

SOCIAL EXCLUSION AND GENDER ANALYSIS —SEGA FOR ENGAGE PROJECT

A research study in three districts of Nepal (Banke, Sarlahi and Parsa)



Submitted to:
Voluntary Services Overseas (VSO) Nepal
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Acronyms:

AYSRH:	Adolescent and youth sexual and reproductive health
BCC:	Behaviour Change Communication
CA:	Constitutional Assembly
CEDAW:	Convention on the elimination of all forms of Discrimination against Women
CEFM:	Child, early and forced marriage
CP:	Child Protection
CLC:	Community Learning Center
CON:	Constitution of Nepal
FGD:	Focus Group Discussion
KII:	Key Informant Interview
MOEST:	Ministry of Education Science and Technology
PSS:	Personalized Social Support
ENGAGE:	Empowering a New Generation of Adolescent Girls with Education
GEC-LNGB:	Girls Education Challenge- Leave no girl behind
GESI:	Gender Equality and Social Inclusion
GBV:	Gender Based Violence
NGO:	Non-Government Organization
NCC	National Cadet Corps Training
NNDSWO:	Nepal National Dalit Social Welfare Organization
OOS:	Out of school
SDG:	Sustainable Development Goals
SEGA:	Social Exclusion and Gender Analysis
SN:	Samunnat Nepal
TOR:	Terms of Reference
UNDP:	United Nations Development Program
UNESCO:	The United Nations Educational, Scientific and Cultural Organization
VSO:	Voluntary Services Overseas
WOREC:	Women's Rehabilitation Center

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- ♣ Menuka Basnet – GESI Coordinator
- ♣ Rosy Shakya – GESI Coordinator

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- ♣ Laxmi KC, Banke
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Yogesh K Shrestha
Executive Director
Samunnat Nepal
October, 2019

I) Executive Summary:

This report presents the results of the research undertaken to understand the context of the Social Exclusion and Gender Analysis (**SEGA**) in three districts of Banke, Sarlahi and Parsa in Nepal where the ENGAGE program is being implemented. More precisely, the report provides results from the analysis of factors that promote and prevent gender equality and social inclusion in Nepal.

SEGA Assessment was conducted in three Terai Districts and especially in the communities where VSO is working for supporting the basic rights of young adolescents. The districts were Banke, Parsa and Sarlahi.

The SEGA study is based on qualitative research and the collected data is analysed on the basis of content analysis under major five dimensions, which are as follows:

1. Exclusion and discrimination to girls with disabilities and to marginalized girls
2. Gender-based violence and gender discrimination
3. Culture specific norms, values, attitudes and behaviour causing gender-based violence and gender discrimination
4. Socio-cultural norms impacting the access to quality education for girls and children with disability
5. Good practices in the community and culture which contribute in gender equality and social inclusion

The present study followed five steps procedures: 1. Literature Review 2. Development of tools & framework 3. Training to field researchers for familiarizing of the research tools 4. Pilot testing of the tools and finalization 5. Actual field work.

Major methods applied in the study were 1) Focus Group Discussion, 2) Key Informant Interview, 3) Case Study, and 4) Observation. In addition, PRA (Participatory Rapid Assessment) tool was used to get a bird's eye view of the community and their context.

The study engaged 268 participants mainly bridge class girls as primary actors aged 10-19 years from the lowest socio-economic categories in Nepal. Among them, 19 children were with disability and some were also in the parent's group (11)). Similarly, FGDs were held with 259 parents and guardians (11 females only; 4 males only and 16 mixed groups). Key Informant Interviews (KII) were conducted amongst 19 teachers (12 females and 7 male) as well as the local government people comprising of 2 Mayors; 1 Maulana; 5 Deputy Mayors; 2 Ward Chairpersons and 7 Female Dalit members from the local wards.

The SEGA assignment was carried out by Samunnat Nepal with technical and management support from the VSO staffs.

Field notes of the researchers were transformed into Data Analysis Sheets, capturing the major perception, feelings and statements from the participants. Content analysis was done on the basis of five major dimensions which are mentioned above.

Major findings from this present study revealed that despite statistical improvement in the NER (Net Enrolment Ratio) and Gender Parity in Nepal, there are still some children who are unable to access basic education due to various socio-cultural practices, economic reasons and also due to parental beliefs and attitudes towards education. SEGA assessment in above mentioned three districts has revealed that bridge course for adolescent girls is running in the pockets of the communities where there is a huge issue of socio-cultural exclusion and marginalization among the community members, especially among the Dalits and non-Dalits. Moreover, girls with disability are more vulnerable. Disabled children are considered to be a burden in the society. Although families themselves take care of disabled children at home, they are often mistreated and secluded in their homes. Even those who venture to go to school, had felt humiliated by their friends, and consequently leave school pre-maturely. In the case of severe physical disability, guardians do not send their children to school because schools have neither the infrastructure, the curriculum or trained teachers to teach children with disability. Schools are also not disability friendly. This statement is also supported by the interview outcome of the duty bearers, like Mayors, ward members and teachers from all three districts. Thus, the children have been deprived of basic right to education.

Content analysis under the thematic dimensions shows that girls are still discriminated more than boys in many aspects of the life. Some of the major examples are as follows:

1. **Exclusion and marginalization:** The research has found that exclusion and marginalization is still very active in the society and in communities in all three study areas. Major grounds of exclusion and marginalization have been found to be related to caste, religion, gender and even by the status of disability. The Dalits like Pashwan, Kurmi, Ram, Teli, Harjan, Pariyar and Muslims like Khatun, Miya, Nesha, Nuniya, Ansari, Kanu, Banu are living in deprived conditions in small mud-built houses. Most of them are in joint and large families doing farming, livestock and manual labor work. The traditional practice of untouchability and gender-based discrimination is still prevalent in the communities and Dalits continue to feel excluded and marginalized. There are Dalit castes in Hindu as well as Muslim communities. In both groups Dalits are looked down upon and so called high caste groups do not accept any food or drink from them. Hindus do not enter into Muslim homes and vice versa. Castes like, Chamar, Teli, Ram are Terai Dalits. Hindu Dalits also consider Muslims as untouchables. In this way, the study found that discrimination exists among various sections of the society.

Inside the family, the study revealed that girls and women are marginalized. Please see below in the “Situation of Women and GBV for detail. Unfortunately, both Dalits and women have accepted this exclusion and marginalization and more dangerously it has become a part of socialization in their community.

2. Unequal power relations: This is prevalent not only in the community between the Dalits and non-Dalits, but also within the household. The research found that the household head, who is always a male member, makes all the major decisions. Women take a subordinate role. This is reflected in all areas of family and community as well as in professional spheres. In schools, the female teachers were hesitant to speak and were not willing to speak to the researcher, although researchers were female, especial effort had to be made to interview them. While at the municipality level, the Deputy Mayors who are female were not in a strong position and their husbands and male members were making important decisions in the offices. Thus, unequal power relations were evident from family level to the professional arena.

3. Situation of women and GBV: Women are mostly inside the home and wear their veil (locally known as “Burka”). Women are allowed to go outside their homes alone, only after having children, let alone for earning or working. The pursuit of having a son continues even after a woman has given birth to multiple daughters because the birth of a boy is more favoured. A woman who gives birth to only girls is often ill-treated until she gives birth to a boy child. It was also found that male consider wife-beating as their right and to which the woman has to comply silently. One Muslim man even said that if a woman gets killed while the husband beats, she will go directly to heaven.

4. Lack of awareness on importance of girl education: The study found that parents like to send their daughters to primary school and do not find it as a problem but they said secondary school is risky for girls as schools are far from their residence. Moreover, parents also said there is a high probability of girls being sexually abused by male teachers and other boys in school as most secondary schools are coeducational and at a distance. They have sent their daughters to the bridge class because all the participants are girls, they walk to the bridge class in a group of girls and are also taught by a woman. The bridge classes are also near to their residences. They also said that bridge class can help them learn skills. Girls are happy to get this second chance education since their wish of being educated in a school is often a far-fetched dream as they are mostly involved in household responsibilities including taking care of their siblings.

The education statistics show that more girls than boys are enrolled in the school. When they reach grades 6, most girls are already married and have consequently dropped out from school. Guardians complain that school is not teaching them well.

They often find teachers attend class irregularly and children are mostly playing at school.

