which factors constrain effective implementation?
- How are (intended) beneficiaries and their families perceiving and experiencing change? To what extent and in which direction have community norms shifted? Do they think this approach is optimal or are there alternative entry points?

2.3 Research design

The study followed a qualitative approach and combined document reviews with fieldwork. Prior to fieldwork, a selection of possible projects on adolescent girls was carried out through a desk review and key informant interviews with relevant stakeholders. Fieldwork consisted of key informant interviews, focus group discussions (including use of visual and participatory approaches, e.g. a historical timeline) and case studies in the community. For the programmatic case studies, we identified two programmes that targeted adolescent girls: (1) A WV-funded programme and (2) a Department of Women and Children (also known as the Department of Women's Development – DWD) programme. Details of the programmes are provided in Sections 4.2 and 4.3. A key activity of both programmes, which also coincided with the kinds of interventions and approaches identified in Box 1 above, and which proved to be the most frequent ways in which adolescent girls came together, were the girls' clubs. Their functioning, structure, activities and impact were explored (see Table 5 for details of the clubs studied).

As well as adolescent girls themselves, we consulted individuals who play a pivotal role in their lives, such as siblings, mothers and fathers. Key informants connected with the programmes in different ways locally were also interviewed. Finally, the primary data collection and reviews of what is working and why in the selected programmes at district and sub-district levels are embedded within a secondary analysis of policy commitments and programme approaches at national level. The following section provides details of the data collection process.

2.3.1 Sampling and data collection tools and techniques

Table 3 presents the sampling strategy, data collection tools, purpose and the type of respondents for each tool in the research.

Table 3: Data collection tools and techniques

Instrument	Purpose	With whom?
Focused policy review	To assess degree to which national policies take into account (explicitly/implicitly) social norms in their formulation	
Programme landscape review	To provide an overview of some of the different kinds of programmes currently implemented around adolescent girls	
Programme document review	To review available documentation on selected case study programmes and their implementing agencies, including strategic vision, organisational structure and processes, programme plans of action, reviews and evaluations	
National level		
Key informant interviews (KIIs)	<ul style="list-style-type: none"> To understand programme trajectories, strengths and weaknesses as well as implementing agency's structure, function, processes, distribution of responsibilities, external relations, human resources, accountability measures, focus on results/ M and E, lessons learned about what works and what does not To understand specific characteristics, successes and challenges in policy development and implementation 	<ul style="list-style-type: none"> Programme designers and managers Development partners Policy makers
Local level		
District KIIs	<ul style="list-style-type: none"> To understand context in which programme is implemented To understand district-level issues and alignment of programme to these issues To understand programme perceptions and results To gain access to community sites To help identify key stakeholders 	<ul style="list-style-type: none"> Relevant authorities –formal and traditional Programme managers and partners (where relevant) Civil society groups working on early marriage/ girls' education
Programme KIIs	<ul style="list-style-type: none"> To understand institutional structures and functioning To understand programme evolution and operationalisation To understand programme strengths and weaknesses, success and challenges To explore results and relevant impact pathways as well as lessons learned To explore thinking around sustainability post-programme To explore understanding of gender equity / girls' empowerment and how these are operationalised through the programme 	<ul style="list-style-type: none"> Programme implementers

Focus group discussions (FGDs) and community mappings	<ul style="list-style-type: none"> To get an overview of community history, key institutions, power relations, gender issues To understand perceptions about most significant change in gender relations in terms of early marriage and investment in girls' education To assess knowledge and perceptions of programme processes and results 	Elders, local leaders, local service providers, guardians of adolescent girls, with representation of women, minorities, etc.
FGDs	<ul style="list-style-type: none"> To understand how participants view early marriage and under-investment in girls' education To understand local perceptions of key interventions needed to address early marriage and under-investment in girls' education To explore perceptions of most significant change brought about by programme intervention as well as unintended effects 	With programme beneficiaries and family or community members (people who are either directly or indirectly involved in the programme)
In-depth interviews (IDIs) for case studies	<ul style="list-style-type: none"> To explore beneficiary perceptions/experiences of the programme and its impact, including strengths and weaknesses To get beneficiaries' views on possible improvements 	Beneficiaries, former beneficiaries, others, as relevant

Table 4 outlines the study population, the research instruments used and the number of interactions for each instrument.

Table 4: Type of research instrument and number of interactions

	Type of instrument	Number of interactions				Total
		Geta	Sahajpur	Chaumala	Dhangadhi	
1.	Community mapping	1 (12 people)	1 (8 people)	1 (8 people)		3
2.	FGDs					
	Beneficiary adolescent girls	1 (10 People)	1 (6 people)	1 (8 people)		3
	Fathers of beneficiary adolescent girls		2 (5 people)	1 (4 people)		3
	Mothers of beneficiary adolescent girls	1 (6 people)	1 (6 persons)	1 (7 people)		3
	Brothers of beneficiary adolescent girls	2 SGD (3 people in each group)	1 (4 people)	1 (4 people)		3
3.	IDIs with beneficiary adolescent girls	6	7	9		22
4.	KIIs	3	3	2	12	26 (6 national level KII in Kathmandu)
5.	Case study	1			1	2

	Total	14	16	14	13	65
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Table 5 presents the details of the clubs that were visited.

Table 5: Details of the clubs

Place	Club's name	Sponsor	Implementer
Geta	Biswajyoti Kisor Samuha	Women's Development Office World Vision	Biswajyoti Mahila Bahuudesiya Shahakari Sanstha Digo Bikash
Sahajpur	Pragatisil Yuwa club	World Vision	Local youths Ekta Samaj
Chaumala	Srijansil Kisor Samuha	Women's Development Office	Sagarjyoti Mahila Bahuudesiya Shahakari Sanstha

2.3.2 Data management and analysis

Most of the interviews were recorded; a few took the form of written notes and diagrams. All interviews were translated from the Nepali language to English and transcribed, except a few national-level KIIs where respondents answered in English. All the notes and the transcribed and translated data were analysed manually and entered into pre-developed matrices according to themes that emerged during analysis.

2.4 Ethical consideration

Respondents gave verbal consent before the data collection started. They were provided with full information regarding the purpose of the study and the nature of the information required. They were also assured that confidentiality would be maintained and that they were free not to respond or to discontinue the interview at any time.

3 Description of the study sites and case study programmes

3.1 Site selection and justification

Based on national-level interviews, existing programmes that included a focus and/or components on adolescent girls were mapped in the first stage of the site selection and three organisations were selected: United Nations Children's Fund (UNICEF), United Nations Population Fund (UNFPA) and the Department of Women and Children from Nepal's Ministry of Women, Children and Social Welfare. Detailed information on specific programmes and their districts of operation was obtained from informed individuals and documents. The programmes of interest and relevant districts were then sorted and compared with those from previous years of research in order to build on the knowledge obtained from this fieldwork. A significant level of programme maturity, similarity to the sites of the earlier two years and ease of access were the most important criteria for site selection. Kailali and Dadeldhura district were chosen for fieldwork. Kailali had programmes from the Women's Development Office and Dadeldhura had programmes from UNFPA. However, after fieldwork began Dadeldhura was dropped because a relevant programme run by World Vision was found to be present in Kailali as well. Three VDCs in Kailali – Geta, Sahajpur and Chaumala – were selected after KIIs with the programme managers and implementers at the district level. The data collection instruments described in Section 2 were used. In the next section we first provide a general description of the district and study sites and then an overview of the case study programmes.

3.2 Description of study sites

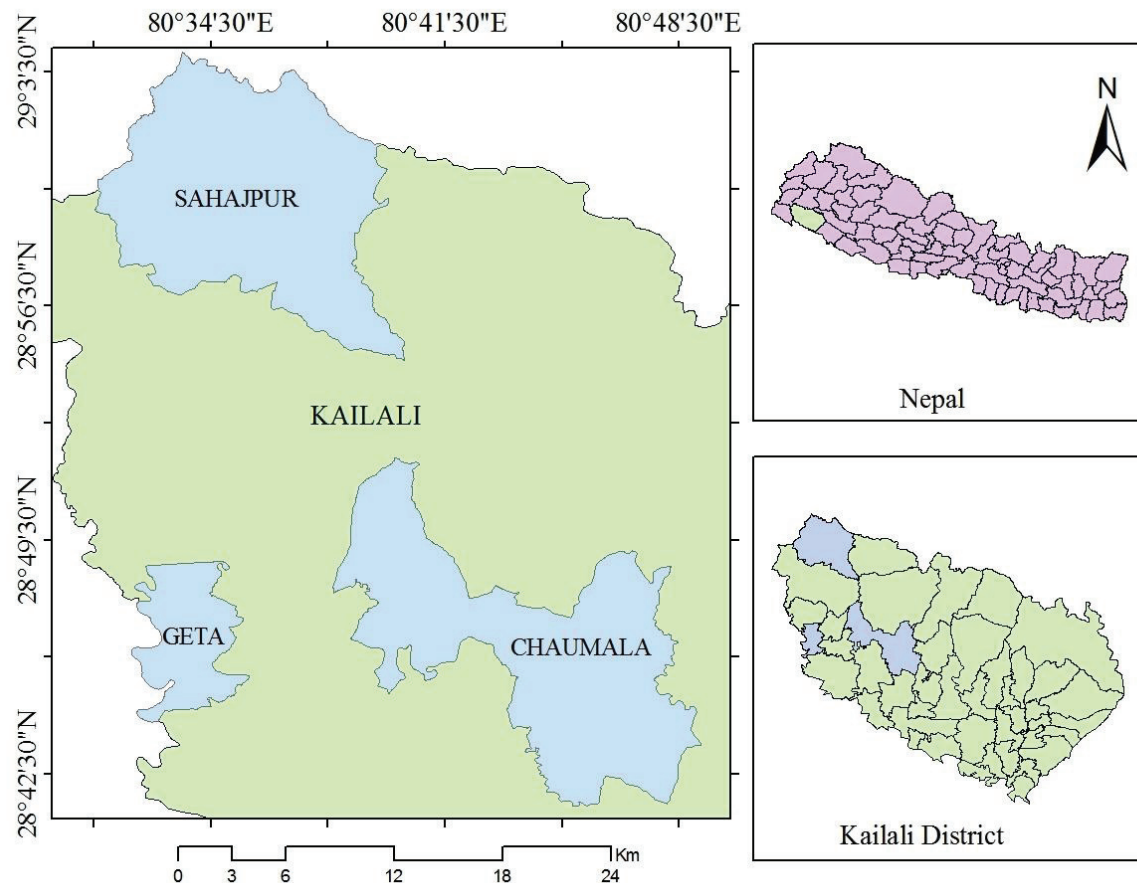
According to the district profile data (MPRC, 2013), Kailali district (in Seti Zone), which has its headquarters at Dhangadi, covers a total area of 3,235 square kilometres. It has a population of 775,709. There are 42 VDCs (7 in the hills and 35 in the Terai or the plains) and two municipalities. The vast majority of people (94.9%) are Hindus, with 2% being Buddhist. Regarding caste and ethnicity, 43.7% of the population is Tharu (an ethnic group indigenous to the plains of Nepal) followed by 17.43 Chhetri and 10.73 Hill Brahmin (DDC, 2014). See Figure 3 below for map of Kailali district.

Compared to other districts of Nepal, Kailali is fairly well developed in terms of educational infrastructure. There are a total 599 primary schools, 324 lower-secondary schools, 143 secondary schools and 81 higher secondary schools. The literacy rate of the district is 66.3% (male 63.1% and female 40.4%) (DDC Kailali, 2014). The net enrolment rate is 94.3% for primary education, 75.4% for lower secondary, 58.3% for secondary and 8.8% for higher secondary education. There is a significant gender disparity in education. According to the 2014 district profile, 36% of girls (age 10-14) do not graduate from primary to secondary school, resulting in more than 50% of girls aged 15-19 being not enrolled in school.

Other indicators for the district are also poor. Kailali falls in the Far West region where the poverty rate is high (33.6%, compared to a 25.2% national average (DDC, 2013). The fact that only 6% of women are employed in

the formal sector (compared to a 19% national average (CBS, 2015) and only 11% of land is owned by women (10% national average) (DDC, 2013) shows high gender disparity and patriarchal social norms.

Figure 3: Map of Nepal showing Kailali district



Three VDCs from Kailali Districts were selected for this research: Sahajpur, representing the hills, and Geta and Chaumala, representing the Terai. In terms of programming, Geta has programmes both from World Vision and the DWD, while Sahajpur has a programme run by World Vision and Chaumala one run by the DWD. Sources record that Geta VDC has a total population of 12,224, with 5,960 females and 6,264 males. While there is no data specifically on the number of adolescents, there are 2,079 girls between the ages of 10-24 in Geta (MPRC, 2013). Sahajpur VDC has a population of 7,151 (3,514 female and 3,637 male) and there are 1,198 girls in the 10-24 age group (ibid). Chaumala VDC has a total population of 18,698, out of which 9,496 are female and 9,202 are male, and there are an estimated 3,308 girls aged of 10-24 (ibid). Box 3 presents some of the dominant social norms in the study sites.

Box 3: Dominant social norms in the study sites

In terms of education, we found that most girls are now attending schools. However dropout from secondary education due to marriage, failure in exams and childbearing are still significant. When asked what they felt was the biggest challenge related to education, girls in all the three sites pointed to household financial constraints and their increasing responsibilities in carrying out household work which led to time-poverty and in turn resulted in them dropping out of school.

While arranged early marriages is becoming less common, elopement marriages - where a young couple, without the consent of their parents run away to get married - is becoming common. The reasons for eloping among adolescents include falling in love with someone from another caste, fear that parents will not accept a love marriage or their boyfriends/girlfriends, fear of losing honour and family honour of the girl and parents wanting to marry off the girl with some other person. Besides this, lured marriage (see Box 8) is also increasing.

Adolescent girls face a further range of stringent norms which affect their psychosocial wellbeing. Such norms result in girls' interactions with boys being controlled, limits to mobility, abilities to express themselves and their future aspirations. These psychosocial pressures can result in suicide, a phenomenon which was mentioned by a large number of study respondents. Other reasons given for suicide include: failure in exams, failure in love affairs or forced separation of married couples who eloped, domestic violence, high expectations not being fulfilled, and lack of communication between children and parents.