5. Child labour: Almost all duty bearers who participated in the KII have mentioned that there is child labour in the community. However, the present study revealed that no girls from the bridge course are in child labour per se, although boys once they reach aged ten they get involved in work and earnings are expected from the boys in the family. The reality in the community is that all unpaid work is carried out by girls in the families. It is found that, girls tend to leave the school voluntarily when they get excessive engagement in household chores.

6. Child Marriage: Girls often get married at the age of 11-14 years and boys at 14-16 years. Although parents are aware of the law that strictly prohibits marriage under 20, they do not take this law seriously and proudly claim that it is their age old culture and tradition. They believe that if a girl falls in love and runs away with a boy who is not within their caste, the whole family is defamed. The girls mentioned that they were not even consulted before their marriage is confirmed. This denotes that there is no identity of a girl in the family and do not consider them as important decision maker. Once they get married, most of them were treated very badly by the husband and in-laws. They are not considered worthwhile to consult for any family decision. Most of the girls participating in the study are separated from their husbands before age 20 and returning to their maternal houses due to problems at the in-law houses.

7. Dowry system: According to the parents, dowry is an age old tradition which is mandatory in marriage. The amount becomes more if the boy has higher level of education or better qualified. Thus, girls' families try to fix the marriage before the boy advances in education or career. As a result, there is a strong link between the dowry and child marriage, too.

8. Poverty: Poverty is widespread and a cause and consequences of marginalization in the communities. It is creating a vicious circle in accessing to the public services, like health and education. Dalits are the poorest and most deprived communities in the present study area. They often migrate to urban areas and do manual labor or go abroad to work. They have numerous children that are not well taken care. Most children are observed naked without clothes and are deprived of the basic necessities of life, during the field visit.

9. Disability: The present study found that children with disability are still not continuing education in schools. All the schools where the researchers visited, are not well equipped for children with disability. Even teachers also mentioned that the schools are lacking the disable-friendly infra-structure, like ramp. Even if there is

ramp, toilets and other facilities are not disable-friendly. Similarly, teachers are not trained to teach these children.

Overall, it was found that girls in the bridge class are mostly from the marginalized communities. Among the participants, 49 percent of them were from Muslim communities, and 32 percent from the Dalits. Only 3 percent of the participants speak Nepali and rest of them speak Awadhi or Maithili. More than half of them (54 percent) are between the age of 14-17yrs followed by 10-13 yrs age group (35%) which is the school going age, but they are not in school. Discrimination based on gender and ethnicity is still rampant and hugely impacting the lives of young adolescents. Child labour is invisible, and impacting the girls' right to education. Child marriage is one of the causes and effect of gender-based violence and family poverty.

II) Introduction and Background:

Context of the Present Study:

The Sustainable Development Goals (2016-2030) particularly **goal four** is related to ensuring an inclusive and equitable quality education and promote lifelong learning opportunities for all while **goal five** is related to Gender equality. It explicitly appreciates that quality education and lifelong learning opportunities for both men and women are central to ensuring a full and productive life to all individuals and to the realization of sustainable development. Our country has tried to address SDG 4 and 5 through various policies and ratifying various conventions. Progress in school enrolment has also stagnated since 2007. Latest UNESCO¹ reports suggest one in 5 children are out of school.

Despite many efforts, the minorities, indigenous communities, oppressed and the disabled have still been excluded. Social Exclusion occurs because of discrimination based on their social identity: gender, ethnicity, race, religion, sexual orientation, caste, descent, age, disability, HIV status, migrant status or where they live. (for example, 'no-go' areas, urban slums, remote regions). People who suffer discrimination on various fronts - for example, disabled women, girls from lower castes) are often the poorest. Women with disabilities are twice as likely to experience violence compared to women without disabilities².

People may be excluded from economic opportunities (for example, the barriers faced by women and disabled people in entering the labour market), political participation (where the ability of some groups to vote, stand for office or associate is restricted) or social status (for example, where young men are unable to gain status as adults because of unemployment).

Discrimination and exclusion occurs through social, economic and political structures and actions. These include formal institutions such as the legal system, and informal institutions, for example, the norms and traditions that influence gender roles in society. People who have long been discriminated against may also have low self-esteem and a lack of confidence as a result. Discrimination is a denial of human rights. By preventing certain people from contributing to and benefiting from development, discrimination limits progress on poverty reduction and reduces economic growth. Grievances associated with discrimination and exclusion are one of the key causes of conflict. Socially excluded groups are often the most vulnerable in a humanitarian emergency and may have specific needs that must be met in responses.

Patriarchy is particularly entrenched in the plains of province 2 districts such as Sarlahi and Parsa, and province 5 districts like Banke, and reinforces unequal power relations at the household level. The 2014 UNDP report revealed that 93% of people living within the Terai region

¹ UNESCO Institute of Statistics (UIS) Global Monitoring Report, 2016

² Terms of Reference- A consultancy service for Social Exclusion and Gender Analysis- SEGA for (ENGAGE) Project

have seen women being beaten or scolded by men, and 27% of them said this happens frequently. A specific risk factor for young women living in the Terai region is related to the widespread adherence to dowry practices that increases their exposure to the risk of experiencing various forms of GBV. Although the Terai tends to have less incidence of child, early and forced marriage (CEFM) than the far west, it is nonetheless commonplace for many girls, and CEFM now is the third most common reason for school drop-out across the ³country. Such arrangements expose unmarried girls to an extremely high risk of violence, reinforcing the cycle of gender inequality. Multiple obstacles remain unchanged in law and in culture. As a result, women remain undervalued, they continue to work more, earn less, have fewer choices, and experience multiple forms of violence at home and in public spaces.⁴

Exclusion and gender based violence is a direct violation of human rights and have a direct impact on people's lives. According to research findings from WOREC⁵ in 2076 suggest that GBV results in 43% mental issues, 41% physical issues, 4% health issues, 3% economic issues. In the month of Baisakh 2076, 188 cases were registered among which more than half the cases are related to domestic violence (58%), while 21% related to sexual violence and 13% is related to Social Violence. Social exclusion is a key driver of poverty, where the poorest are often those that experience these multiple and intersecting forms of exclusion. Development and humanitarian initiatives can struggle to identify and reach the most excluded. The most excluded are less likely to participate in the design, implementation and monitoring of these initiatives making them less effective. As a result, socially excluded populations are often trapped in a vicious cycle of inequality and poverty, with limited opportunities and capacities to break out of it.

About VSO Nepal:

VSO is the world's leading international development organisation that works through volunteers to fight poverty. Working in 24 countries around the world, it's unique role in international development is to place committed volunteers with carefully selected organisations where their skills can have the greatest impact. VSO works with a focus on long-lasting, sustainable change, that will impact generations to come.

VSO has been implementing education projects like *Sisters For Sisters* (2013-present) and *Teaching To Learn* (2014-2017) project and has recently implemented the Empowering a New Generation of Adolescent Girls with Education (ENGAGE) program in August 2018. This ENGAGE program targets severely marginalised out of school girls and girls with disabilities through education to make informed life choices, contribute to family decisions, and confidently pursue their own economic opportunities.

³ In 2017-18, 17% of the 6-24-year Nepali population left school because of early marriage, while 24.6% did so because of poor academic progress and 22% because their help was needed at home. See Draft Flash I Report 2074, Nepal Department of Education, 2017.

⁴ Terms of Reference- A consultancy service for Social Exclusion and Gender Analysis- SEGA for (ENGAGE) Project

⁵ WOREC, Baisakh, 2076

About ENGAGE:

Empowering a New Generation of Adolescent Girls with Education (ENGAGE) is GEC-LNGB window; following VSO Nepal's Signature Programme in Inclusive Education lead by VSO Nepal, consortium partner Humanity & Inclusion and three implementing partners (DYC-Parsa, PRERANA-Sarlahi and DEC-Banke). Its main objectives are to empower the out of school (OOS) disabled and marginalized girls, to increase the parental support, improve attendance of OOS disabled and marginalized girls. It helps to improve the teaching quality and inclusive education practice in learning facilities. It works in the 3 districts (Parsa, Sarlahi and Banke) of Nepal focusing 10-19 years' age out of school disabled and marginalized girls. ENGAGE programme is helping primary actors by series of specific services: Bridge class, volunteers (International, national and community) technical support, big sister and adult champions peer mentoring, life skills and Personalized Social Support (PSS) empowerment with community mobilisers, community awareness and Behaviour Change Communication (BCC) events, develop inclusive and gender responsive education training and train, coach and mentor educators in inclusive and gender responsive pedagogy.