Gendered practices, although decreasing, still affect the lives adolescent girls. These include domestic violence, "Chaupadi" –discrimination during menstruation - and discrimination between sons and daughters in education and workload were also brought up by study respondents.

3.3 Overview of case study programmes

3.3.1 The World Vision programme

World Vision (WV), a Christian organisation, started working in Nepal in 2001 and Kailali was one of the first districts where the programme was implemented. Its objective is to empower vulnerable children by working for the wellbeing of their families and the community in which they live. It works under four broad thematic areas (called ministries) – Livelihoods, Education, Maternal Child Health and Nutrition, and Child Protection and Care. Under these broad themes, it has programmes on Livelihoods (for parents), Education, Health, Water, Sanitation and Hygiene and Child Health Now. Cross-cutting themes include gender, disaster and disability. It also has a communication and advocacy component.

WV selected geographical areas with vulnerable communities in which to implement Area Development Programmes (ADPs) through local partners. It works in 14 districts of Nepal. In Kailali, the Dhangadi ADP works in six VDCs – three in the hills and three in the plains – with four different implementing partners. Digo Bikash works in Geta while Ekta Samaj works in Sahajpur and CBODC works in Nigeli. Each partner works in one or more thematic areas: for example, Digo Biaksh works on education in Geta and Ekta Samaj works on maternal and child health and nutrition in Sahajpur. One of the main ADP programmes involves members of the Australian public sponsoring selected children for their education and other needs. There are 2,030 of these 'Registered Children' (RCs) in Dhangadi ADP.

Box 4: Nepali children sponsored by families abroad

A Registered Child (RC) is sponsored by a family abroad with WV acting as a liaison. The child's educational and other expenses are borne by such families. All the other activities of WV also involve the communities and families of the RCs. The sponsor families may come to visit the children and the children in turn have to write letters to them at the end of each month. They are taught to write letters by mentors in after-school classes. The letters are given to the local coordinator who takes it to WV for mailing. According to the adolescent RCs, RCs get to participate in different programmes run by WV and its implementing partners. There are around 30-40 RCs in Sahajpur.

For the Dhangadi ADP, the main theme is livelihoods. It works with children up to 18 years of age, though specific projects focus on different age groups. For example, in the maternal child health project, children under five are a priority. They take RCs from three years to seven years old.

WV have also supported 64 children's clubs where they train children and young adolescents in leadership, drama and anchoring skills (hosting/running radio programmes), and 108 Early Childhood Development Centres, where they support schools with early childhood development activities such as teacher training and making child-friendly learning environments in schools.

3.3.2 The Department of Women and Children programme

The Department of Women and Children (DWD), which is a part of the Ministry of Women, Children and Social Affairs, implements the ADP for dropouts. Dropouts are defined as those who have never been to school, who left school in the middle of their studies or those who frequently have to stay home to carry out domestic chores and hence miss their classes regularly. The work started in 2005/06 with the two-year 'Choose Your Future' programme funded by UNICEF and implemented by the DWD. The programme created adolescent groups and provided them with life-skills education. Owing to positive feedback from communities, the DWD continued the programme from 2007/08 using funds from the central government budget. The DWD first implemented the programme in two districts by establishing 1-2 adolescent groups. Later it was extended to all the 75 districts but only in a few VDCs in each.

The main objective of the programme is to increase the self-confidence and awareness of the adolescents who have dropped out of school. This is done by forming them into groups and giving them training on livelihoods and life-skills and providing them with seed money. After the training the adolescents are required to form saving groups. We describe the activities of the programme in detail in Sections 5.1 and 5.2.

A further objective of the programme is to inspire and support adolescent girls who have dropped out of school to go back to school and to support their healthcare. This is done by providing funding for educational materials and uniforms. By 2013/14, a total of 1,668 adolescent girls had received support for educational needs.

The local Women's Cooperative – a women's saving group also formed by the DWD – is the implementer of the adolescent training and savings programme at the local level (see Box 5).

Box 5: The Women's Cooperative

The Women's Cooperative

The DWD at the district level organises women in villages into groups of 6-7 women. There can be several women's groups in one village. At ward level these groups combine to form a Women's and Children's Development Ward Committee, with one member of each group as a representative. When such committees are formed in at least 5-6 wards of a VDC (there are usually 9 wards in a VDC), they come together to form a Women's Cooperative. All the women from the VDC can be a part of it. The cooperative runs savings programmes and awareness and literacy (including financial literacy) classes for women. There are 1,700 Women's Cooperatives in Nepal, 14 in Kailali district and 4 in Dhangadi (including 1 in Geta, 1 in Chaumala and 1 in Sahajpur). The cooperatives are registered as independent bodies by the government and they serve as the parent groups for the adolescent saving groups in their community.

There were 1,891 adolescent girl saving groups in Nepal with 21,411 participants in 2013/14. Out of 8,041 girls who underwent training and got seed money, 4,768 adolescent girls had started small-scale businesses with the seed money by 2013/14. Funding is also provided to the Women's Cooperative to set up adolescent information centres where girls can obtain counselling or information through educational materials. There are 399 such information centres in Nepal. The members of the DWD attended the training and they in turn train adolescent girls. There is also provision to provide a one-off medical allowance where the Women's Cooperative is given Rs. 20,000 (\$200) for that purpose; as of 2014, 597 adolescent girls have benefitted from the medical allowance.

The DWD in Kathmandu has Women and Children Development offices in each district to manage the programme. The head of the office in the district is the Chief Women's Development Officer. There are 15 staff working in the office in Kailali and a few social mobilisers working in the communities.

The programme has been running in Kailali for the last seven years. By 2014, Kailali had 42 adolescent saving groups consisting of 211 participants; 111 girls have taken training for life skills and 140 for livelihoods – all 140 have started small businesses from the seed money. There are seven adolescent girls' information and counselling centres, which means that 85% of the adolescent girls in the group are able to access the counselling centres. 45 girls have received medical support and 75 girls have received support for education. Regarding the budget distribution in Kailali, the DWD allocates Rs. 20,000 (\$200) for education, Rs. 75,000 (\$750) for training, Rs. 35,000 (\$350) for forming adolescent information centres. In Geta, the Women's Cooperative has created a children's club from the budget allocated to them.

4 Case study programmes: communication and implementation

The intended process of change in both the WV and the DWD programmes is the development of new knowledge and understanding among participating adolescents that allows them to raise awareness among other adolescents and other key members of their communities, or reference groups, in order that these groups also endorse this change. This helps in developing a group of people with new views and commitment to change practices. This new knowledge and understanding is created through a series of communication activities such as training, provision of information materials, dialogue with peers and street dramas. This section starts by presenting details of the communication activities of the two case study programmes explored in this study. The next section describes a number of key implementation issues (selection, participation and drop-out), as identified by the adolescent girls and key informants.

4.1 Communication activities

4.1.1 The World Vision programme

Adolescents are a focus in the Maternal and Child Health and Nutrition programme through the Adolescent Reproductive Health programme. The main aim of the programme activities is to sensitise adolescents on reproductive and sexuality issues and to enable them to communicate information to the wider community. The communication activities of the WV programme consists of sexual and reproductive training for adolescent girls, life-skill trainings, peer sharing to disseminate information among peer groups, and street dramas to disseminate information to other reference groups in the community. WV has also initiated non-communication activities, including a livelihoods programme for the parents of the children.

As a part of this programme, ADP in Dhangadi runs reproductive health training classes for adolescents and youths. It started two years ago and has so far trained about 300 adolescents in issues of reproductive and sexual health. These trainees then act as volunteers and do further trainings and awareness-raising in their community and among their peers. For the training, the local programme implementers select adolescent boys and girls from the community and provide three days of training on sexual and reproductive health. There is also a three-day life-skills training course which contains modules on anchoring, positive thinking, conflict resolution, drama and locally important issues such as child marriage.

In both cases, the topics for the training are selected in consultation with the children's club members, adolescent groups and trainers. A yearly plan of activities outlining topics to be covered is made at the start of the year. It is revised every six months to include lessons learnt and new topics that are identified as being of relevance to adolescent girls during the course of training. The training sessions each have 30-40 trainees (both male and female). After the training, 10-15 trainees are chosen to perform the drama. They are called "trained volunteers".

After the training, trainees are required to gather their friends in schools and disseminate the information that they gained during the training. In both Geta and Sahajpur, the trainees held meetings with their peers in the

school premises after school and disseminated the information. Each girl was also allocated a specific village where they had to gather adolescents and disseminate the information.

Another important part of the adolescent reproductive health programme is the street drama. The trainees learn how to perform the drama through a four-hour course included either in the reproductive health training or in the life-skill training of the children's club. While the training is done to impart new knowledge to the adolescent groups, the street dramas are for giving new knowledge to the reference groups and influencing them to change harmful traditional practices. The topics and scripts of the dramas are devised by the training volunteers with help from members of the implementing/partner NGOs. The topics are usually related to gender issues of relevance to the community. So far, the dramas have been about domestic violence, alcoholism, child marriage, early pregnancy and dropping out of school. Ekta Samaj, which implements the programme in Geta and Sahajpur, has so far trained 210 adolescents and performed around 30 dramas.

There were mixed responses from girls about the delivery of the training. In Sahajpur, girls and boys were taught the sexual health module together and by male teachers. According to the girls, they were very embarrassed and never asked any questions; the boys on the other hand felt encouraged to ask questions and often bullied the girls when they came out of the training.

Oh they keep us together. We are so embarrassed we can't look at the teacher in the eye. The teacher tells us to but we can't. We keep our heads bowed till the class finishes. No girl ever asks questions. Boys – they ask all kinds of questions and discuss embarrassing things. When they get out of class, they tease us with those things. (IDI with adolescent girl, Sahajpur)

Despite this, the girls thought that it was necessary to have boys and girls together so that they would stop feeling embarrassed about discussing sexual issues. Some male participants, however, said that keeping males and females together and talking about sexual issues has made male adolescents more curious about sex and adolescent girls more easily available; in other words, promoting sex between adolescents.

4.1.2 The DWD programme

The DWD programme aims to build girls' confidence by providing them with knowledge about life skills and livelihoods and giving them seed money to increase their economic independence. The communication activities of the DWD consist of livelihoods training, peer sharing, forming adolescent groups and providing information through counselling centres. The DWD programme believes that economic empowerment of adolescent girls has to be implemented alongside other life-skills training activities in order to promote self-confidence of adolescent girls.

All the activities are implemented by the Women's Cooperative formed by the DWD. The training is for adolescent girls only. The Women's Cooperative identifies the girls for the training based on selection criteria set by the DWD in Kathmandu.

The life-skills training includes components on reproductive health, gender-based violence and child marriage. The topics are selected based on training material provided by the department, adapted to local needs based on discussion between participants and trainers. The training is carried out by trainers from relevant ministries, by local stakeholders and by social mobilisers who are trained for the purpose. There are 30 trainees in each group, all adolescent girls from poor households who have dropped out of school, cannot attend school regularly due to household work, or who never went to school. They are selected from all the different wards of the VDC and from adjoining VDCs. 13,097 adolescents girls have taken the training so far.

Originally it was envisioned that the adolescents would get training on one topic of their choice, apply it in their personal lives and to the lives of peers in the community before moving on to the next topic, with a gap between each session. However, due to practical problems to do with mobility and the time available, the training now runs continuously for 10 days. After the training the girls are required to form a group and meet once a month to discuss about the application of the new knowledge in their own life as well as in the lives of other adolescent

girls in their community. They are also required to share it with girls in their neighbourhood so that the peers too learn from them and endorse the change.

The programme has been running in Geta since 2014. The adolescent saving groups in both Chaumal and Geta save Rs. 25 (\$0.25) a month. Their account is in the local Women's Cooperative. From this year (2015) the plan is to increase the amount saved monthly to Rs. 50 (\$0.50) a month. The girls then can take loans from the savings. From this year they want to loan out the money to needy adolescent girls who are not members of the group and will decide the interest rate in the next group meeting.

Additional communication-related activities carried out through the DWD programme include an information centre which provides counselling and information to adolescent girls in the training centre if the training is insufficient. The centre was established this year in both Geta and Chaumala and when it starts to function fully girls will be able to receive counselling for issues such as education, gender-based violence and health. Until it does, the Women's Cooperative is inviting relevant people, such as nurses from the local health office, to provide lectures to the group as a part of counselling. The women's cooperative has also developed a library where they keep information materials such as books and flyers, which can be used by the girls who come for the regular meetings.

The livelihood training runs for 10 days and consist of subjects of the adolescent girls' choice; so far trainings have been on vegetable farming, chicken and goat rearing, tailoring, knitting, pig rearing, weaving, making packed foods, and toy, incense stick and candle making. After the training the girls are given seed money (Rs. 4500, \$45) to start up a business of their choice. They are then formed into adolescent saving groups. These saving groups are registered with the local Women's Cooperatives.

4.1.3 Other communication activities in the study sites

Besides the programmes by WV and the DWD, other programmes in the study sites also target adolescent girls (though not always explicitly), including children's clubs and children's saving groups. Children's clubs were either initiated by the Child Welfare Board, which provided funding to the schools to run the clubs, or by the local community youths. Children's saving groups were run by the schools, initiated either and under the guardianship of the local school committee or by the Child Welfare Board and supervised by the teachers in the schools. The children's clubs that existed in Geta closed around 8-9 years ago when senior members of the club got married or moved out for jobs. However, in the last three years they have opened a new children's club. In Chaumala there are no children's clubs. In Sahajpur, after the success of the local youth club, the young people are thinking of putting together a children's wing in their club.

Another programme in the district is a youth awareness programme for Dalits and training on issues of gender-based violence, also using the medium of drama. Both are funded by WV, implemented in Geta by Digo bikash and in Sahajpur by Ekta Samaj (there is no equivalent programme in Chaumala).

In Sahajpur, street dramas are also performed by the local youth club, focusing on topical issues in the community. The club is funded by different sources – the district police office, the VDC and WV. Another programme focused on women in Sahajpur (but which ended a few months ago) was related to women's empowerment. It was funded by a conglomerate of five NGOs working together in Sahajpur. The programme taught women business skills and child nutrition. A few of the adolescent girls we talked to had been trainers in the programme.

In Kailali a radio programme called *Sathi sanga manka kura* (SSMK – 'talking with my best friend') is broadcast by a local FM. The SSMK is a national communication programme for adolescents as shown in Box 6. We found a few girls in Geta listening to SSMK but none in Sahajpur and Chaumala.