ENGAGE envisions a world where even severely marginalised out of school girls and girls with disabilities are empowered through education to make informed life choices, contribute to family decisions, and confidently pursue their own economic opportunities. ENGAGE has targeted to reach 2,343 girls in three disadvantaged districts of Nepal's Terai region – Banke, Sarlahi and Parsa. The program envisions to provide a supportive community, equipped with new skills for learning and employability, experience new-found confidence and self-esteem, and become able to influence and control their own sexual and reproductive health.

To enable this, ENGAGE proposes a holistic programme to strengthen stakeholder engagement in inclusive education for marginalised out of school girls and girls with disabilities at household, school and system levels. Each girl will benefit directly from innovations in mentoring, personalised social support, community awareness and data collection, with many more girls (and some boys) indirectly benefiting from an improved environment and increased capacity for inclusive education. Importantly, ENGAGE is designed to link its grassroots-level interventions with the Government of Nepal's national-level policy development process.

Understanding SEGA

Social Exclusion and Gender Analysis is an integrated framework for analysing social disadvantage, including gender as a form of exclusion.

The overall objective of the SEGA is to analyze the socio-cultural process in a deeper level to ensure that ENGAGE is working effectively towards the elimination of poverty, by addressing the needs and rights of poor and excluded groups in all of its programs and policy work. SEGA aims to go beyond identifying which groups are excluded. SEGA helps identify the processes and mechanisms that prevent them from accessing the educational, social, political and economic opportunities they need to get out of poverty, and the implications of this for economic

development and growth, and for conflict and political stability. SEGA allows for a thorough socio-economic analysis which identifies the barriers to inclusion and entry points for change by reaching the excluded groups effectively. It also helps to understand the characteristics and experience of marginality in terms of gender, socio-economic status, physical and mental ability and other forms of exclusion that exists in the communities.

⁶Exclusion can happen to everyone in varying degrees, but those most at risks or affected by exclusion and are living in vulnerable conditions are facing difficulty in access to quality education. Likewise, people who are disadvantaged or discriminated against on the basis of their age, sex, ethnicity, and are further facing exclusion from educational opportunities. These often include, but are not limited to; gender, sexual orientation, age, health status, disability, religion, ethnicity, and socio-economic and educational status. People rarely only have one social identity, and the intersection of their multiple social identities (i.e. race and age) can lead to their discrimination and ultimately exclusion at different spheres and time of their lives. For instance, women with disabilities are twice as likely to experience violence compared to women without disabilities.

III) Purpose of the Assignment:

Major purpose:

According to VSO's position paper on Social Inclusion and Gender, "VSO views social exclusion as a complex and multidimensional process by which different people and/or groups are systematically denied rights, resources, services, opportunities and dignity, and the ability to participate fully in social, economic, cultural and political life. VSO believes that unequal power relations underpin the system of exclusion which is reinforced by discriminatory policies and laws, and harmful social norms and practices that are internalised by both those with power and those excluded. Education systems, religious doctrines, economic systems, and media coverage can all help perpetuate the exclusion process."⁷

The Social Exclusion and Gender Analysis will provide a comprehensive understanding of exclusion and gender status and the form in which they manifest themselves and the root causes of such forms of exclusion and gender dynamics among VSO primary actors in ENGAGE project district – Banke, Sarlahi and Parsa in order to inform ENGAGE program priorities and delivery mechanisms.

Specific purpose:

1. To explore power dynamics and multidimensional effect of exclusion i.e. social, educational, economic, cultural and political dimensions of development

⁶ TOR_SEGA_ENGAGE Project, 2019

⁷ VSO-SIG-position-paper.pdf, "Position paper on Social Inclusion and Gender", pg 1, no date.

2. To examine how power dynamics, play works in social relations and how gender is constructed and affected girls' education
3. To analyse community perceptions, stereotypes, social institutions, practices and experiences, and how they affect power, exclusion and gender relations.
4. To explore situation of gender based violence in project districts including abuse and neglect and its impacts on out of school disabled and marginalized girls' education
5. To explore the situation of child and forced marriage including dowry system
6. To analyse availability, access and knowledge of adolescent and youth sexual and reproductive health (AYSRH)
7. To identify the What practical ways to ensure that the most excluded and disadvantaged girls are meaningfully empowered and engaged in project interventions

IV) Study Sites

The study sites include **Sarlahi** and **Parsa** districts that fall under the Terai region of Province No 2, and **Banke** district falls under the Terai region of Province No 5 in the new federal structure.

Banke: The district, located in mid-western Nepal covers an area of 2,337 km² (902 sq. mi) and had a population of 491,313 in 2011. Of these, 39.5% speak Nepali, 23.7% Awadhi, 18.5% Urdu, 14.3% Tharu, 1.0% Maithili, 0.9% Magar and 0.8% Hindi as their first language. According to UNICEF 2016 data, the out of school children rates are higher than the national average of 16% in Banke (19%).⁸

The Human Development Index of the region where these districts fall is just 0.46 (Nepal HDR, 2014), signifying overall low levels of education and income. These regions also have extremely high levels of education inequality between boys and girls, which becomes more pronounced as girls get older, with an average of 19% of girls aged 12 – 19 out of school, compared to 14% of boys across the two regions (UNICEF, 2014). Girls with disabilities from poor families in the Central Terai are some of the most educationally marginalized girls in the country.

Caste and gender based discrimination in these areas is highly prevalent, and Dalit and Janajati are often discriminated from the opportunity to access quality healthcare and education services. Cultural and social norms shape and perpetuate gender inequalities and unequal power relations that occur to a greater degree in the region. Girls and women in the region are primarily involved in carrying out the household chores and caring responsibilities, and have fewer educational opportunities than boys and men.⁹

Parsa: According to 2011 Nepal census, Parsa District had a population of 601,017. Of these, 78.1% speak Bhojpuri, 6.4% Nepali, 5.1% Maithili, 3.8% Tharu, 2.2% Urdu, 1.3% Tamang,

⁸ https://en.wikipedia.org/wiki/Banke_District

⁹ ENGAGE Proposal, Leave No Girl Behind, June 2017

0.8% Rajasthani and 0.7% Newari as their first language. According to UNICEF 2016 data, the out of school children rates are higher than the national average of 16% in Parsa (23%).¹⁰

Sarlahi: According to 2011 census, total population of district is 769,729, among them male population is 389,756 and female population is 379,973. Ethnicity of the people comprise a majority of Hindus (85%), Muslims (8%), Buddhism (5.71%), Christian (0.22%)¹¹. 49.0% speak Bajjika, 21.2% Maithili, 11.8% Nepali, 6.3% Urdu, 4.8% Tamang, 2.1% Tharu, 1.4% Magar, 0.9% Bhojpuri and 0.5% Danuwar as their first language.¹² According to UNICEF 2016 data, the out of school children rates are higher than the national average of 16% viz in Sarlahi (32%).

V) Methodology:

Overall methodology:

The study is based on the secondary data from the desk review and the primary data collected from actual field work. Samunnat Nepal (SN) was granted to carry out this assignment through a team of experts lead by the Team Leader and supported by two GESI experts and a Program Manager as well as locally based researchers for the data collection.

The SEGA study is based on qualitative research and the collected data is analyzed on the basis of content analysis under major five dimensions, which are as follows:

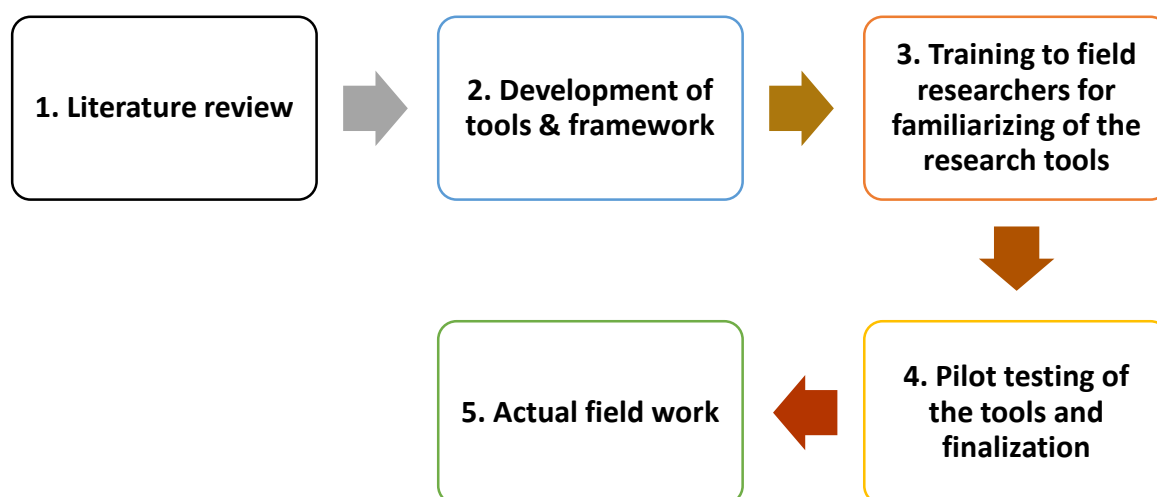
1. Exclusion and discrimination to girls with disabilities and to marginalized girls
2. Gender-based violence and gender discrimination
3. Culture specific norms, values, attitudes and behavior causing gender-based violence and gender discrimination
4. Socio-cultural norms impacting the access to quality education for girls and children with disability
5. Good practices in the community and culture which contribute to gender equality and social inclusion

The present study followed five steps procedures:

¹⁰ https://en.wikipedia.org/wiki/Parsa_District

¹¹ https://en.wikipedia.org/wiki/Sarlahi_District

¹² https://en.wikipedia.org/wiki/Sarlahi_District



Major methods applied in the study were:

1) Focus Group Discussion: FGDs were conducted with the ENGAGE bridge class girls (268). The FGD with the parents were conducted separately in order to get their perception and experiences in a collective manner. FGDs with the parents were conducted in three different groups viz male, females and mixed in order to ensure that the gender sensitivity was maintained. 31 groups of FGDs were held (11 females only, 4 males only and 16 mixed groups).

2) Key Informant Interview: The KIIs were conducted with policy makers and teachers that play a supportive role in the communities where the ENGAGE program is being implemented. This is mainly to obtain their perspectives and opinion on the SEGA issues in the community and also to support and verify the information given by the adolescent girls and parents from the community. Altogether 19 school teachers (9 female) from mother schools; ¹³2 Mayors and 5 Deputy Mayors; 1 Maulana; 2 ward chairpersons and member of justice committee; 7 Female Dalit members were the participants of the KII.

3) Case Study: Case studies were collected after the FGDs to get more detailed information on certain cases. This is done with the adolescent children to depict the real life stories on exclusion and the drivers for marginalization. This method also helps to draw information from the adolescent who do not speak in the group but may have genuine interesting stories.

4) Observation: Observation method was used to understand the overall situation and the context of the community. The major tool for observation was the social mapping. It was done separately by the researcher with support from the community and the social mobilizers.

Social mapping was carried out to get an overview of the community structure and the socio-economic situation where the bridge classes are located. It helped identify the different social services and the relative infrastructures that are available that would support in the overall findings of this research study

¹³ The Mayor in the rural municipality are addressed as "*Adhyaksha*" (President)

Study Population:

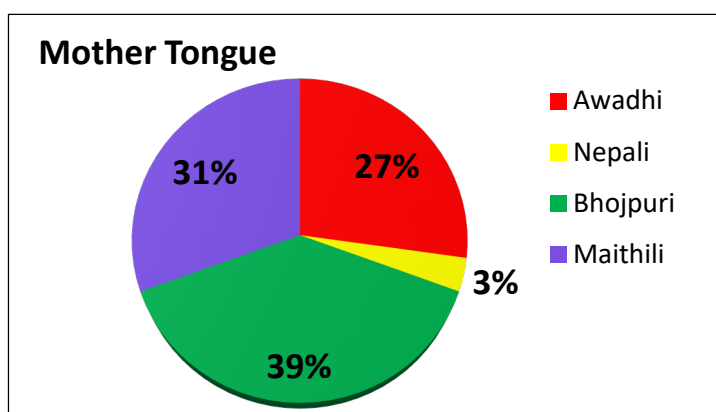
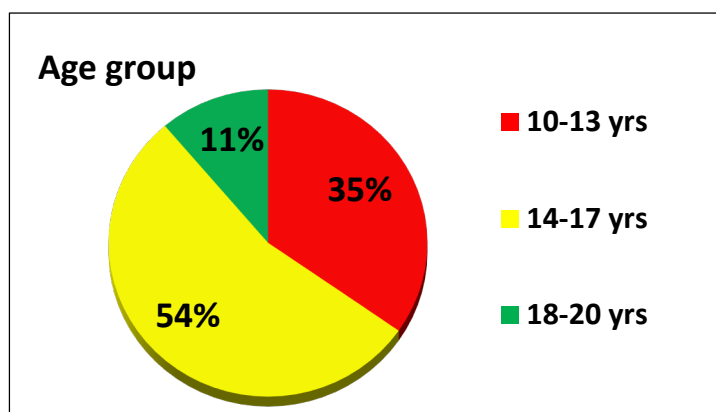
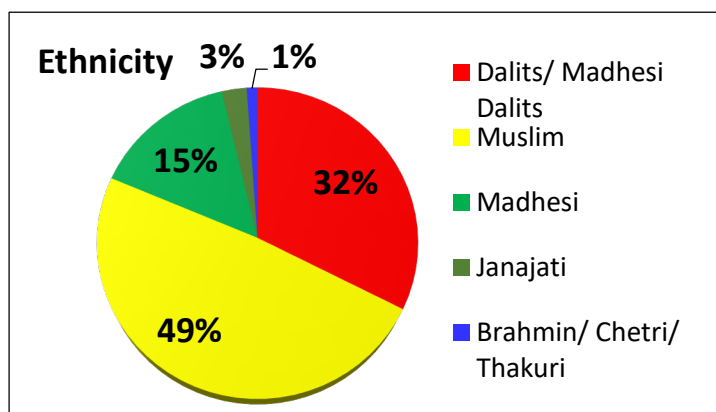
The study covered **268 adolescent girls** participating in the bridge class of which **18** of them were with different types of **disability**. Most (8 girls) of them had hearing problem and feeble legs (8) while few were mentally retarded (2). Similarly, there were 11 parents who had physical disability. This shows that the study is able to cover quite a good number of adolescents as well as parents with disability.

The **ethnicity** shows that nearly half of the bridge class girl respondents were Muslims (49%) followed closely by Dalits and Madhesi Dalits (32%) and few Janajati (15%) and Brahmin/ Chhetri/ Thakuri (1%). See adjoining charts. Regards age group, more than half the respondent girls were of age group 14-17 years (54%) followed by the age group 10-13 years (35%) years and few were of 18-20 years (11%).

The **Mother tongue** of the bridge class girls, show that a majority of the girls spoke Bhojpuri (39%) followed closely by Maithili (31%) and Awadhi (27%) while Nepali (3%) was spoken by few participants. As the participants speak different mother tongue than the Nepali language, which is the official language in the school and in the government office, they are linguistically in minority group.

Similarly, **250 parents and guardians** (164 females and 86 males) were involved in the group discussions. **19 teachers** as well as the local government people comprising of 2 Mayors and 5 Deputy Mayors and Female Dalit members (7) from the local wards were interviewed. Conscious effort was made to strike balance between male teachers (10) and female teachers (9). The SEGA assignment

Focus Group Discussion				
District	Total Girls	Parents		Total parents
		Female	Male	
Sarlahi	82	42	41	83
Parsa	104	82	12	94
Banke	82	40	33	73



was carried out by Samunnat Nepal in close coordination with the VSO staffs.

Major Questions in the Study

The key research questions were framed around the above mentioned five dimensions which included:

- *What are the key drivers and barriers of exclusion, discrimination and inequality existing in the project areas with regard to girls with disabilities and marginalized ones?*
- *What concepts and stereotypes are rooted in the mindset of parents, community members, and women, men to perpetuate gender stereotypes, gender discrimination and gender based-violence?*
- *How culture specific norms, values, attitudes and behavior affects gender based violence and gender discrimination*
- *The impact of gender based violence and other harmful norms on the access to quality education and performance.*
- *Are there any good/promising practices in the community and culture those contribute gender and social inclusion?*

One-day Orientation to SEGA researchers:

A one-day orientation was held on 6th September, 2019 at Riverpark Resort, Sauraha. Around 12 participants that mainly included researchers and the personnel involved in the study team as well as VSO personnel attended the orientation program. The objective was to orient the research team on the concept of SEGA as well as briefing of the research tools and the methodologies as well as reporting formats and tools. Ethical



Orientation to SEGA researchers

procedure was also briefed to protect the rights of the adolescent girls in study. A pretest with the local women groups was also carried out and relevant feedback provided on the tools. See annex for detail list of participants.