Box 6: *Sathi sanga manka kura* (SSMK) – Talking with my best friend⁵

An interactive radio show, SSMK is broadcast weekly for 45 minutes in over 40 different FM stations in Nepal. It started in 2001 and has over 8 million regular listeners. It is one of the top two most listened to radio programmes in Nepal. The format has evolved over the years and today it has five main components. It opens with the presenters' chat, followed by drama on a chosen theme. This is followed by a letter section in which the presenters read out letters or text messages from the audience and discuss the issues raised. The next section is called Jada Jada (‘as we end the programme’) which is an information section, and then comes Aalo Palo (turn), which consists of an audio gathered by young SSMK-trained Community Reporters, which focuses on issues that the audience want to discuss.

According to the presenters, the programme aims to provide information and inspiration to adolescents in Nepal, to equip them with knowledge and life skills, to reduce the chances of them engaging in risky behaviours and to promote an environment of positive discussion and debate on issues that are of concern to adolescents and young people. The issues discussed relate to the challenges that adolescents face in their daily life. The issues discussed in 2014/15, for instance, were about child/adolescent participation, menstrual hygiene management, school sanitation, natural calamities, handling love and relationships in adolescence, same sex love, sibling rivalry, long distance/internet relationships, physical and mental health, financial literacy and livelihoods and child protection. Listening groups were also set up in a few communities in Terai areas where adolescents gathered in a specific place to listen to the programme every time it was on air. So far, since it started, SSMK has received 40,650 responses where people talk about changes that have happened in their lives/family/community after the SSMK experience. These are usually about stopping dowry, child marriages or sexual abuse by guardians and speaking up for disability-friendly infrastructure in public places. Currently there are four full-time staff running the programme, based in Kathmandu.

In Dhangadi the National Family Planning Centre runs health classes for adolescent girls through its programme *Sathi Sikshya* (‘friend education’). Similar classes for children are run by WV. In six VDCs of Kailali there is a cleanliness programme and a mother and child health and nutrition and growth monitoring programme, which is coordinated by WV and funded by World Federation. The programme provides awareness to the mothers' groups, especially new mothers and lactating mothers. They are also actively engage with health posts and deliver material help and training to the health staff to help in capacity building in primary health care.

These programmes, however, are affected by the local contexts in which they are implemented such as those mentioned in Box 3 and by the national level policy context shown in Annex 1.

4.2 Implementation issues: selection, participation and drop-out

This section outlines implementation issues related to the WV and DWD case study programmes. These findings are based on the experiences of the adolescent girls and other indirect beneficiaries and are derived from our fieldwork in the three VDCs.

4.2.1 Target groups and how they are selected

For the DWD-sponsored programme, it was found that social networks were the most important factor for the selection of adolescent girls in line with the criteria mentioned above (being out of school, being Dalit/underprivileged and being economically backwards). The girls were usually informed about the training by mothers or aunts who were members of the Women's Cooperative. They in turn would have received the message from the local women's cooperative which implements the programme – when they attend the cooperative's regular monthly meetings they are asked to disseminate the information in their respective

⁵ See also www.youtube.com/watch?v=CEStWBjcZGI.

neighbourhoods. Additionally, once girls from a community receive training, they inform other girls about the next training and stress its importance.

In the WV programme, adolescent girls and boys from the community of the RC are selected. The selection is done by the local implementing partners: in Geta by Digo Bikash and in Sahajpur by Ekta Samaj. Among the adolescents in the community, those who are from a disadvantaged group are given preference. However, in Sahajpur as well as in Geta, people had mixed reactions about the selection process: in Geta, except for a few Dalit families, adolescent girls had not participated in the programme; in Sahajpur too, key informants spoke of social networks or nepotism and repeated participation of certain girls to the exclusion of others.

People who are nearer to the NGO or the club and have participated in other programme, get the chance again and again. They are well known by the NGO officers and referred to other programmes that come in the community. These people have networks and are picked for any new programmes – for example, most of the same Dalits are picked again and again while there are many other Dalits here who have not got chance even once. (KII with local leader, Sahajpur)

While one reason for this repeated participation of the same girls could be because it is relatively easy to reach out to those with whom the programmes have already been in contact, an additional reason could be that the increased self-confidence of girls already exposed to the training makes them more willing to come forward.

Respondents also noted that Dalit girls and those with a higher level of education were more likely to be picked than girls from higher caste with the same educational background or girls from the same caste with lower educational levels.

Although adolescents who participated in the training share what they learn with their peers, the sharing was not carried out systematically and did not reach a large number of adolescents. (This was also remarked upon by respondents who did not attend the training.)

4.2.2 Participation and knowledge of programmes

While the main targets of the programmes are the adolescent girls, efforts are also made to change the views of parents and the wider community. The section below describes the participation of adolescent girls and their parents in these programme activities.

4.2.3 Participation of adolescent girls in the programmes and in developing messages

According to key informants as well as the adolescent girls, the teaching methods in both programmes and in all the sites are interactive, which means that girls are able to give their inputs into what is being taught and talk about issues that are important to them.

The teachers have a file with their own contents and we work according to it. They had that file glued to a place where everyone could see it. Then we would go and present one by one. We would tell everyone about our experiences in the society. The teacher would write the right and the wrong things. While the teachers taught we would take notes. Then the teacher would conclude the right thing. (IDI with an adolescent girl, Geta)

In the WV programme, the main topics are predefined in the training modules. The local implementing partners are able to modify the modules in line with the needs and priorities of the girls as long as the broad theme remains the same. For the DWD programme, a module is provided from the central office in Kathmandu, which is passed on to the district office in Dhangadi. Based on this, a set of topics are provided to the women's cooperative. These topics are provided to the adolescent girl groups and the topics for the training are selected by a majority decision of the participants. For example, on the first day after the introduction session in Geta, girls were asked to list the problems they faced in their area. The sessions over the following days were carried out in line with these issues.

4.2.4 Participation of parents

In both the case study programmes, parents are not the direct participants in the programmes. The DWD has a focus on adolescent girls but does not have any direct component to interact with parents. The WV program intends to communicate with parents and the wider community through street drama, but parents and other reference groups in the community are not involved in developing or disseminating the message or giving feedback.

Mothers in both programmes and in all three study sites were aware of the programmes in which their adolescent girls were involved: they knew who implemented them, the content of the trainings and who gave the trainings to the daughters. They were also supporting the daughters to attend the training, for example by taking on a larger-than-usual share of household work. This support may be reflective of the fact that the DWD programme is carried out by the Women's Cooperative in both Geta and Chaumala and the mothers themselves are members of the cooperative. It is often they who inform their daughters about the training; they know what the training is about and are supportive.

Fathers we talked to, on the other hand, had no idea about the content or sponsors of the training and did not interact with their daughters about it, as illustrated in this excerpt from an interview with a father of an adolescent girl who is a beneficiary of the WV:

II: You do not know. You do not ask her, where she go and what she does?

RI: No, I do not know. Sometimes she says she is going to Dhangadhi and sometimes to Atariya. She is called by officials. So, she is sometimes in Geta, sometimes in Dhangadhi and sometimes in Atariya. She keeps on taking training.

II: What does she say when you asked on what subject was the training for? Didn't you ever ask?

RI: No, never.

(IDI with father of a beneficiary girl, Geta).

While some fathers say their lack of knowledge is due to lack of adequate communication between them and their daughter, others feel that their own illiteracy is the cause. The lack of communication can also be explained by the fact that, following established and accepted social norms, daughters mostly communicate with their mother about what they learn, rather than their father.

I asked her if she had any problem, if there are any issues. But I do not know on what subject she takes the training. I am not an educated one so how will I understand? Then she answered that she didn't have any problem, she had good food and people who went with her were also nice. So, I do not have to worry about it.' (IDI with father of an adolescent girl, Geta)

4.2.5 Dropouts from trainings and groups

Adolescent girls who are now members of the adolescent cooperative group and responsible for running further training and regular activities of the group noted that some girls drop out either during and after the training, and not all girls who take the training become members of the groups.

Many people left the organisation but some people stayed ... Not everybody who takes the training comes here. Back then there were many participants. But now there are only about ten people. Many girls came to take training in the beginning, but many of them got married. Many of them left the training as well. (IDI with beneficiary girl, Chaumala)

According to the adolescent girls who had taken part in the training, girls drop out during the training when modules on employment generation are not included and when the training consists of just awareness raising about sexual health and life-skills. They think that girls mainly drop out during the initial days of the 10-day training because they cannot see how it will benefit them.

After the training, girls drop out from the adolescent saving groups because they get married and move to their husband's place or sometimes simply because they are not interested in joining the monthly meetings or saving groups meetings. For example, in Geta the group recently had to appoint a new chairman and secretary because the previous ones got married and moved to their husbands' community. In other cases girls dropped out when they had school exams.

How and where the training is carried out is also likely to influence the drop-out rate. In Chaumala and Geta, the training was conducted by the women's cooperative in their community building. The girls came each day and went home after the training. In Sahajpur it was conducted by outsiders (the NGO implementing partners) who brought the girls to a hotel in Dhangadi where they stayed for the duration of the training. When the training was carried out in the community in Sahajpur, it was housed in the local school building and the teachers were involved: this may have made it harder for the girls to drop out of the training altogether.

5 Effect of the programmes

This chapter outlines the impact of the two programmes firstly on the girls themselves and then the parents and their wider community.

5.1 Effect on adolescent girls

In both the programmes, there are formal monitoring and evaluation procedures. For example, in the case of the WV programme there is trimester, half-yearly, yearly and end-of-programme reporting. In the case of the DWD programme, the reporting is only at the end of the year. However in both the cases the evaluation is limited to quantitative achievements. The reports generally only present the numbers of girls trained, girls who got funding for education, health and so on. In the case of the DWD programme, the limited evaluation of the programme was attributed to a lack of staff, both at the district level as well as in the centre. In case of WV, the district level office had a format to follow and reported according to the format.

The organisers of the training feel that the impact has been significant.

Its feedback is good; many of the adolescents who left school started going again. I have gone for monitoring when the training was held and I found they really liked it. It has been taken very nicely. They are learning lots from the training and we feel that this will help them in becoming capable women. Regarding skills they can support their mother and also can help themselves. (KII with Women and Children Development Officer, Dhangadi)

Yes there are changes. These girls know what counts as gender-based violence and discrimination, they know where to go in case of gender-based violence and can now fight for their rights. They have stopped child marriages in the villages. We have also used them to communicate about open defecation. (KII with supervisor of implementing partner, Dhangadi)

The girls as well as the key informants we talked to at the central level are of the opinion that after the programme was implemented the wellbeing of girls increased; according to these respondents, girls who had dropped out of school are now going back, they are happier than before, they are learning things that they did not learn in school, they are supporting the family economically and making changes in the community as well (such as stopping child marriages or rescuing girls from forced marriages, as shown in Box 6). In Geta and Chaumala, with the DWD programme on livelihoods, girls were earning money to support themselves and their families. In the WV programme some girls have fought against child marriage and were even able to take the culprit to the police. In Table 6 we outline the changes girls say they have experienced.

Table 6: Impact felt by girls

Change as a result of the programme	Referred programmes	Site differences	Quotes
Now able to speak in front of people	WV and DWD	Though girls from all the sites talked about this, it is likely that this impact is more in cases of Girls in Geta and Sahajpur as they were showing drama and also disseminating information in different villages.	<i>'She used to talk less but now after attending trainings, she has started speaking more...Earlier she has no brain but these days she uses it.'</i> (IDI with brother of an adolescent girl, Geta)
Now able to express their feelings in front of people without fear of being ridiculed	WV and DWD	Similar to the above, in general we found that girls in Sahajpur and Geta who came from the WV programmes were more confident and exposed than those who came from the DWD program.	<i>'Previously we used to think that if we speak people will backbite us because what we speak is silly. Now we do not think so.'</i> (FGD with adolescent girls, Sahajpur)
An increased in out- of- textbooks knowledge	WV and DWD	While girls from Sahajpur went for three days trainings, those from Geta and Chaumala with the DWD program went for 10 days training. Hence girls in the second case might have increased more knowledge.	<i>'We learn new things about the world that we cannot learn from books. We get knowledge about the things that help us a lot in our life. I want to encourage more girls to take part in such trainings.'</i> (FGD with adolescent girl, Geta)
Increased in knowledge about livelihoods strategies	DWD	Increased in knowledge about livelihoods strategies especially for adolescent girls in the DWD programme and hence girls from Chaumala and Geta benefitted from it. This was not the case from the programme in Sahajpur though there could have been trickle-down effect of the livelihoods programme targeted towards the parents.	<i>'We know how to sow vegetables in a proper way and what to do when the crops are ailing'</i> (IDI with adolescent girl, Geta)
Increase in self-confidence to fight against minor injustices and harassments	WV and DWD	As shown by the case studies, girls in Geta from the WV programme had fought to stop 'lured marriages' of their peers. There was also a case where a girl from the DWD had slapped a boy for misbehaving with her. Such cases did not come out in Sahajpur and Chaumala.	<i>'I have learnt a lot of things from this training that I had no clue about before. Things like how sexual harassment can take place anywhere. It can even happen to us. After this programme I became more and more aware about such cases. We can control such problems and take actions against such people.'</i> (IDI with adolescent girl, Geta)
Ability to both solve and regularly share problems	DWD	This came out strongly in case of Girls from Geta and Chaumala who participated in the DWD program and not much in Sahajpur. The reasons for this may be because in Geta and Chaumala once the girls form groups they meet regularly.	<i>'Previously, I was scared about what others would think rather than doing what is right for me. Now I know when people do wrong and can speak out or take necessary actions or avoid such situation.'</i> (FGD with adolescent girls Chaumala)
Increased happiness	WV and DWD	This came out in all the case study sites.	<i>'We have so many new friends and know some problems are not only ours, other girls too face</i>