Field work:

Field work included visit to the local destination sites where ENGAGE program was being carried out. The field work was carried out by the entire program team to understand program realities and to observe the different aspects of the ENGAGE program through a SEGA perspective. Field work commenced from 7th September to 23rd September, 2019. For the time efficiency the research team and the enumerators were divided into three groups – one designated group for each district. Each team consisted of a research team member, two enumerators and local VSO staffs.

Focus Group Discussions (FGD):

Focus Group Discussions were conducted with ENGAGE bridge class girls and parents/guardians of the bridge class girls because they are the prime beneficiaries of the ENGAGE program and it is crucial that their viewpoints and perspectives is necessary for analysis in this study. The FGDs were carried out by the field team including the GESI experts and mostly by the local researchers who were more acquainted with the local language. Altogether **31 FGDs** were held with adolescent girls totaling **268**

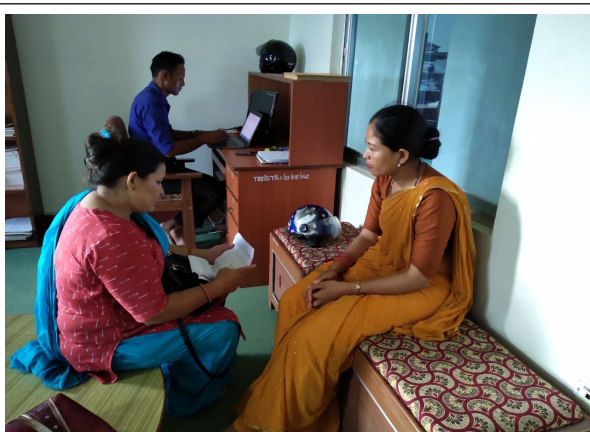
adolescent girls from bridge class. Similarly, **31 FGDs** were held (11 females only, 4 males only and 16 mixed groups) among the parents totaling 250 guardians. The detailed list is in annex. The FGDs were carried out at ENGAGE class sites which included classrooms in schools and rented rooms in some cases. Social mapping to identify various aspects of the program was also carried out after the FGDs.



FGD with Girls at Belapur, Banke

Key Informant Interviews (KII):

Key Informant Interviews were conducted with the local school teacher, Mayor or and Deputy Mayor and Dalit female ward member. Interviews were conducted with policy makers and teachers that play a supportive role in the communities where the ENGAGE program is being implemented. Altogether 19 school teachers (9 female) from mother schools; 2 Mayors and 5 Deputy Mayors; 1 Maulana; 2 ward chairpersons and member of justice committee; 7 Female



KII with the Deputy Mayor at Kohalpur, Banke

Dalit members were the participants of the KII. The interviews were carried out at the schools, municipality offices and ward offices.

Two days sharing of the research findings:

On 26th and 27th September, a two-day sharing was organized at Riverpark Resort at Sauraha, Chitwan to share the reports and experiences of the field work that was carried out in the three districts. The entire field team was gathered to present their study findings. However, most of the findings were not reported and the researchers were again briefed on the reporting aspects of their field work which is crucial to understand the field realities. The researchers and the team

discussed on the findings in each dimensions and also shared their challenges during the field work.

Data Analysis Procedure:

The research team developed a data analysis guide sheet (Please see in the *Appendix f*). The field researchers transferred the field notes into this sheet to make it easy for the content analysis. The team members followed the following procedure before writing the study report:

1. **Familiarising oneself with own data:** After completion of data transfer in the data analysis sheets, all data sent by the enumerators were reviewed and made familiarized to the researchers.
2. **Generating identity codes:** Identity codes were generated to identify the district, participant and their position. For example, B for Banke (an example from the Analysis sheet is given in annex.)
3. **Searching for themes:** A vigorous exercise was done by the team to finalize the emerging major themes. Content analysis of the data analysis sheets were done to identify the key contents leading to major themes and sub-themes according to the dimensions under the SEGA.
4. **Reviewing themes:** The team refined the themes according to the content analysis and the major dimensions of the SEGA.
5. **Defining and naming themes:** The team internalized the essence of what each theme is about and created an overall narrative, with sub-themes, moving from working-title themes to officially named themes. Then the team went back to the Data Analysis sheets and re-read all the quotes and contents to identify the coherent and corresponding quotes from youth to underpin each theme and sub-theme. Team pulled out quotes, photos and diagrams for different themes and cross cutting themes.
6. **Producing the Report:** A draft report based on the reports from the field and analysis of the quantitative data was carried out to develop into a report with the findings.

VI) Output/ Deliverables:

Following are the outputs and deliverables of the study:

- a) An inception report with research tools including questionnaires, FGD guidelines and KII instruments,
- b) A Final research report.

VII) Research study respondents:

District	Sarlahi		Parsa		Banke			Total	Target achieved
Municipality	Malangawa municipality	Kodaina Rural municipality	Jagannathpur R. municipality	Dhobini R. municipality	Kohalpur municipality	Khajura municipality	Baijanath R. municipality		
FGD at community level (groups)	5	5	6	5	2	6	2	31 (11 female + 4 male + 16 mixed)	100%
FGD at bridge class children (groups)	5	5	6	5	2	6	2	31	100%
KII interview school teachers	3	3	3	2	2	4	2	19	100%
KII interview Palika level (Mayor, Deputy mayor, ward chairperson)	2	2	2	2	1	2	1	12	100%
Female Dalit Member (Ward level)	1	1	2	1	1	1	1	8	100%
Case study	1	1	1	1	1	1	1	7	100%

VIII) Major findings across the districts:

This section presents the results of the SEGA research study undertaken by the study team to understand the context of Social Exclusion and Gender (SEGA) in the communities of the three districts viz Banke, Sarlahi and Parsa where the ENGAGE program is being implemented. This section presents the findings across the three districts where the SEGA research study was conducted:

Banke:

The study was conducted in three municipalities namely Kohalpur, Baijanath and Khajura Municipality. Although Kohalpur is an urban municipality that adjoins the highway, the study sites are located far from the urban sites and are focused in the marginalized areas of Belanpur and Hawaldarpur where the actual bridge classes are located. The attendance record of the FGD participants show a mixed community at Hawaldarpur village while Belanpur village and Khajura village shows majority of Muslims residing in the area. The bridge classes are located amongst the community where the adolescent girls have easy access.

Altogether 82 adolescent girls from bridge class, with a majority of Muslims (70.7%) and few Madhesi (15.8%) and Janajati (8.5%) and Dalits (2.4%) and Brahmin/ Chhetris (2.4%) were

found. Around 8.5% girls were found disabled with physical (hearing, speech, unable to walk) and mental impairment (retarded). FGD was conducted with 73 parents and guardians amongst which 51.2% were females. Similarly, KII was conducted with 8 teachers with 75% being female teachers. In the absence of Mayor, the Deputy Mayor and Vice Presidents were taken the interviews. The Maulana, who is the head of the Muslim community was also interviewed as part of the SEGA research. See table below.

Respondents	F	M	Dalit	Janajati	Muslim	Madhesi	Chhetri/ Brahmin	Disability	Total
Girls	82	-	2	7	58	13	2	7	82
Parents	42	31	2	8	48	13	2	No	73
Teachers	6	2	1		1	2	4	-	8
Deputy Mayor/ Vice-president	3	-	2	1	-	-	-	-	3
Ward Members/ Maulana	2	1	2	-	1	-	-	-	3
	135	34	9	16	108	28	8	7	169

The adolescent girls from Banke claimed that attending the bridge class has not been difficult as they have received support from their *big sisters* and their facilitators are female so family has not been hesitant to send them to the bridge classes. They shared that the main reason for them being unable to access an education is because of the far distance of the schools from their village. Keeping this in mind, the Vice-President of Khajura municipality, shared about the planning and budgeting of a Girl's School which could be a positive discrimination and a strategy for girls' access to education.

The FGD discussions showed that majority of the girls in the bridge classes were school drop outs from grades 5 while only few have not been to school. The majority of the girls shared that they expected to learn skill development trainings from the bridge classes. Only a few, wished to join schools in future. While the bridge classes that were based in schools had adequate furniture and drinking water facilities, the bridge classes that were based in rented rooms did not have toilet facilities. The ownership of the bridge class by the municipality, ward or mother school is still unclear at this stage.