Change as a result of the programme	Referred programmes	Site differences	Quotes
			<i>the problem. We share and we are happy'. (FGD with adolescent girls, Geta)</i>
Increased social network	WV and DWD Programme	This came out in all the study sites.	
Broadened chance of getting jobs	WV and DWD	Regarding site-specific differences, girls in Sahajpur were already working as trainers in other programmes in the community while girls from Geta and Chaumala were not employed so far.	<i>'After this training do you feel that your chance of getting good job has broadened? Yes, I hope so. I have built up confidence in myself but I hope that someone helps me as well.'</i> (IDI with adolescent girl, Geta)
Increase in self-confidence for entrepreneurship	DWD	In Chaumala and Geta some girls from DWD programme were already entrepreneurs. However this did not come out much in Sahajpur	<i>'Yes Now I think I don't have to rely on anyone for money. In future I can do something myself to earn my living' (FGD with adolescent girls, Chaumala)</i>
Ability to ask questions when they do not understand things	DWD	This came out in Chaumala but not much in Geta and Sahajpur	<i>'Yeah, there have been changes. ... I can ask things that I do not know. This has even made me confident that I can speak well now. It used to be difficult earlier but now it is not.'</i> (IDI with adolescent girl, Chaumala)
Economic independence/ able to fund for their education	DWD	This came out very strongly in Chaumala and Geta. In Sahajpur this was not the case because there was no livelihoods component and no seed money.	<i>'I learnt tailoring and will now buy a machine from my own money' (Adolescent girl, Chaumala)</i>
Economic benefits for family	DWD	This was the case with girls in Chaumala and Geta who took the livelihoods training and not so much in Sahajpur.	<i>'My daughter has been doing good, she sometimes give us Rs200, Rs400 that is helpful for us to buy oil, vegetables.'</i> (Father of adolescent girl, Geta)
Broader outlook	WV and DWD	Girls in all the three sites talked about having a wider exposure and a broader outlook.	<i>'No, if there were no training then she would not have idea about the external environment. She should have to depend on the school environment only. Because of the training she understands the environment, and makes me understand about it as well.'</i> (FGD with mothers of adolescent girls, Chaumala)
Going back to school	DWD	In Chaumala and Geta, it was unmarried girls who joined the DWD programme that were going back to school. In Sahajpur we did not find cases where the girls involved in programmes were not going to school. It was rather married woman who were planning to go back to school.	<i>'I dropped out after failing the SLC but I have filled up my forms for the coming examination this year' (IDI with adolescent girl, Geta)</i>

An increase in knowledge and economic independence or pathways to gaining economic independence appears to be a critical impact of the work. Girls gained new knowledge in vegetable farming, goat, chicken and pig rearing, and tailoring and weaving; they also felt economic independence and self-confidence to pursue entrepreneurship. Besides livelihoods, girls became aware about what counts as violence and discrimination, what are ones right, and processes and authorities to approach in cases of violence. Being able to speak in front of other people and voicing their opinions was one of the most significant impacts of the programmes according to girls. Additionally, girls said that they now have confidence to act upon cases of gender-based violence. After the training, girls in all the three places said that they could handle common situations of harassment, such as harassment when travelling by bus.

I have learnt a lot of things from this training that I had no clue about before. Things like how sexual harassment can take place anywhere. It can even happen to us. After this programme I became more and more aware about such cases. We can control such problems and take action against such people. (IDI with an adolescent girl, Geta)

Box 7: A girl retaliates after the training

A boy had been harassing Sneha (name changed) for a few months. He was from the neighbourhood and often travelled with her by bus when she was going to and returning from school. He would harass her verbally. She felt very disturbed but could not share it with anybody due to fearing that her parents and friends would blame her instead of the boy. One day while returning home, as usual the boy sat next to her in the bus and started harassing her. Sneha had by now taken the life-skills training from WV and knew that it was sexual harassment and that there was law to punish this offence. She slapped the boy in his face. The boy slapped her back and started touching her body. On seeing this, the people in the bus caught the boy and took him to the police. The boy apologised to Sneha in front of the police and stopped harassing her thereafter.

Girls in all the three sites said that they are much happier than before since joining the programme. They feel that the reason is that now they are able to share their feelings and difficulties and find solutions, while at the same time being aware that other girls of their age have also faced the same problems.

Confidence to apply their learning to fight against violence and discrimination in their community is another significant outcome of both programmes as expressed by the girls. The formation of adolescent groups after the training is a strategy developed by DWD to help girls continue discussing what they learnt in the training and build the agency to act upon it. There were three cases this year where girls retaliated against harmful practices such as lured marriage see Box 8 (and discussed in Box 3).

Box 8: Girls stopping lured marriages

A woman had asked for Shanti's* hand in marriage for her brother a few months ago. She told her a lot about the man. She said that the man was a migrant in India, very rich, good looking and would make her very happy and comfortable. She also suggested that Shanti run away with him. Shanti did not agree but the women did not stop pressuring her to marry her brother. This continued for some time and the women, who was her neighbour, kept on pestering her and told her not to tell her parents. One day she told Shanti that she had done bhakal to God and due to this Shanti would change her mind and eventually she would marry her brother. Shanti did not tell anybody about what happened, not even her parents or her elder sisters. She was scared that if she opened her mouth to speak the boy's family would do something to her family as they had threatened to. It seems that the fact that the sister had vowed to God or done bhakal had a deep effect on Shanti. She said that after that she started taking an interest in the boy: 'I don't know what they gave to me, after that I too started liking it when they talked about the boy'. One day when she was alone at the water tap, the woman and her brother took her forcibly to the marketplace. They threatened her, saying that if she didn't go with them they would take her elder sister and forcibly marry her to him instead. They then took her to a

temple, married her and took her to house of the boy's relative. The man whom she was supposed to get married to was about 35 years old and already married, while she was just 14. Shanti's friends who were trained by World Vision program on issues of child marriage and gender-based violence came to know of Shanti's case. They reported to the police and rescued her.

* Name changed

This is evidence, therefore, of the programme being effective in developing peer groups with new views and commitment to change.

We come here every month. If any incident takes place in their house or community, related to the girls they tell us. If it is true then they should be able to tell us. We then try to analyse the problems and find solutions based on what we have learnt and also based on group discussions. Sometimes we also talk with the madam and sirs (the teachers from the NGOs) here. We then advise the girls what can be done. They take what we say into consideration as we all are girls. (FGD with adolescent girls, Geta)

Similarly, the trainee volunteers who develop dramas to perform to the community in the WV programme continue to discuss the issues and get others to act upon what they have learned too.

5.2 Effect on family members

Regarding changes among family members, there were mixed responses. The training was found to impact on the siblings the most, but not significantly on the parents except for the fact that some have started thinking that the trainings are good for their daughters and some who did not allow their daughters/sisters to participate before now allow them to do so.

My family members did not know much about such trainings. So they did not encourage me to be a part of such trainings at first. (IDI with adolescent girl, Sahajpur)

However, as more and more girls participate in the training, it gets easier for parents to accept it. Parents in Chaumala are appreciative of the fact that instead of spending their leisure time watching television, their daughters are engaged in tending goats and other animals or tending the vegetable garden they have prepared using the seed money and are now able to pay for their own education.

Among the parents, it is the mothers whose understanding changed most. As girls share the information with them they become more aware of or are reminded about the importance of issues such as girls' education, child marriage and so on. Women in general seem to be the audience for the street drama (see Box 9).

Box 9: Street dramas

The adolescent girls and boys who have been selected for the street drama get together and decide a topic that is relevant to their community. They then prepare a script based on the group discussion. The topics are usually about child marriage, taking care of women during pregnancy, alcoholism, and gender-based discrimination. Once the script is ready, they discuss it with the trainers. A final script comes out of this discussion. The groups themselves decide on the roles and rehearse in their leisure time. They then select a holiday and invite the community members to the local school to see the drama.

The drama is popular in the district. The girls and boys have won several drama competitions. Their most memorable moment was when the District Superintendent of police cried after watching their drama. The district police office now hires this group to perform dramas in various communities in and out of the district in order to disseminate information about social causes. In one of the dramas we observed in Geta, a young

adolescent girl is pregnant. The mother-in-law makes her wash clothes, carry heavy pots of water and bundles of firewood. While coming back after washing the clothes, the girl complains of severe stomach pain. She is unconscious and falls down. She starts bleeding. The mother-in-law does not pay attention, saying that this is normal during pregnancy. A few neighbours gather around and scold the mother-in-law. Finally after much coercing from neighbours, she calls the female community health volunteer. But, by the time she arrives, the girl is dead. The drama's message was about stopping child marriage and early pregnancy and negligence in caring for pregnant women. The girls explained how traditional practices in which pregnant women are made to do physically challenging work and do not undergo regular health check-ups may prove fatal to a woman who is pregnant at an early age.

The younger siblings are keen to follow in the footsteps of the older sisters in the programme. They notice the visible changes in their older sisters. In a few cases, particularly with Dalit households, younger sisters of the beneficiary adolescent girls have also participated in multiple programmes after an elder sister is actively involved in a group. The younger siblings also look up to their sisters and feel that their bigger sisters who participated in the programmes can solve family problems.

Interviewer: What about your sisters? What did they see you like before (the training) and how do they see you now?

Respondent: They believe that I can do something for the family too

Interviewer: Do they say that they want to be like you?

Respondent: My middle sister tells that she will follow my footsteps and do works like I do.

Interviewer: Does she participate in such programmes?

Respondent: Yes she participates in such events more than me. I am only a part of this programme but my sister is a part of Dalit's programme too. She took part in youth awareness from the Dalit's group and also in a women violence programme.

(IDI with an adolescent girl, Geta)

5.3 Effect on members of the community

Given that social norms around mobility and interaction with the outside world are stringent for girls (Ghimire et al., 2013; Ghimire et al., 2014), girls reported initial difficulties in going to the training. In such cases, the girls who participated in WV programme found it more difficult initially than those who participated in the DWD programme. The difference may be because for the WV programme, the parents as well as other key community-level stakeholders were not involved in the programme except as spectators of street dramas and knew little if anything about the broader programme. In the DWD programme, the mothers were from the women's cooperative and as such were involved in and knew about the broader programme for girls. In addition, after the training received through the WV programme, girls had to travel around performing dramas to share their knowledge with other adolescents in different communities. This led to people in the community complaining to the mothers of the girls, saying that the girls were wandering around and 'getting spoilt'. In such cases the understanding and the support of the family was crucial and girls whose parents defended them against the neighbours were able to actively participate in the programmes.

They used to ask my mother where I would go every day. They were the people from my village area. They would say that I was wandering around and would get spoilt and that my parents

should be strict with me ... My mother then used to reply saying that I had gone for training. They asked further questions about the trainings, like what kind of training it was and where was it taking place. They also used to tell my mother not to give me freedom to do such things as I was a girl. My mother again told them that I was only gone for training not for unnecessary works. So nowadays they do not complain about such things. (IDI with an adolescent girl, Geta)

In Sahajpur and Geta members of the community are still sceptical about girls and of girls and boys travelling together in the name of training for the WV programme:

Here people blame trainings which have allowed children to roam here and there. They attend the training where they are taught about child marriage and its consequences, but those who participate in such training eloped. Here, some parents raised these issues. Even some parents do not send their children to such training because of this. (IDI with ex- beneficiary, Sahajpur).

6 Conclusions, challenges and recommendations

This chapter presents the conclusions of the study, challenges faced by implementing agencies as well as beneficiaries and some recommendations based on IDIs and KIIs with relevant stakeholders from both programmes.

6.1 Conclusion

As shown in section 3, while disparity between the hilly and plain communities in Kailali exists, it is a fairly well developed district compared to other districts of far western Nepal. Urbanisation is rapid and infrastructure is mostly better in Kailali than in the adjoining hilly districts. Though it is still mostly an agriculture-based economy, migration to India and the Gulf countries has contributed to households earning. In terms of social conditions, and despite a relatively favourable policy environment now for women and adolescent girls, discriminatory gender norms persist and continue to define codes of conduct for girls and young women. These norms and values are rooted in culture and guided by religion and hence do not change rapidly (Ghimire et al., 2013). These social and economic contexts are important as they shape how programmes can reach out to adolescent girls, girls' access to these programmes, what messages can be communicated and what is the most effective means of communication to wider reference groups.

Having reviewed different programmes, our study finds that programmes on adolescents girls are still mainly focusing on sexual and reproductive health (SRH) which arguably merely reinforces the stigma that is associated with adolescence. Findings from the Year 1 and Year 2 studies showed that the concept/notion of adolescence from a Nepali perspective was highly stigmatised, particularly when associated with girls, since it was closely linked to issues of sex and sexuality, topics which are highly taboo in Nepali society. Programmes which focus only on SRH issues can be seen, therefore, to perpetuate or reinforce these notions. While it is important to impart SRH education to adolescents, ways of doing so without further stigmatising adolescence need to be explored. One means would be to incorporate SRH dimensions into programmes which target other dimensions of wellbeing, including those focusing on education and economic empowerment aspirations, areas which are easier to discuss publically and which do not stigmatise girls. These are also issues which girls felt are important to them. The few programmes which have been able to overcome this narrow focus on SRH, and are providing awareness raising and knowledge of other issues, have managed to make a significant impact on the overall wellbeing of the girls. Some of these, such as the DWD programme, have been running for some time now in Nepal.

In order for change in the way community members think about gender roles, it is crucial to empower adolescent girls. While the means of empowering girls differ according to the study sites, small entrepreneurship by girls which helps them earn pocket money to fund their education and other small personal needs appear to be the most significant. This has not only helped adolescents continue their education, but it has also led to the community members realising that adolescent girls are not merely a burden who they have to watch over in order to keep the name of the family and the community intact. As such, it has promoted the image of girls as hard-working entrepreneurs.

6.2 Challenges faced

This section discusses challenges faced by the implementing agency and by the main beneficiaries – the adolescent girls.

6.2.1 Challenges faced by programmes

For the DWD-sponsored programme in Geta and Chaumala, key informants as well as fathers of the adolescent girls feel that some of the girls are not interested in joining the programmes, even when their parents encourage them to go.

They are taught to go to training and learn things there. We suggest once or twice, if they do not agree then we will leave it. We can't do anything more than this. (IDI with father of an adolescent girl, Geta)

This was also reiterated in interviews with adolescent girls who were members of the programme. While some of their friends wanted to participate in the training and be members of the saving groups or drama groups, others were reluctant to join. Our adolescent respondents feel that this is due to lack of self-confidence that they can do well, ignorance about the benefits of the programme, or because they feel that it will be difficult to convince their parents to allow them to travel to perform the dramas, for instance.

Additionally, members of the DWD who monitor the programme are of the opinion that even after receiving the training, if girls are harassed, for instance, they are unable to report this and seek appropriate help. According to the DWD, this is due to the inability of the programme to conduct regular refresher sessions and to continue to support the girls on an on-going basis over a relatively long time period, something which is necessary in order to build self-confidence and generally empower the girls. Thus, the DWD currently extends the programme to another VDC each year, but it does not return to strengthen the programme in VDCs where it already exists. Lack of resources, and particularly shortage of staff, limits the extent to which the DWD is able to support and monitor the programme.

The district is big and we have to reach all the places. In a year if we could reach at least once to the entire place then it's a big achievement but we have less manpower for monitoring. We are not being able to go to all places, we have limited resources. We can't provide adolescent classes to the entire district. (KII with Chief Women's Development Officer, Kailali)

People in the DWD at central level in Kathmandu realise that even though the programme has been running for a significant time, due to lack of staff they do not have detailed information about either the success stories or the failures from which they could learn. The only report they have so far is on the numbers of girls who participated in the two trainings.

The final problem they face is the difference in thinking between the donors and the government about the best ways of communicating sensitive issues to the local community. While the DWD thinks keeping local norms and values and building on the social systems that already exists is a good strategy, they often meet with challenges from donors who see this approach as an overly traditional approach and instead want to set up new processes and systems. These differences in views were visible in cases such as in mobilising already established local structures, such as mothers' groups and ward citizen forums, and in keeping girls and boys in the same class in reproductive health education.

According to WV key informants, the challenges arise from the fact that participants in their programmes are not always interested in applying what they have learnt. For example, while they show in their drama performances that child marriage is bad, they themselves may be eloping with other peers who participate in the drama. This was a complaint heard from the adolescent groups as well as other reference groups in Sahajpur and Geta.

Another key challenge that the programme faces is difficulty to make community people listen to the messages. Although dramas are innovative, it is difficult to gather people to see the drama and to convince them to apply the messages. Even when dramas are carried out during holidays, very few people turn up to see them. Additionally, there are a limited number of people who can perform well, which means they cannot meet the demand when it comes from places like the district police headquarters.

People in community also show a lack of trust in the local NGOs who implement the training; they think that they are just there to earn their money and give back little to the community. This was how the implementers of the WV programme felt in Geta and Sahajpur.

One critical issue for both programmes relates to the continuation of what they have created. The girls who are now in late adolescence will soon cross the maximum age criteria and will not be able to carry out the activities that they have been doing, so it is likely that it may be a one-time investment. There is no formal vision as to how to continue with the achievements made by the girls in the WV programme, though most of the girls are involved in different programmes run both by WV or other partners, such as Ekta Samaj and the Community Based Development Office. The DWD, on the other hand, assumes that girls will join the mother's groups, thus providing some form of continuity.

The girls in the saving groups in Geta and Chaumala are of the opinion that they will train the younger adolescents in what they have learnt and will continue the savings groups even if they do not participate in adolescent-related activities.

Interviewer: So this project will end soon?

Respondent: They said that they will give us two years. Then we will pass the adolescent phase of our life. We will continue saving as long as we can. Then we will teach the new adolescent trainees. Madams and sirs will also help. We will teach them whatever we learnt from the training. (IDI with adolescent girl Geta)

6.2.2 Challenges faced by adolescent girls

The challenges faced by adolescent girls relate mostly to the costs they have to incur to get to the training, to getting permission for late hours and travelling outside the community, and to difficulty with male peers teachers in the SRH classes.

Regarding the economic costs, the WV programme funds transportation and accommodation when they carry out the training so girls who go to these trainings do not have difficulties. Sometimes they can even save money from the allowances and give it to their family. The training from the DWD takes place in the community in a public place or sometimes in Dhangadi; some of the girls said that they are only given transport money after the training when it is in Dhangadi. Girls then need to ask their parents to cover these transportation costs, which is problematic and when parents cannot afford it, the girls cannot attend the training.

Girls in Sahajpur and Geta who participated in the WV programme found it difficult to convince their parents at first to let them go to the training or perform the dramas. In all cases the girls needed to get permission from their parents to participate. Parents are mostly concerned about the girls staying away from home at night or returning late – any time after 5-6 pm is considered late.

I1: What does she (mother) say?

R1: She worries that it's been long but she has not come back yet. She was supposed to come within this time.

I1: How late has it been?

R1: It's 1 or 1 and half hour late.

I1: Up to what time has it been late for her?

R1: 5 or 6 pm

(IDI with beneficiary girl, Geta)

This was, however, less of an issue for the girls who participated in the DWD programme. Many receive their mothers' support, as they are also members of the same cooperative which implements the programmes; they also do not have to travel outside the community for dramas.

Another challenge that girls who participate in the WV programme face is having to sit together during the SRH class with male peers. They are neither comfortable nor can they ask any questions or discuss things that they would like to have information on. While the DWD programme does not cover adolescent boys, the teacher taking the sexual health module was male and the girls felt shy to speak out and ask questions, though they noted that they were slowly becoming used to it. In Chaumala, the trainings are only for adolescent girls and are given by female teachers.

6.3 Lessons learnt for communication activities

The following are the lessons learnt about how communication activities in general can be used to bring about more egalitarian gender norms and attitudes in a context where discrimination against girls is prevalent and girls have multidimensional needs.

Involving other members of the community in developing and disseminating information increases the effectiveness of communication

One of the challenges faced by programmes was to convince key and influential members of the community, or reference groups, to listen to the messages and change their practices. The study finds that involving them in developing and disseminating the messages would increase effectiveness of the communication activities. For example, in the DWD programme, where mothers were indirectly involved, there was a greater impact. Thus, when parents and community members are involved in developing and disseminating messages, they get a common space to discuss locally acceptable ways of making gender norms more egalitarian. Changes brought about by such methods are more likely to be endorsed by local people and be more sustainable.

Carry out awareness-raising programmes with parents and other community members

Linked to the above, in order to bring community members together to increase their awareness around the needs of adolescent girls as well as the harmful traditional practices, it is first necessary to design training for parents, and in particular for fathers, and other male members of the community. This idea was expressed by local leaders as well as girls in all the communities.

Now we have these various programmes for adolescents but what I would like to suggest is that you involve the parent as well in these programmes and make them understand about these things as well. We should teach the parents about what behaviour of good father should be like and this is what behaviour of good mother should be like. (KII with local leader, Sahajpur)

Adapting targeting mechanisms according to local needs

While the DWD targeted out-of-school girls who are often the most vulnerable, it did so to the exclusion of girls who were going to school but may have had difficulties in sustaining their education for economic reasons. This was the case, for instance, for adolescent girls from polygamous households who do not get support from the

father. Thus understanding the different local contexts of the girls is critical and should influence how they are selected for the training programmes. In Kailali, the implementers are aware of this and have started to address the issue. For example, in the case mentioned below, the officer from the women's cooperative who was responsible for implementing the programme overruled the criteria and included school-going girls facing economic hardship in the training.

I wanted to attend that training. Devkota sir from that training knew me and my household condition. When I came here from Dhangadi, they did not let me attend the training as I was studying and not out of school. Then Devkota sir put me in the training so I got to attend. (IDI with adolescent girl, Geta)

Outreach, geographical coverage and networking between communication programmes helps increase sustainability

Given that both programmes have had a visible impact on adolescent girls, extending outreach and geographical coverage would benefit others who did not get the same opportunity. Keeping in mind that the WV programme is ending soon and that the DWD gets very little funding each year, one way of doing this is to establish some form of co-ordination and planning mechanism between the two programmes in order to jointly consider how to continue, scale-up and replicate. Additionally, encouraging more girls to participate and improving mechanisms of information dissemination so that more girls get to know when the training is would be beneficial.

Building on existing resources and infrastructure

The study finds that there are several existing resources and structures at the local level that could be used both in implementation of communication activities as well as in monitoring. These include school clubs, children's clubs, youth clubs and women's development centres. The decentralised government structure and its branches in the villages, such as the Village Development Committee, ward citizen forums, mother's groups, and adolescent and youth groups could be used as resources not only in disseminating information but also in monitoring outcomes.

Sharing resources beyond immediate programme beneficiaries, including with boys and men

The existing counselling centres set up by the DWD are now open only for the members of the female adolescent groups. Making them accessible to other adolescents and young women would extend the benefits, also reaching those who have not attended the trainings. Additionally, men and boys could also benefit if they were allowed to visit it at certain times of the week if the adolescent girls and their guardians are comfortable about it.

Providing spaces for taking up local 'burning issues' in communication activities

While there is a provision for the content of the training to be modified based on local needs, issues like suicide among adolescents which came up very strongly in narratives of study respondents have not yet been tackled. Thus along with livelihoods and reproductive health, modules on psychosocial health and emotional wellbeing, including ways of dealing with rejection in love affairs, peer pressure, suicide, and gaps in communication with parents, should be developed. These could also be included in the street dramas.

Supportive non-communicative and career oriented activities tagged with communication activities

In addition to communication activities, supportive career development activities such as extra courses in English, mathematics and computer courses that are important for getting jobs and accessing higher education were high in demand from adolescents and could be used as reference for other communication activities related to adolescents elsewhere. This would not only meet the target of increasing girls' self-confidence but would also help them enter higher education, since English and mathematics are usually subjects that the girls fail in

their exams. Additionally, our study shows that livelihoods training and seed money for adolescent have a critical empowerment impact. Hence programmes like WV's, whose livelihoods component only targets parents, could learn from this achievement of the DWD.

Being aware of social norms and values makes learning processes easier and more interactive

In addition to the issues raised above, other recommendations that arose from the interviews with adolescent girls included: having separate SRH education classes for girls and boys, preferably using female teachers for girls; lessons on responsibilities and moral discipline for adolescents; and opportunities for adolescent girls to participate in sports and other vocational activities. Adding these recommendations to existing interventions in other programmes as well as in future programmes would highly increase the effectiveness of communication activities.

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Annex 1: Policy review

Constitutions and amendments

The Interim Constitution of Nepal 1951

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>PART II: DIRECTIVE PRINCIPLES OF STATE POLICY 5. Social condition for citizens (a) that the citizen, men and women equally, have the right to an adequate means of livelihood; (d) that there is equal pay for equal work for both men and women; (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;- (f) that childhood and youth are protected against exploitation and against moral and material abandonment (pg. 1 and 2) 6. Village 15. Discrimination on grounds of religion, race, caste, sex, etc. (1) His Majesty's Government shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (2) Nothing in this section shall prevent His Majesty's Government from making any special provision for women and children. (pg. 3)</p> <p>PART VI: ELECTIONS 70. General electoral roll There shall be one general electoral roll for every territorial constituency for these elections and no person shall be ineligible for inclusion in any such roll for any such constituency on grounds only of religion, race, caste, sex or any of them.—(pg. 14)</p> <p>Children: No children below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment (pg. 4)</p>	<p>Has visions for economic equality for men and women- such as equal wage for equal work.</p> <p>Protected women along children from being abused due to their economic necessity.</p> <p>Guaranteed political rights for women</p> <p>Prohibits child labor for younger adolescents</p> <p>Discussion on multiple issues each in single lines</p>	

The Constitution of the Kingdom of Nepal 1959

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>PART III FUNDAMENTAL RIGHT 4. Equality: (1) All citizens shall be entitled for the equal protection of the laws. (2) In the application of general laws there shall be no discrimination against any citizen on grounds of religion, sex, race, caste or tribe. (3) In respect of appointments to the government services there shall be no discrimination against any citizen on grounds only of religion, race, caste or tribe, and there shall be no discrimination also on the grounds of sex in respect of appointments to the government service that are open to both male and female.—(pg. 3)</p>	<p>Incorporated equal protection to all citizens under the law irrespective of their race, religion, caste, sex</p> <p>Also ensured equal opportunities for both male and female in Government service and no discrimination in sex for government nomination</p> <p>One line for each issue</p>	<p>Talks about preventing discrimination but does not talk exclusively about women or adolescents</p>

The Constitution of Nepal ,1962

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Part 1 8. Condition of Work: His Majesty's Government shall make provision for securing just and human conditions of work and for maternity relief (pg. 4).</p> <p>Part 2 Citizenship 7. Citizenship at the Commencement of the Constitution: Every person who has his domicile in Nepal and: (a) who was born in Nepal; or (b) either of whose parents was born in Nepal; or (c) who, as a woman, has any kind of relation with a citizen of Nepal constituting matrimony in accordance with the laws and customs of Nepal; or (d) who has already obtained a certificate of citizenship in accordance with the laws of Nepal; shall be a citizen of Nepal at the commencement of this Constitution. (pg. 4)</p> <p>Part 3 Fundamental Duties and Rights 10. Right of Equality: (2) No discrimination shall be made against any citizen in the application of general laws on ground of religion, race, sex, caste, tribe or any of them. (3) There shall be no discrimination against any citizen in respect of appointment to the government service or any other public service only on grounds of religion, race, sex, caste, tribe or any of them—(pg. 6)</p> <p>21. Children No Children below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.</p>	<p>Talks about getting citizenship also from the mother's name and that a woman married to a Nepali man is a Nepali citizen. However does not provide citizenship to a man married to Nepali women.</p> <p>Equal rights for women to get a government or public position</p> <p>Prohibits child labor in mines and factories and other hazardous sectors</p>	<p>A man married to a Nepali woman does not get Nepali citizenship.</p>