These communities reside far from the ward office and far from reach of social services. There is a health post in the village and they have to travel to Kohalpur or Nepalgunj to avail of the hospital services. The communities have access to rough graveled roads which reach most parts of the village. Data from the schools show a different picture than the reality. More girls are found in schools than boys. The probable reason is that the school has children that come from the hill castes and are not from the local communities. This was shared by many teachers during their interviews.

The findings from the study show a similar pattern of exclusion in all three districts and most of the discriminatory practices prevail across the Muslim, Madhesi, Madhesi Dalits which are found as major groups in all three districts showing similar culture, practices and thought patterns. However, owing to few communities from the hills residing in Kohalpur and Baijanath

Municipalities, there are however some differences. For instance, during menstruation, women belonging to the hill communities observe exclusion and refrain from doing any kind of household work including cooking for 5 days while women from Madhesi and Muslim communities involve in all kinds of work during menstruation and only refrain from doing religious rites and prayers including the *Namaz* by Muslims which is not practiced during menstruation.

Similarly, in these municipalities of Banke efforts have been geared to minimize child labor and data on child labor was collected in Kohalpur municipality showing that only few wards in all the 15 wards had instances of child labor. This was found through interview with the Deputy Mayor of Kohalpur. According to her, most of the child labor in her municipality is observed in transport and hotels. In Khajura municipality, the Deputy Mayor claimed that only four wards had child labor and the reasons are because of extreme poverty and livelihood issues in the family.

Parsa:

The study was conducted in two village municipalities namely Jagarnathpur and Dhobini that are situated far west from the district headquarters at Birgunj taking nearly an hour by car drive and very few access to public vehicles. Both the villages are very remote and inhabited mostly by the Madhesi, Madhesi Dalits and Muslims. Based on the Social mapping, it was found that the bridge classes are located within these marginalized communities. It was also found that the area is vulnerable to natural disasters. During monsoons, the city gets flooded with water. The markets are far from the community dwellings. The roads though rough and un-graveled link to most places. These communities in Parsa reside far from the market and surrounded by forests, rivers and disaster prone areas. The areas are also polluted with poorly managed sewage and dirt.

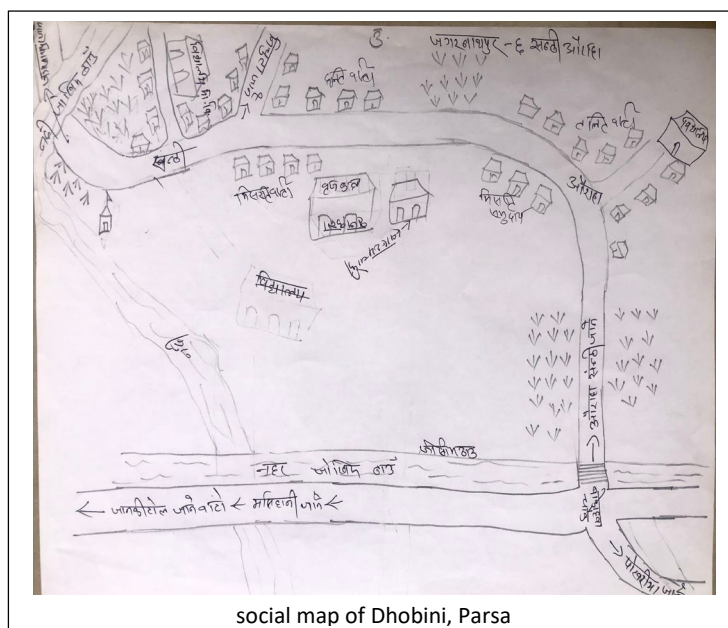
Although a basic school is near to these communities, other essential public services like a secondary school, ward office, police office and health post are far to reach. The communities have land and depend upon subsistence farming. They also rear livestock and reside in small mud houses. Those who do not have land depend upon labor jobs like rickshaw pulling, *kabard selling*, tailoring etc. by going to the markets to earn. Women on the other hand do not go out to earn and do not have access to finances.

Women on the other hand do seasonal labor in other's farms but do not get paid in cash but in other forms.



A Dalit settlement at Dhobini, Parsa

The bridge classes were located in schools and rented rooms. These bridge classes were also located at an accessible area for the marginalized communities that reside there. The situation of the bridge classes based in school was better than in rented rooms. The study found that the girls expressed happiness in getting to attend the bridge class and many were of the expectation of skill development opportunities and monetary benefits from the bridge class rather than their wish of joining school for further learning which was expressed by few girls.



Altogether 104 adolescent girls from bridge class, with nearly half of them belonging to Madhesi Dalits (42.3%) followed by Muslims (38.5%) and Madhesi (19.2%) were present. Girls with disability were not found present in the FGDs. Similarly, FGD was conducted with 94 parents and guardians amongst which 87.2% were females. Similarly, KII was conducted with 6 teachers with 16.6% being female teachers. In the absence of Mayor, the Deputy Mayor and Vice Presidents as well as Dalit Ward members were taken the interviews. See table below.

Respondents	F	M	Madhesi Dalits	Janajati	Muslim	Madhesi	Disability	Total
Girls	104	-	44	-	40	20		104
Parents	82	12	54	-	34	6	No	94
Teachers	1	5	-	1	4	1	-	6
Deputy Mayor/ Vice President	1	1	-	-	1	1	-	2
Dalit Ward member	3		3	-			-	3
Total	191	18	101	1	79	28	0	209

Sarlahi:

The study was conducted in two municipalities namely Malangawa Municipality and Kaudena village Municipality. Although Malangawa is the district headquarter of Sarlahi and an old Municipality, the city is still not developed with poorly built dusty roads even at the district headquarters. The main market and the headquarters seem unsystematic to a layperson. Although the study sites were not far from the district headquarters, the study sites were out of reach from the public transport. The bridge classes were located in schools and rented rooms. These bridge classes were also located at an accessible area for the marginalized communities that reside there.

Altogether 82 adolescent girls from bridge class, with nearly half of them belonging to Madhesi Dalits (47.5%) followed by Muslims (37.8%) and Madhesi (14.6%) were present. Girls with disability were not found present in the FGDs. Similarly, FGD was conducted with 82 parents and

guardians amongst which 51.2% were females. Similarly, KII was conducted with 5 teachers with 40% being female teachers. Both the Mayors from the two municipalities, the Deputy Mayor and Ward Presidents, Dalit Ward members and Justice member committee were taken the interviews. See table below:

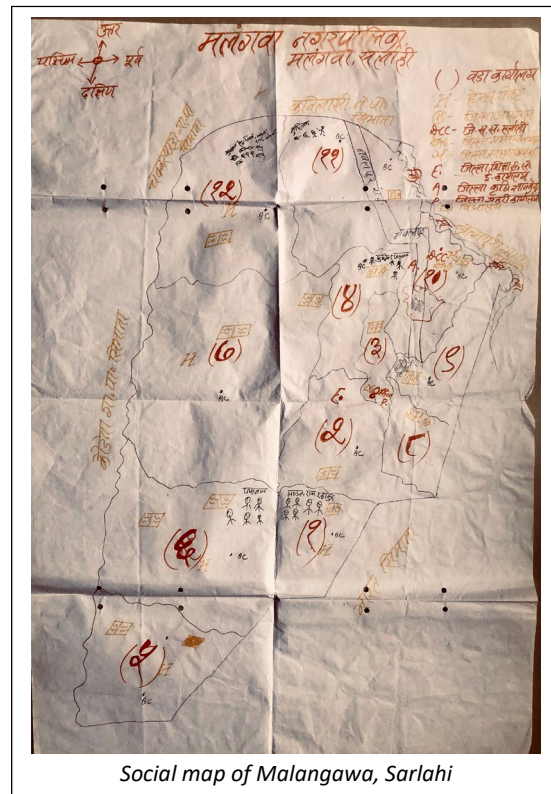
Respondents	F	M	Madhesi Dalit	Muslim	Madhesi	Disability	Total
Girls	82	-	39	31	12		82
Parents	42	40	38	31	13	No	82
Teachers	2	3	-	-	5	-	5
Mayor/ Deputy Mayor	1	2		-	3	-	3
Ward president / Dalit Ward Member	2	2	2		2	-	4
Total	129	47	79	62	35	0	176

The Mayors talked that issues on child marriage, child labor and domestic violence as well as issues on education for girls is there. The Ward member of Malangawa Municipality (#1)-Bhupendra Kapar however talked about the recent developments in terms of the number of temples he has built in the community. This shows that the people who hold authority for the development in the community have not prioritized the needs of the women, children and the marginalized people. They are more into building temples and considering it as more important.