Muluki Ain (General Code) 1963

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Chapter 4: Women's share and property Women's Share and Property Number 1. An unmarried woman, a woman having a husband or a widow may use and dispose of the movable or immovable property which they have earned on their discretion.</p> <p>Number 2. An unmarried woman, a woman having a husband or a widow who are separate from a joint family may use and dispose of all the movable or immovable property of their share on their discretion.</p> <p>Number 3. No debt, taken without a surety, by such woman may be paid back to the lender from the immovable property which she may not use on her discretion pursuant to Number 2 of this Chapter.</p> <p>Number 4. The movable and immovable property of a woman received from her parents' family, her mother's parents' family and the property that she has increased from it shall be her Daijo (dowry). The movable or immovable property given to her with a deed of consent coparceners of all the heirs by her husband or the coparceners on the side of her husband, and the movable and immovable property given to her by other relatives or friends on the side of her husband and property she has increased from it shall be her Pewa (exclusive property).</p> <p>Number 5. Woman may use and dispose of their dowry (Daijo) or exclusive property (Pewa) on their discretion. (pg 150)</p> <p>Chapter 5 Pauper The regular ration (Sadabarta Sidha) to be distributed on behalf of the Government of Nepal shall be distributed in the following order of priority..... (a) Leper. (b) Blind in both the eyes. (c) Physically weak (Lulo), lame or crippled (Kunjo). (d) Minor orphan incapable of engaging in employment. (e) Weak (Ashakta) old person without relative for his or her subsistence. (f) Sick and incapable person. (g) Asal, Ramata, Dasnam, Phakir (Saints). (h) Woman without any earnings and farming (Kamai Khetipati)(p 157)</p> <p>Chapter 12 Husband and Wife If a husband has brought or kept another wife or banished her from the house, or not provided her with food and clothes or left the wife and lived separately without seeking any news of her and without taking care of her for a continuous period of three years or more or carried out any such act or intrigue or conspiracy designed to put an end to her life, lead to her physical disability or result in any other severe physical or mental²⁵³ suffering to her or has become important, or the husband suffers from any incurable venereal disease²⁵⁴ or the husband is held to have sexual intercourse with any other woman or the husband is held to have raped the wife as mentioned in Section 6 of Number 3 of</p>	<p>Discusses issues relevant to women in multiple lines in multiple chapters and under multiple headings.</p> <p>Dedicated a whole chapter (chapter 14) about condition in which women can use movable and immovable. Has a whole chapter on women's access to property and conditions about women's share in parental property and what constitutes her own property.</p> <p>Has provisions for safeguarding women from sexual abuse while receiving government services or health services.</p> <p>Devoted several pages and paragraphs for women's protection and assurance of women's rights in various sector.</p>	<p>Is unclear on polygamy as on the one hand it terms polygamy as illegal but on the other hands it states provisions for co-wives to have a share in husband's property.</p> <p>The general code has been amended 12 times over the years and as a result has become more progressive and in tune with the present social and political scenario of the country. However the initial general code of 2020 was a bit regressive in terms of marriage and role of women in it.</p>

<p>the Chapter on Rape,255 the wife may dissolve her relation with such a husband 2 (pg 234)</p> <p>Where the husband alone or accompanied also by the parents in-law has banished the wife from the house without providing her with food and clothes or has frequently battered and harassed her or the husband has brought or kept another wife, such a wife shall be entitled to get her partition share from the partition share of her husband. If such a wife dies or concludes next marriage, 265 such of her share as is residue after her use/consumption shall devolve to her. Where the parents-in-law alone have banished her, she shall be provided with food and cloths according to the status and income. (pg 236)</p> <p>Where the relation has been dissolved pursuant to Number 1 of this Chapter, the court shall make decision on divorce only after having partition between them. In cases where even the husband has not taken his partition share, the court shall order the submission of an inventory of property, partition between the co-partners, estimate the partition share of such a husband and that of the wife making divorce from partition share of such a husband, and cause the husband to pay monthly alimony for the maintenance and subsistence of such a wife pending the execution of partition. The woman shall be entitled to the property taken as the partition share of the divorcee after the execution of partition (pg 237)</p> <p>8 Where divorce is made pursuant to Number of this Chapter, and there is no property to be partitioned pursuant to Number 4A., and the woman who does not so have partition share from her husband intends to have payment of expenses for food and clothes from her husband and where such a husband has income, the court shall order the recovery of expenses for food and clothes by such wife from such husband. The husband has to pat such expenses until such a woman remarries.</p> <p>Number 5. While spending the wife's Daijo269 and Pewa270 such spent Daijo and Pewa property may be compensated from the joint property of all the coparceners living in the joint family without sub-division of the property according to the Chapter on General Transactions, only if consent to that effect in writing has been obtained from all the coparceners who are above the age of sixteen years, if any, where such property has been spent or dealt out without fulfilling the said set out procedure, such property shall not be capable of being borne by the coparceners and compensated from the joint property, in case the other coparceners do not consent. (pg 238)</p> <p>Chapter 13 Rape</p> <p>If a person, without the consent of a woman, touches or attempts to touch her sensitive organ, puts off her inner clothes (under garments), takes her to an unusually lonely place, makes her touch or catch (hold) his sexual organ or uses vulgar or other similar words or indications or shows her such drawing or picture or teases or harasses her for the purpose of sexual intercourse, or treats her with any unusual behavior or holds her with intention of having sexual intercourse, he shall be deemed to have done sexual harassment, and the who commits such an offence shall be liable to the punishment of imprisonment for a term not exceeding One year and a fine of up to Ten Thousand Rupees. The victim of such an offence shall be entitled to a reasonable compensation from the offender. (pg 387)</p>		
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<p>If a person lures a woman to have illegal sexual intercourse with himself or with any other person or contacts and manages for prostitution, the person shall be liable to the punishment of imprisonment for a term ranging from Six months to Two years or a fine of Five Hundred Rupees to Six Thousand Rupees (pg 387)</p> <p>A person who commits rape shall be liable to the imprisonment as mentioned hereunder: Imprisonment for a term ranging from Ten years to Fifteen years if the minor girl is below the age of Ten years.....1 Imprisonment for a term ranging from Eight years to Twelve years if the minor girl is above Ten or more years of age but below Fourteen years of age.....2 (pg 388)</p> <p>Imprisonment for a term ranging from Six years to Ten years if the minor girl is of Fourteen years of age or above below Sixteen years of age.....3</p> <p>Imprisonment for a term ranging from Five years to Eight years if the woman is of Sixteen years of age or above but below Twenty years of age.....4</p> <p>Imprisonment for a term ranging from Five years to Seven years if the woman is of Twenty years of age or above5</p> <p>Notwithstanding anything contained in this Number, the husband who commits a rape with his wife shall be liable to imprisonment for a term ranging from Three months to Six months (pg 389)</p> <p>A person who commits or causes to be committed sodomy (any kinds of unnatural sexual intercourse) with a minor, it shall be considered to be an offence of rape and the offender shall be liable to an additional punishment of imprisonment for a term not exceeding One year as referred to in Number 3 of this Chapter, and the court shall make an order to provide appropriate compensation to such a minor from the offender, upon considering the age and grievance suffered by the minor. (pg 390)</p> <p>Chapter 15 On Incest</p> <p>Number 1. A person who commits sexual intercourse with his mother, who gave birth to him, shall be liable to the punishment of imprisonment for life. A person who commits sexual intercourse with his elder or younger sister, born from the same father from whom he was born, or with his own daughter shall be liable to the punishment of imprisonment for a term of Ten years. -(pg.489)</p> <p>Chapter - 17 On Marriage</p> <p>While contracting a marriage, no one shall arrange to marry nor cause to be married where the male and the female have not completed the age of Eighteen years with the consent of the guardian and that of twenty years in case of absence of the consent of the guardian. The persons having attained majority, out of those who marry or cause to be married in violation of this provision, shall be punished as follows:</p> <p>If a female below the age of Ten years is married or caused to be married, punishment of imprisonment for a term from six months to Three years and with a fine of One Thousand Rupees to Ten Thousand Rupees shall be imposed 1</p>		
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<p>If a female above the age of Ten years but below the age of Fourteen years is married or caused to be married, punishment of imprisonment for a term from Three months to One year and with a fine of a maximum of Five Thousand Rupees or both shall be imposed 2</p> <p>If a female above the age of fourteen years but below the age of Eighteen years is married or caused to be married, punishment of imprisonment for a term not exceeding Six months or a fine of a maximum of Ten Thousand Rupees or both shall be imposed.....(pg 398)</p> <p>If a male or female who has not completed the age of twenty years is married or cause to be married, punishment of imprisonment for a term not exceeding six months or a fine of a maximum of Ten Thousand Rupees or both shall be imposed....4 -(pg 399)</p> <p>The amount of fine imposed under the above-mentioned Sections 1, 2, 3, and 4, if paid, shall be paid to that girl-child, woman or man. In default of payment of the fine so imposed, the property of the convicted person equal to the amount of fine shall be confiscated and the amount so realized shall be paid to such that girl-child, woman or man. In case the total amount of fine is not realized through such confiscation, the convicted person shall be imprisoned for a term not exceeding Three months for the fine not realized(pg 399)</p> <p>If a marriage is concluded with a male who is dumb, leprous, crippled, lame, blind of both eyes, impotent with devoid of the male genital organ, handicapped with his hand or leg broken, insane or epileptic, under the false representation that he is normal, such a marriage shall be void if the female spouse does not accept the marriage. One who has concluded or arranged the marriage on such false representation shall be liable to punishment of a fine of up to Five Hundred Rupees. -(pg.400)</p> <p>No male shall, except in the following circumstances, marry another female or keep a woman as an additional wife during the life-time of his wife or where the conjugal relation with his first wife is not dissolved under the -(pg.499)</p> <p>If his wife has any contagious venereal disease which has become incurable.....1</p> <p>If his wife has become incurably insane.....1</p> <p>500 If it is certified by the medical board recognized by the Government of Nepal that no offspring has been born because of his wife 1</p> <p>If his wife becomes crippled, with being unable to make movement 1</p> <p>If his wife becomes blind of both eyes. -(pg 401)</p> <p>Chapter 19: Decency/Etiquette</p> <p>Any government employee who commits sexual intercourse or arranges for sexual intercourse by other person with a woman who is imprisoned or detained, or any medical practitioner or health worker who commits sexual intercourse with a woman who has come to avail medical service at time of rendering medical service or in the place of rendering such service, or any guardian or caretaker who commits sexual intercourse with a women who is under his guardianship or care, or any official or employee, in any organization where a woman suffering from mental or</p>		
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physical illness is staying for the purpose of treatment or rehabilitation, who commits sexual intercourse with such a woman shall be liable to the punishment of imprisonment for a term ranging from One year to Three years. If such an act is an offence under this Act or any other prevailing law, the punishment imposed thereunder shall be added to such Punishment. -(pg 406)		
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Constitution of the Kingdom of Nepal ,1990

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>PART 2 CITIZENSHIP</p> <p>9. Acquisition and Termination of Citizenship after the Commencement of the Constitution:</p> <p>(1) A person who is born after the commencement of this Constitution and whose father is a citizen of Nepal at the birth of the child shall be a citizen of Nepal by descent.</p> <p>(2) Every child who is found within the Kingdom of Nepal and the whereabouts of whose parents are not known shall until the father of the child is traced. be deemed to be a citizen of Nepal by descent.</p> <p>(5) Notwithstanding anything contained in clause (4), a woman of foreign nationality who has a matrimonial relationship with a Nepalese citizen and who has initiated proceedings for renunciation of her foreign citizenship. and any other person, who, has renounced the citizenship of Nepal had gone to a foreign country but who has renounced his foreign citizenship, may acquire the citizenship of Nepal—(pg.) 4</p> <p>PART 3 FUNDAMENTAL RIGIITS</p> <p>11. Right to Equality:</p> <p>(1) All citizens shall be equal before the law. No person shall be denied the equal protection of the laws</p> <p>(2) No discrimination shall be made against any citizen in the application of general laws on grounds of religion (dharma). race (varna). sex (linga). caste (jat). tribe (jati) or ideological conviction (vaicarik) or any of these</p> <p>(3) The State shall not discriminate among citizens on grounds of religion. race, sex, caste, tribe, or ideological conviction or any of these. Provided that special provisions may be made by law for the protection and advancement of the interests of women, children, the aged or those who are physically or mentally incapacitated or those who belong to a class which is economically, socially or educationally backward.</p> <p>(4) No person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place or be deprived of the use of public utilities. Any contravention of this provision shall be punishable by law.</p> <p>(5) No discrimination in regard to remuneration shall be made between men and women for the same work.—(pg. 4 and 5)</p>	<p>The constitution guaranteed equality of opportunity and equal protection of law.</p> <p>The constitution ensured equality of remuneration between men and women</p> <p>Does not mention exclusively about women</p>	<p>One cannot acquire citizenship in one's mother's name and can only acquire citizenship in father's name.</p> <p>Is silent on many women right issues such as equal right of wife to husband property, women right to abortion, equal inheritance to property rights, property rights for daughter and sons.</p>

11th Amendment of the Muluki Ain, 2002

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Repeals several discriminatory provisions of the civil codes along with other acts and entitles women to significant rights. The major achievements of this amendment are:</p> <p>Women's right to property: The new law establishes a wife's equal right to her husband property immediately after marriage.</p> <p>Women's right to divorce: Gave women the right to seek divorce from their husband</p> <p>Increased penalty for polygamy: The fine amount of RS 1,000 to 2,000 and jail term of 1-3 months (or both) was increased to RS 5,000 to 25,000 fines and jail term of 1-3 years (or both)</p> <p>Women right to abortion: The new law legalized abortion but with some conditions</p> <p>Stern action against persons involved in rape</p>	<p>The 11th amendment eradicated many prejudices prevalent in the Muluki Ain (general code) against women</p>	

The Interim Constitution of Nepal (2007)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>PART 2 CITIZENSHIP</p> <p>8. Citizenship at the Commencement of the Constitution: (1) At the commencement of this Constitution, the persons who have acquired the citizenship of Nepal and who are eligible to acquire the citizenship by virtue of this part shall be the citizenship of Nepal.</p> <p>(2) At the commencement of this Constitution, the following persons who have their permanent domicile in Nepal shall be deemed to be the citizens of Nepal by descent: (a) any person who has acquired citizenship by descent prior to the commencement of this Constitution; (b) any person whose father or mother was a citizen of Nepal at his or her birth.</p> <p>(3) Every child who is found within the territory of Nepal and the whereabouts of whose parents are not known shall, until the father or the mother of the child is traced, be deemed to be a citizen of Nepal.</p> <p>(6) A woman of foreign nationality who has a matrimonial relationship with a citizen of Nepal may, if she so wishes, acquire the naturalized citizenship of Nepal, pursuant to the laws in force.</p> <p>(7) Notwithstanding anything contained elsewhere in this Article, in the case of a person born from a woman citizen of Nepal married to a foreign citizen, if such person was born in Nepal, has permanently resided in Nepal and has not acquired the citizenship of a foreign country on the basis of the citizenship of his or her father, he or she may acquire the naturalized citizenship of Nepal, pursuant to the laws in force.—(pg. 4 and 5)</p> <p>PART 3</p>	<p>In the interim constitution women's right were constitutionally guaranteed in separate heading under fundamental law- for example, it guarantees that citizenship can be acquired from mothers name.</p> <p>It guarantees right to free primary education and free basic health facilities.</p> <p>Talks exclusively about women and children in separate headings in several lines</p>	<p>Fails to implement 33 percent women representation in all state mechanism.</p>

<p>FUNDAMENTAL RIGHTS</p> <p>13. Right to equality: (1) All citizens shall be equal before the law. No person shall be denied the equal protection of the laws. (2) No discrimination shall be made against any citizen in the application of general laws on grounds of religion, color, sex, caste, tribe, origin, language or ideological conviction or any of these. (3) The State shall not discriminate against citizens among citizens on grounds of religion, race, caste, tribe, sex, origin, language or ideological conviction or any of these. Provided that nothing shall be deemed to prevent the making of special provisions by law for the protection, empowerment or advancement of women, Dalits, indigenous peoples (Adibasi, Janajati), Madhesi or farmers, workers, economically, socially or culturally backward classes or children, the aged and the disabled or those who are physically or mentally incapacitated. (4) No discrimination in regard to remuneration social security shall be made between men and women for the same work. -(pg. 7 and 8)</p> <p>14. Right against untouchability and racial discrimination: (1) No person shall be discriminated against as untouchable and subjected to racial discrimination in any form, on grounds of caste, race, community or occupation. Such discriminatory treatment shall be punishable, and the victim shall be entitled to such compensation as determined by law—(pg 8)</p> <p>16. Right relating to environment and health: (1) Every person shall have the right to live in a healthy environment. (2) Every citizen shall have the right to basic health services free of cost from the State, as provided in law. (pg. 10)</p> <p>17. Right relating to education and culture: (1) Every community shall have the right to get basic education in its own mother tongue, as provided in law. (2) Every citizen shall have the right to get free education up to the secondary level from the State, as provided in law (pg 10).</p> <p>18. Right relating to employment and social security: (1) Every citizen shall have the right to employment, as provided in law. (2) The women, labor, aged, disabled, incapacitated and helpless citizens shall have the right to social security, as provided in law. (3) Every citizen shall have the right to food sovereignty, as provided in law—(pg. 10)</p> <p>19. Right to property: (1) Every citizen shall, subject to the laws in force, have the right to acquire, own, sell, dispose of, and otherwise deal with, property. (2) The State shall not, except in the public interest, requisition or acquire, or otherwise create any encumbrance on, the property of any person. Provided that this Clause shall not apply to any property acquired in an illicit manner—(pg. 10)</p> <p>20. Rights of women: (1) No discrimination of any kind shall be made against women by virtue of sex</p>		
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<p>(2) Every woman shall have the right to reproductive health and reproduction.</p> <p>(3) No woman shall be subjected to physical, mental or any other kind of violence; and such act shall be punishable by law.</p> <p>(4) Sons and daughters shall have the equal right to ancestral property(pg. 11)</p> <p>21. Right to social justice: The economically, socially or educationally backward women, Dalits, indigenous peoples, Madhesi communities, oppressed classes, poor farmers and labors shall have the right to take part in the structures of the State on the basis of the principle of proportional inclusion (pg. 11)</p> <p><u>Rights of the child:</u></p> <p>(1) Every child shall have the right to his or her identity and name.</p> <p>(2) Every child shall have the right to nurture, basic health and social security.</p> <p>(3) Every child shall have the right against physical, mental or any other form of exploitation. Such exploitative act shall be punishable by law; and any child so treated shall be given such compensation as may be determined by law.</p> <p>(4) The helpless, orphan, mentally retarded, conflict victim, displaced, vulnerable and street children shall have the right to get special facilities from the State for their well-ascertained future.</p> <p>(5) No minor shall be employed to work in any factory, mine or engaged in any similar other hazardous work or used in army, police or conflict.</p> <p>35. Policies of the State:</p> <p>(8) The State shall pursue a policy of making the women participate, to the maximum extent, in the task of national development, by making special provisions for their education, health and employment.</p> <p>(9) The State shall pursue a policy of making special provision of social security for the protection and progress of the single women, orphans, children, the helpless, the aged, the disabled, incapacitated persons, and tribes on the verge of extinction.</p> <p>(14) The State shall pursue a policy of making a special provision, based on positive discrimination, for the minorities, landless people, landless squatters, bonded labourers, the disabled, backward regions and communities and victims of conflict, the women, Dalit, indigenous people, Madhesi and Muslims, as well. - (pg. 20 and 21)</p> <p>PART 7 CONSTITUENT ASSEMBLY</p> <p>63. Constitution of Constituent Assembly:</p> <p>(4) In selecting candidates pursuant to Sub-clause (a) of Clause (3), political parties shall take into account the principle of inclusiveness; and in enlisting candidates pursuant to Sub-clause (b), political parties shall ensure proportional representation of the women, Dalit, oppressed communities/ indigenous peoples, backward regions, Madhesi and other Classes, as provided in law.</p> <p>(5) Notwithstanding anything contained in Clause (4), at least one-third of such total number of candidates nominated shall be women as to be derived by adding the number of</p>		
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candidacies made pursuant to Sub-clause (a) of Clause (3) and' the number of candidates on the basis of proportional representation pursuant to Sub-clause (b) of Clause (3) -(pg. 37 and 38)		
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Plans

Sixth Five-Year Plan, 1980-1985

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Undertook the policy to promote women participation in development work(pg. 21)</p> <p>Special emphasis will be laid on opening avenues of education to as many as women as possible(pg 61)</p> <p>Additional facilities will be extended to the development of vocational and technical education, and general education will be set on a firm footing.(pg 61)</p>	<p>Undertook women in development approach in terms of planning and addressing issues surrounding women.</p> <p>Emphasis on women's access to education</p>	

Seventh Five-Year Plan, 1986-1991

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>a.) Had the first separate plan to integrate women's involvement in development activities</p> <p>b.) Target to increase proportion of literate population from 28.9% of the total populations. Make 1.5 million adult s literate</p> <p>c.) In education:</p> <p>i)To increase number of admissions of women in formal & informal education and to organise motivating programs through appropriate institution</p> <p>ii) To increase number of admissions of women in skill development training courses and in trade schools</p> <p>iii) To provide additional opportunities to women for higher education</p> <p>iv) Increase the employment opportunities to women in specified fields</p>		

Ninth Five-Year Plan (1997-2002)

Social norms addressed	Quantity and quality	Gaps, silences, links
The Ninth Plan aimed at integrating women through gender equality and women's empowerment into the development mainstream -(pg. 74	The paradigm shifted from women in development approach undertaken in the sixth plan to gender and development.	Political turmoil and the ongoing Maoist conflict at that time affected implementation of the plan

Education for All Plan of Action

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Ensuring Social Equity and Gender Parity</p> <p>Areas of equity and parity In each area, different actions will be taken to ensure educational parity of girls, Dalits, children of the ethnic as well as religious groups, and the disabled -(pg. 45)</p> <p>Gender parity and social equality in management Girls, Dalits, children of minority ethnic as well as religious groups, and the disabled have non-routine issues to be addressed. These non-routine issues are alien to the routine management. Because of this situation, management approach will be developed to (a) reorient teachers (b) initiate social dialogue about local issues and derive educational implication (c) adopt a definite language policy for a specific area (d) provide community option for language choice as schooling in the students' mother tongue or mother tongue as optional subject or bi-lingual/multi-lingual education or language transfer approach to teaching (e) introduce guidance and counselling services for the needy children, and (f) establish skill and creativity preservation centres.</p>		

Tenth Five-Year Plan (2002-2007)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>The tenth plans regarded women's role as central point in its poverty alleviation strategies and consider gender equality as the most important base for poverty eradication (pg.116-120).</p>	<p>Was a continuation of the gender in development approach of the Ninth plan</p> <p>The tenth plan was also the poverty reduction strategy paper and it identified women's role as important & central to poverty alleviation strategies</p>	

Three-Year Interim Plan (2007-2010)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>The interim plan recognizes the discrimination in society and talks about provision of social equality and justice to all underprivileged groups including women (pg. 17)</p> <p>Set indicators for meeting MDG for health including that include maternal mortality, access to professional healthcare services for pregnancy and neo-natal and antenatal care, child mortality (pg. 19)</p>	<p>Talks about women in different sections in single to few lines per issue.</p>	<p>Does not take up issues of structural discrimination which impacts women negatively. Only includes women with other disadvantaged groups. No detailed</p>

<p>7- 1.2–deprived groups including women will be given training to enhance employment outside and inside the country (pg. 80)</p> <p>The interim plan recognized and valued women works and their role in the overall economy of the country by engendering the overall economic framework and the process of development by making them gender sensitive (pg. 110)</p>		<p>mention of social norms for women.</p>
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School Sector Reform Plan (2009-2015)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>a.) To increase female participation in secondary education the following provisions will be offered: (a) special provisions for maternity and paternity leave, infant feeding breaks, and provision for substitute teachers (b) reduced eligibility period for promotion of teachers from disadvantaged groups including female (pg.23 & 24)</p>		

Thirteenth Plan (2013-2016)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>a.) Gave continuity to the existing policies on ending gender discrimination and brought reforms in policies for single women, women with disabilities and victims of gender based violence</p> <p>b.) Provisions for redressing actions for victims of gender based violence such as the establishment of funds for such victims, improvement of safe houses provided by government for such victims and provision of women officers in the judiciary and police to take up cases of female victims -(pg.73-89)</p>		

Acts, regulations and amendments

Local Self-Governance Act (1999)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Part – 2 Provisions Relating to Village Development Chapter – 1 Village Development Area, Ward Division and Ward Committee And</p> <p>Part – 3: Provisions Relating to Municipality Chapter – 1 Municipal Area, Ward Division and Ward Committee Provision of mandatory election of one woman member in each ward of each Village Development Committee and municipality-(Pg. 6 and 51)</p>	<p>Ensured women participation in local bodies and promoted women participation at grass root level.</p>	

The Government Act (1948)

Social norms addressed	Quantity and quality	Gaps, silences, links
PART 3 FUNDAMENTAL RIGHTS (4) Compulsory and free primary education(pg. 2)	As education to general people was abolished during the Rana regime since 1903 (BS) - this act made way for general public receiving education again.	Talks about education for general public but does not have provision to end social inequality that prevails for women education.

Nepal Citizenship Act (2006)

Social norms addressed	Quantity and quality	Gaps, silences, links
2.Acquisition of Nepali Citizenship by descent : Gives provision for acquiring citizenship in mother's name (pg.1 and 2)	Before this act citizenship could only be acquired in mother name as result many children of single women were could acquire their citizenship	

Amending Some Nepal Acts to Maintain Gender Equality (2006)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>Preamble: Maintaining gender equality upon making timely amendments to the discriminatory provisions between women and men in the prevailing Nepal laws (pg.1)</p> <p>2. Amendment to the Muluki Ain (General Code):</p> <p>(11) No. 1 of the Chapter on Intention to Sexual Intercourse has been substituted by the following No. 1,—Punishment arrangement to those who sexually harass or rape a girl - punishment of imprisonment up to One year and a fine up to Ten Thousand Rupees (pg.5)</p> <p>(10) In the Chapter on Homicide,—Women right to pregnancy and punishment arrangement to those forcing or threatening her for abortion without her will -(pg.5)</p> <p>Punishment arrangement:</p> <p>One year of imprisonment in case of the pregnancy up to twelve weeks</p> <p>Three years of imprisonment in case of the pregnancy up to twenty five weeks</p> <p>Five years of imprisonment in case of the pregnancy above twenty five weeks (pg.5)</p> <p>(13) In the Chapter on Marriage,—</p> <p>Right to property of a wife on her husband's property (pg. 8)</p> <p>Punishment arrangement for Polygamy and polygamy considered legal only in case if first wife has become mentally retarded and no chance of recovery and has been living by taking the share of her property (pg.8)</p>		

Election to Members of the Constituent Assembly Act (2007)

Social norms addressed	Quantity and quality	Gaps, silences, links
Chapter – 2 Election Constituency and Electoral System 7. Closed list of candidates: One-third women candidates of the total number to be fielded as Constituent Assembly member (pg.8)		

Amendment to Civil Service Act (2007)

Social norms addressed	Quantity and quality	Gaps, silences, links
Reserves 45% of vacant civil service posts for excluded groups and 33% for women -(pg. 7)		

Domestic Violence (Offence & Punishment) Act (2008)

Social norms addressed	Quantity and quality	Gaps, silences, links
Act No. 1 Preventing and controlling violence occurring within the family and for matters connected with and incidents that makes such violence punishable along with compensation and for providing protection to the victims of violence (pg.1)	Does not refer exclusively to females or to adolescents	

Adolescents and Youth

National Adolescent Health & Development Strategy (2000)

Social norms addressed	Quantity and quality	Gaps, silences, links
a.) Develop and provide a standard information package on adolescent health and development to adolescents, service providers, parents, educators, decision makers and community in large b.) Provide skills training to service providers and educators on counseling (which also include career development counseling) and management to deal with adolescent health and development problems. c.) Provide training to adolescents on communication, peer counseling and negotiation skills to develop self-esteem, as well as skills for management of emotions & stress (pg. 447)		

National Youth Policy (2010)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>6. Policies Generating equal opportunities for the empowerment and development of the youths of all races, castes, religions, colors, sexes, classes and regions (pg.7)</p> <p>7. Main working policies</p> <p>3. Health and family welfare: Launching programs to bring improvement in the status of reproductive health of women, while establishing the right of women to reproductive health (pg.12)</p> <p>7. Participation and mobilization: Launching awareness programs by mobilizing youths for the purpose of development of the culture of equality between men and women (pg.18)</p> <p>8. Arts, culture, sport and entertainment: Organizing competitions in order to expand girl's participation in sports (pg. 19)</p> <p>10. Control of trafficking in and sale of human beings: a. Launching special programs to prevent human trafficking, particularly women trafficking, within and outside the country; special priority for education and employment to the communities with such risks (pg.20) b. Mobilizing women in the prevention and control of trafficking and sale of human beings along international border areas</p> <p>14. Participation of youths in sustainable peace building and conflict resolution: Bringing the youths falling in priority group and living below the poverty line into the national mainstreaming through positive discrimination programs in the field of study and scholarship (pg.23)</p>		

National Plan of Action for Holistic Development of Adolescents (2013)

Social norms addressed	Quantity and quality	Gaps, silences, links
<p>2.5 National work-plan</p> <p>2.5.1 Healthy and hygienic practice Aim: Improving the health situation of adolescents -(pg.15)</p> <p>2.5.2 Good and safe environment Aim: Providing necessary facilities for adolescents in safe environment (pg.17)</p> <p>2.5.3 Education and Skill Aim: Increase capacity of adolescents by giving them equitable access to formal, informal, technical, professional and special education (pg.23)</p> <p>2.5.5 Participation and citizen involvement: Aim: Assuring the involvement of adolescents during decision making process for themselves (pg.31)</p>		

Annex 2: Research instruments

Key informant interviews (KII): National level

Government ministries/ development partners

Targets: Ministries of Gender, Education and Health; DPs supporting programmes

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls' schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We'll be writing a report – there won't be any immediate effects but longer-term we would hope that your views will be included

Background information to collect

ID [to be decided per country – but could be name or initials]	
Ministry or Agency	
Function	
Gender	

Key questions (to be adapted as needed)

1. Key developments in terms of addressing early marriage, teen pregnancy and under-investment in girls' education, including through communication interventions
2. Key challenges remaining
3. Programming landscape – strengths, weaknesses, opportunities, threats
 - a including coordination across actors; sustainability of interventions; funding; grappling with social norms ; exit strategies
4. Examples of successful programmes. Ingredients of success? M and E quality/quantity?
5. Examples of communications approaches. Ingredients of success? M and E quality/quantity?
6. Knowledge sharing mechanisms in the field of early marriage, teen pregnancy and girls' education? How could these be strengthened?