The Deputy Mayor who is also the Coordinator of Justice Committee member, however, talked about the problems of violence against women being rampant but goes unreported because reporting could result in serious family prestige and could bring down the dignity of a woman. Thus, a woman is often taught to tolerate by her own parents. However, according to the Deputy Mayor, there have been incidences of divorce cases on the rise in recent years,

Owing to the facilitator being a female and easy access by foot to the bridge class, as well as the presence of *big sisters* as supportive mechanism, the adolescent girls claimed that parents have not been hesitant to send them to the bridge classes. Adolescent girls from Sarlahi shared the same reason as girls from Banke and Parsa stating that girls are unable to go to school because of the far distance to the school from their homes and due to the presence of boys in school. They also claimed that although free, schools collect money from them for various reasons including dress, stationery, shoes etc. which their parents do not pay and these girls have to drop out from school. Many of these girls have dropped out from school after grades 5 and few have never been to schools. Similarly, like Banke and Parsa districts, the reason they gave for the adolescent girls to go to the bridge class is to receive some skill development trainings so as to improve their life and earn an income and very few said they would like to continue school.

The bridge classes that were based in schools had better infrastructure including tables and chairs while the bridge classes that were in rented rooms did not have these facilities except for some squatting mats and no toilets. They also had to fetch water for drinking. Bridge classes are also not disable-friendly for instance at Thulo Palsi, there is a large building with two rooms where two bridge classes are being run simultaneously. But the stairs running to the rooms are difficult for a disabled to navigate. Regarding ownership of the bridge classes, the ward member of Malangawa-1, shared about the possibility of ward ownership while at this stage it is not so clear for other bridge classes to be owned by the municipality or mother school.



Social map of Malangawa, Sarlahi

The social mapping of the bridge classes and community shows that the bridge classes are really reaching to the most marginalized and deprived communities of the Terai. These communities in Sarlahi reside far from the market and surrounded by forests, rivers and also disaster risk areas. The areas are also polluted with poorly managed sewage and dirt. These communities are also far from reach of the essential public services like secondary school, ward office, police office and health post.

IX) Major findings across the dimensions:

The study framework was organized among five dimensions for which the findings are also laid out across these five dimensions.

Dimension 1: Exclusion and discrimination of girls with disabilities, child labor and marginalized ones:

Gender-based discrimination as a barrier: The present study found that key drivers and barriers of exclusion, discrimination and inequality in the communities' have their roots on the gender, and socio-economic structures that are largely patriarchal. Female as well as girls mentioned that women and girls have no identity and are relegated to a low position in society. Due to poverty and unawareness on the importance of education, girls stay back at home to do household labor like cooking food, cleaning work, taking care of siblings and livestock and also manual labor in farms. The adolescent girls in most FGD groups mentioned the mentality of the society when told that a girl should go to school:

"what good can happen if you educate a girl?!"

"Girls have to take the permission of the father before going out while the boys in the family do not"- FGD girls in Malangawa Sarlahi

"The men in the family make all decisions including the work at home, going to market, school going and getting married"- FGD girls in Sarlahi and Parsa

"I have to ask permission from father every time I come for the bridge class"- Gudiya Khan, F-16 yrs, Khajura, Banke at an FGD.

The above quotes show that **girls have no freedom**. They are not allowed to speak with outsiders or allowed to roam the market at free will. They cannot even visit the health posts without being accompanied by male members. They are viewed as a liability and associated with prestige. There is a widespread saying of the parents/ guardians while taking FGD in all the municipalities' that girls are "*äruko gharko sampati*" meaning other's property so it is better to marry them off.

The feeling and expressions of girls indicated that parents are still practicing the traditional mindsets regarding girls' education and livelihood as guided by the religious, social and cultural norms, which is creating not only barriers to education but also restricting to practice their freedoms. Still the male householder holds the power of making decision regarding girls' education, health, economic opportunities and their mobility. These revealed that the traditionally, patriarchal guided mindset is perpetuating gender discrimination, social inequality and gender roles in the family and society. More importantly, the traditional attitudes and mindsets was rooted even in educated persons. The school teachers clearly mentioned that the

free mobility of girls and women in the society will increase the risk of defaming their parental power status in the society. Please see the quote below from a teacher:

"Women's place is at home. If a woman goes out, she will risk our name and prestige"
- Richa Kumari Dutta, F-36 yrs, Teacher, Malangawa, Sarlahi

Because of such practices prevailing in the society girls and women are confined within the house and household chores, denied their access to education, perpetuating gender stereotypes and gender based discrimination in the society. They did not see any value of girls' education meaning that they lacked educational awareness.

The Mayor of Malangawa in Sarlahi aptly sums up the voices of the girls and parents and describes the community:

"Children are deprived of their Rights! There is child labor in the community! There is discrimination between men and women and between husband and wife! Women are not allowed to go out without the permission from the man! Boys are send to government schools while girls are preferred to be at home! Even if they send the girl to school, they will eventually drop out within grade 5. There is child marriage and girls get married within 14-16 years. Dowry is rooted in our culture! We are trying to raise awareness!"- Nirsal Sah, Mayor, Malangawa, Sarlahi.

He however claims that when invited to a wedding where child marriage is taking place, he does not attend them. This shows that the main authorities are expressing their discontent on the anti-law social practices in the community but not taking action against child marriage.

Besides girls, women are also restricted to work outside home as mentioned by the community themselves. **Women have no rights to make decision even inside the home** and are relegated to a low position. Discrimination in wage labor exists as girls do monthly seasonal labor based on agricultural works and do not get a wage like an adult male. The following quotes from FGDs and interview with the stakeholders support this fact.

"We do farming works like rice cultivation, harvesting etc. and give the wages to our mothers. The money is used for household expenses. Sometimes, we get some of the money when we ask to buy our clothes and other necessities. At home, we do all the household work which is usually instructed by our mothers and aunts."- Umatul Khan, F-16 yrs, bridge class girl, Kaudena, Sarlahi

Child marriage as a barrier: The FGD discussion with girls pointed out that most **girls get married within 14-16 years** of their age in the community. This statement is triangulated with the parents in FGD and other key informants, it was revealed that this is still a fact, despite the marriage law not to marry before the age of 20. Parents mentioned that the reason girls get married early is to avoid the risk of the girl marrying with a boy of their choice, particularly in lower or different caste. In many Terai and Muslim communities, marrying another caste affects

the family honor. Parents worry girls will elope with a boy belonging to a different caste and status. The girls in all three districts also mentioned that child marriage takes place in the community unseen by the police and sometimes they go to India where most marriages also take place.

According to the research finding, child marriage is largely practiced in order to avoid the increasing rate of dowry which is based on the level of education and profession of the groom. As a trend, parents of the groom demand high amount of dowry, rationalizing their investment to the groom. Obviously, when the groom is still young and not much investment from parents in his education or has not got the job, girls' parents can get away with lower level of dowry. This is also supported by the teachers who participated in the KII. Please see some quotes below from the FGD and KII.

"Dowry amounts are less when brides and grooms are young. The price goes up as their age increases."- Lalita Devi Kurmi, F-40 yrs, Dhobini, Parsa

*"Muslims and Madhesi communities practice child marriage because they believe that it is **dharma lagne** [to parents and they also do not have to face the additional burden of having to give a large dowry]"- Shova Kumari Regmi, F-43 yrs, Teacher, Khajura Village municipality, Banke.*

"It is due to lack of education and unawareness that child marriage is becoming prevalent"- Rukmini Yadav, F-38 yrs, Teacher, Kaudena Municipality, Sarlahi

Worst part in the child marriage is that girls are not consulted for the choice of the man/boy who are basically chosen by the parents or head of the family. The following quotes from the girls from the FGD at Parsa prove this point:

"We have to get married with a boy chosen by our father who will share with mother but not with us and they will get us married when we are 14-15 years."-Amrul Khatun, bridge class girl, F-15 yrs, Jagarnathpur, Parsa

"I saw and met my husband on the day of the marriage. In our culture there is no meeting of boy and girl prior to marriage"-Ruby Devi Ram, F-16 yrs, Jagarnathpur, Parsa

These two quotes highlights that girls have their own expectation and are quite aware of their right, but obliged to the parental decision and sacrifice their own interest. The situation is almost the same in most communities in all three districts. The consequence of child marriage is that girls drop out of school to learn household work at home and to fulfill other responsibilities. In many Muslim communities, girls do not go to the husband's house even if married at 11 or 13 within which time, they learn and prepare for future responsibilities at their own house. This traditional practice is also called **Gauna**. Although this practice prevents girls from entering into

sexual relations early on however, they lose literacy and are not informed of their rights. This can be demonstrated by case study example from Dhobini, Parsa in the below box.