Programme managers

Target: Managers of case study programmes

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls' schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia] is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We'll be writing a report – there won't be any immediate effects but longer-term we would hope that your views will be included.

Basic information to collect

ID [to be decided per country – but could be name or initials]	
Agency	
Function	
Time in function	
Gender	

Key questions (to be adapted as needed): A focus on the communications component (s) – linked to other programme components if multi-pronged programmes.

1. Basics? (aims; duration, budget, staffing levels, capacities, partners)
2. How long have you been involved in the programme? What is your role in the programme?
3. How did you get involved?
4. What were the origins of the programme? (national hq, international good practice, scaled up from a project)
5. Relevance to national policy? Which one is it trying to contribute to?
6. What was the programme design process? Were you involved and if so, how? Were local beneficiaries involved in the design and if so how?
7. Does the programme design consider social norms, if so, how?
8. Have the objectives of the programme been met? Have there been unexpected results/impacts? Overall, what have been the key achievements or what do you think they will be? How do you measure this?
 - a Do you have a logframe/ TOC? Did you do a baseline? What indicators do you use? How were they developed (by you, your partners, your beneficiaries)? What M&E have you undertaken? How are the results of monitoring fed back into the on-going programme to improve it?
9. Do you think the relative effectiveness of the communications component is due to its strength alone or because it is part of a broader package of interventions?
10. What sort of support do you get from other staff or agencies, if any? Strengths/ weaknesses of that support?
11. Coordination with other relevant interventions in the sector ; issues of decentralisation
12. Opportunities for strengthening going forward
13. Barriers to full achievement of original goal / ongoing challenges
14. Exit strategy/sustainability strategy
15. If you had an opportunity to scale up, what would you keep, what would you do differently?

Key informant interviews (KII): Subnational level

KIIs with local government and development partners

Target: Local government at district and sub-county level; relevant sector officials, traditional authorities, women's civil society organizations / CBOs) – also to secure entry/approval to communities

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls' schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We'll be writing a report – there won't be any immediate effects but longer-term we would hope that your views will be included.

Background information to collect

ID [to be decided per country – but could be name or initials]	Eg CM 1 Iganga
Department/agency	
Role/function	
Link to programme	
Gender	

1. Key questions (to adapt as appropriate)
2. Background on socio-economic conditions, social services and key development trends and challenges in the district/locality
3. what are the key concerns relating to child marriage, teenage pregnancy and under-investment in girls' education
4. What are Key developments in terms of addressing child marriage, teenage pregnancy and under-investment in girls' education
5. Key challenges remaining
6. Programming landscape – strengths, weaknesses, opportunities, threats
 - a Extent to which programmes are adequately tailored to local context or one-size-fits all model adopted?
 - b What communication strategies are being used by the programmes and effective are they
 - c including coordination across actors
 - d sustainability of interventions
7. source funding , adequacy
 - a what social norms are they addressing and how (how effective communications strategies in addressing social norms around child marriage and education
 - b what exit strategies and sustainability plans have the programmes adopted
8. Examples of successful programmes. Ingredients of success? M and E systems and indicators ?
9. What sort of knowledge sharing mechanisms exist in the field of early marriage and girls' education? How could this be strengthened?

KIIs with programme implementers

Targets: Those connected to case study programmes

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls' schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia] is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We'll be writing a report – there won't be any immediate effects but longer-term we would hope that your views will be included.

Basic information to collect

ID [to be decided per country – but could be name or initials]	Eg CM 1 Iganga
Role/function within programme	
How long involved in programme	
Previous experience	
Gender	

Key questions

1. What do you think are the key issues facing adolescent girls in this community?
2. How did you get involved in the programme? How long have you been involved? What is your role?
3. Did you receive training for this role? What did you do before you started this job?
4. What were the origins of the programme? Did it originate in this region or suggested from capital of the country or was it suggested from an international agency?
5. What are the main programme objectives?
6. What was the process for programme design? Were local stakeholders involved in the design? If so how? To what extent do you think it is effectively tailored for adolescent girls?
7. To what extent was the role of social norms taken into consideration? Probe for the specific social norms around child marriage and education that are being addressed?
8. What communication strategies / approached are being used? How effective are they in addressing social norms around child marriage and education
9. What have been the key achievements or what do you think they will be?
10. Have the objectives of the program been met, have there been unexpected results /impact?
11. Can you comment on the relative merits of the different programme components in achieving impact (communication vs others).
12. How do you measure this? To what extent do you think social norms are changing as a result?
13. Did you do a baseline? What indicators do you use? What sorts of M&E have you undertaken? How were findings utilised?
14. To whom do you have to report and according to what format? (What are your reporting mechanisms/requirements?)
15. What are the challenges in implementing the programme?
16. Is the funding adequate to meet your objectives?
17. What sort of support do you get from the national level (donors, ministries, regional/national offices, etc.) if any? Strengths/ weaknesses of that support?
18. Coordination with other relevant interventions in the sector
19. Opportunities for strengthening going forward
20. Challenges to full achievement of original goal

21. Exit strategy/sustainability strategy

Focus group discussions (FGDS) community level

Beneficiaries (direct or indirect) Women and men / girls and boys

Targets: People directly or indirectly involved in/affected by the programme/ representative of the target population that the programme is aiming at – either the girls themselves and their relatives, or fathers as target group and their daughters

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls' schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia] is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We'll be writing a report – there won't be any immediate effects but longer-term we would hope that your views will be included

Background information to collect

Location	
Type of group (women/men; boys/girls, beneficiaries/non-beneficiaries, etc)	
Numbers of participants	
Ethnicity/religion	
Age ranges	
Marital status	
Livelihoods/employment	
Education levels (in school or out-of school for adolescents)	

Key questions

1. What are your perceptions about early marriage and girls' education in this community? Is it a problem? How significant? Is everyone affected? What are the causes and consequences?
2. What role do social norms play in perpetuating these problems?
3. Are there activities/programmes going on to address the problem of early marriage and girls' limited educational opportunities?
4. How effective are these in your view? Why?
5. You are participants in X programme – can you please describe your involvement, activities, experiences, reasons for involvement, why, when?
6. List activities participants have been involved in and then use most significant change tool below.
7. What was your life like before the programme? What has changed in your life (reference to private and public) after programme X?
 - a **For adolescent girls and boys only**
Time use

Economic worries
 Labour engagement (chores and economic activities)
 Relations within the family – with parents and siblings and other relatives
 Self-confidence
 Better psycho-social wellbeing /less pressure/stress
 Friends and social networks
 Mobility
 Choice/ agency /decision-making/voice
 School attendance
 Less stigma
 Perceptions about marriage / marriage relations /including desired age of marriage
 Freedom from violence
 Expanded sense of opportunities/ aspirations/ vision for future
 Other?

2. Were there any negative effects?
3. Where there any unexpected effects? ‘what surprised you most from this programme?’
4. What else do you think is necessary to improve the/your situation regarding girls’ education and early marriage?
5. What is needed to ensure that the positive effects of the programme you described last beyond the end of the programme?
6. What would you recommend to improve the programme?
7. How can programmes help you play a more supportive role in your daughters/sisters life?
8. What other programmes or interventions do you think would be useful to address these problems?
9. What other communications programmes do you think would be useful?

At the end of the interview, note down how the process went: Was it participatory; did everyone take part in the discussion; did anyone dominate? did anyone walk out, why: was it difficult / easy to manage, why; were people comfortable / uncomfortable, why?; etc.

FGD with community mapping

Target: Adult community members: elders, religious leaders, teachers, nurses/health extension workers, etc. (non-govt)

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls’ schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia] is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We’ll be writing a report – there won’t be any immediate effects but longer-term we would hope that your views will be included.

Background information to collect

Location	
Type of group (women/men; elders; religious leaders	
Numbers of participants	
Ethnicity/religion	
Age ranges	

Marital status	
Livelihoods/employment	

Questions

1. Community context and history, power relations, donor /NGO programme interventions
2. Understanding of gender division of labour, gender relations teen pregnancy and education (problems causes , consequences)
3. What are the key issues affecting around child marriage
4. Most significant gendered change in terms of early marriage and girls' education (timeline)
5. Do focused timeline on early marriage and girls' education (add programme in as appropriate) and discuss reasons for these changes over time with them.
6. What do you know about the programme? What communication methods were used? What was most powerful to you
7. To what extent has XX programme contributed to change? How? Evidence? What do you think about the programme?
8. Has there been any negative effects/backlash/ practice being driven underground etc?
9. Perceived differences between beneficiaries and non-beneficiaries (where beneficiaries are clearly identifiable).
10. To what extent have you been involved or linked to the programme? Quality of interaction

At the end of the interview, note down how the process went: Was it participatory; did everyone take part in the discussion; did anyone dominate? did anyone walk out, why: was it difficult / easy to manage, why; were people comfortable / uncomfortable, why?; etc.

In-depth individual interviews (IDIs)/Case studies

Target: Programme beneficiaries (boys or girls – direct or indirect beneficiaries)

Introduction

We are exploring how people in this community are affected by early marriage and efforts to increase girls' schooling and your perceptions and experiences of XX programme/ programme. We are talking with men, women, boys and girls to understand how current programme support in Ethiopia] is functioning and ways in which it could be strengthened. We think your views are very important and should inform discussions around policies and programmes that aim to improve individual and community wellbeing. We'll be writing a report – there won't be any immediate effects but longer-term we would hope that your views will be included.

Basic information to include

ID [to be decided per country – but could be name or initials]	Eg CM 1 Iganga
Age	
Gender	
Ethnicity and religion	
Place of birth/residence	
Marital status (if children, how many)	
Education status (in school/out-of school/level)	
Household livelihood	
Occupation	

Ice-breaker – Aspirations and hindrances and what could make it better? If they are not forthcoming, then can ask them to rank from the following – e.g. 3 most important in their life and why?

School – subject choice, up to what level

Marriage and family – age at marriage; choice of partners, number of children, relationship with husband, in-laws

Work opportunities

Move residence – e.g. go to town

Greater mobility

Better house / land

Other...

Questions

1. When and why did you decide to become involved in the programme? How did it come about? How were you selected? Are you still involved in the programme?
2. Were you involved in programme design?
3. What do you think the programme's key aims are? How important do you think these aims are? Why do you think this programme is needed?
4. How did your family react to your participation in the programme? Did anyone object and if so, why?

5. What activities have you undertaken as part of the programme? What do you like best? What do you least enjoy? (probe for communication and none communication)
6. How have you interacted with the programme implementers?
7. Changes after the intervention?

Individual Level: How has it affected you? (prompt as per the below) Which components were most important?

Time use
 Economic worries
 Labour engagement
 Self-confidence
 Better psycho-social wellbeing /less pressure/stress
 Mobility
 Choice/ agency /decision-making/voice
 School attendance
 Less stigma
 Perceptions about marriage / marriage relations /including desired age of marriage
 Freedom from violence
 Expanded sense of opportunities/ aspirations/ vision for future
 Other?

Family level

shifts in relationships with parents, siblings, other relatives
 changes in household division of labour
 less pressure to get married
 more encouragement and support for school going and educational attainment
 Increased voice in family decision making and discussions
 Increased permission for mobility
 Parents aspirations for your future

Community level

Friends and social networks
 Increased participation in group, associations, clubs and other activities
 Enhanced confidence for and exercise of leadership roles
 Increased mobility
 Increased voice and assertiveness vis a vis the community and community members
 Increased access to community resources
 Vis a vis community leaders and service providers:
 greater respect for girls, and esp interest in tackling early marriage and promoting girls education, ensuring better protection for girls ;
 more gender and age sensitive and supportive teachers/ police officers/ healthworkers/ council workers/ district workers ...etc.

1. What sorts of things do you think could have been done differently in the context of the programme? [depending on programme history]

-
2. Is the impact of the programme ongoing – are you still using the service/ skills etc.? why/why not?
 3. To what extent do you see the programme contributing to your educational experience and aspirations? (include discussion of vocational training)
 4. Would you recommend programme participation to others?
 5. What other kinds of support do you think would be important to you? (ask participants to rank 3 they like and 3 they don't think would be feasible)
 - a Education based
 - b Economic and livelihoods
 - c Legal
 - d Sports and leisure
 - e Psycho-social/ emotional
 - f Health
 - g Out of school and vocational training
 6. What other kinds of communication programme would be important to you?
 - a Radio broadcasts
 - b SMS messages
 - c TV programmes
 - d Street theatre and community events
 - e Community dialogues
 - f Posters



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Overseas Development Institute
203 Blackfriars Road
London SE1 8NJ
Tel +44 (0)20 7922 0300
Fax +44 (0)20 7922 0399

odi.org