In the communities of Sarlahi, Banke and Parsa, the Deputy Mayors and ward members realize that child marriage is an issue that is being very hard to tackle. The following quotes from them explain the interrelatedness between child marriage, dowry and girls being deprived of education due to this:

"In the communities in Sarlahi, child marriage exists in large proportions. One of the main cause of child marriage is dowry"- Shanti Shabnam Mikrani, F-55 yrs, Deputy Mayor, Malangawa, Sarlahi

"Child marriage is a big challenge for development. Child marriage takes place arranged through parental consent, eloping without parental consent, love marriage etc. These days eloping and love marriage are on the rise due to technological advancement- Sanju Kumari Chaudhary, F-29 years, Deputy Mayor, Kohalpur, Banke

"Due to lack of education and unawareness and community adherence to strict traditional values and culture, child marriage is getting promoted. It has been a huge challenge to curb this problem and has further deprived girls from being educated"- Sharmila Sunar, F-48 yrs, Dalit Ward Member, Baijanath-5, Banke.

The adjoining case study of Salima Khatun demonstrate that girls are deprived of their individual rights and identity. They are denied right to education, right to freedom, right over their fertility and reproductive health and the right to make decisions. Women do

Case Study: The perils of getting married early!

Salima Khatun is a 19-year-old girl who has completed her SEE exams. She got married at the age of 13 and only after completing her studies she went to live with her in-laws. She soon had two children. When she heard of the bridge class in the community, she was happy to apply and got the job of a facilitator. However, she did not have a bank account due to which she was removed from her job. She claims, she does not have a citizenship because she got married at an early age and does not have a marriage certificate as a result she could not get a citizenship from her husband. As she was married, she claims no efforts were made to get a citizenship from her father. As she is below 20 years, her marriage cannot be certified by law. She feels disheartened that although no fault of hers, she had to face the discrimination and the brunt of being married early.

Dhobini Rural Municipality, Parsa

not have citizenship card as they get married early and the male members do not care that they receive one. The female parents in the FGD at Sarlahi and Parsa mentioned that many female parents are deprived of citizenship right by their husband. Their marriage has also not been registered as a result children are also deprived of their birth registration and other rights.

The parents mentioned that adolescence is extremely vulnerable age for girls especially in Muslim communities, so girls above 10 years are restricted and confined inside the home and have to

wear the burkas. They shared their worries that adolescent girls may run away and fall in love with other boys of other castes, so it is better to keep girls under closed doors and supervision of the family. Parents also mentioned that when such incidents occur in the community, the whole family is defamed. Parents are convinced that modern technology like mobile and television are taking the young girls in wrong track. They are helping the young girls to connect with the boys and learn more on love affairs. Therefore, parents have restricted of using the mobile to the girls and do not let them watch television.

Nepal ranks on the 3rd in position in South Asia in practicing child marriage. Almost 45% girls in South Asia marry before 18 years. Traditionally, a girl child from Hindu religious background and especially from poverty stricken families, are married off early, even before the puberty, as it is considered auspicious to give a daughter's hand in marriage before she menstruates.¹⁴ Despite the law forbidding child marriage, news on child marriage is still common in the newspaper¹⁵. In Nepal, legal age of marriage is 20 years. As reported by Republica, a daily newspaper based on the data of 2016/2017, there is a decline in child marriage of girls under 15 years of age, but the present study area is still in practice of child marriage under 15 years of age.

According to the same reporting in the Republica, basically four types of marriages were identified in Nepal – they were:

1. Between girls and boys 46 (70%) which means about the same age couple
2. Adult Groom Child Bride 23 (15%)
3. Arranged Marriage 34 (52%)
4. Self-marriage 32 (48%)

It shows that highest number of marriages are happening between girls and boys within the homogeneous age group, while there are still 15% marriages, which are happening between an adult groom and a child bride (unmatched marriage). It also shows that 48% marriages are happening on self-initiative.

The present research shows that there was no case of unmatched marriage between the age of bride and groom, however, marriages are still arranged by the parents in young age.

Once the girls are married off, parents get a peace of mind, but for the girl, the life becomes a nightmare. They were treated as a 'second class member' of the family, where they are married to. Their transition from girlhood to womanhood is a big gap to be filled. Moreover, most of them reported the violence from the husband and from in-laws in the form of beating, not giving

¹⁴ Tuladhar, S.K. & et al. 2019 "YOUR (Youth Uncertainty Rights) World Research Lives and Perspectives of Marginalised Young People: A study from Urban Kathmandu, Nepal. <https://www.gold.ac.uk/anthropology/research/staff/insecurity-and-uncertainty/>

¹⁵ The recent news was on Republica Sunday May 12, 2019. The heading reads "Child Marriage rampant in Rolpa but rarely reported to police..

enough food to eat or assigning her excessive domestic chores from dawn to dusk. **Thus, child marriage is also another driving force for marginalization of the girls in the community.**

Child Labor: The findings from the study showed that although **child labor exists in the community**, no such information came from the bridge class girls, but a teacher and a Dalit Ward Member has mentioned as follows:

"Child Labor exists in our community due to poverty. Many of the communities residing here are below the poverty line. As, this is an urban area, most of the children are employed in small hotels and brick kilns, plywood factory etc.- Richa Kumari Dutta, F-36 yrs, Teacher, Sarlahi

"Dalit communities stress on their children working to earn money instead of sending them to schools"- Geeta Sunar, F-38 yrs, Dalit Ward member, Kohalpur, Banke

The girls, however, reported that they are confined at home and doing all the unpaid domestic chores at home and after marriage in their husband's home as shared by many adolescent girls during their discussion.

"After returning from school, most girls have to do all household work including cleaning the house, cooking, doing the dishes, washing clothes, sweeping while the boys have nothing to do when they come home. A boy is also not expected to do household work because they are boys. However, boys are expected to work outside home and bring home money."- Rima Devi Ram, F-40 yrs, Dalit Ward member, Dhobini, Parsa

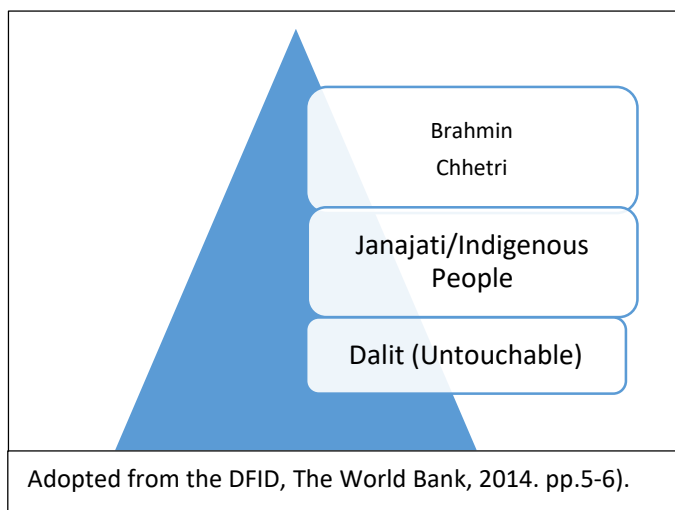
"Since we are poor, everyone has to work to support the needs of the family including children and adults. While our brothers go outside to earn, we stay at home and do all household works and farming jobs as well as taking care of our siblings"- Jubeda Khan, F-16 yrs, Kohalpur, Banke

These two quotes show very vividly that girls are confined to home and work inside home. The second quote also shows that boys go out to work while girls are working inside home. They are not working for the wage and not adding to the family income, but their time is consumed by the work and are not able to concentrate on education. Eventually, they are no more interested in education, and drop out from the school. These statements are also supported by a following case story of Heena Kori from Banke who had to sacrifice her education to work at home.

Case Study: The life of a girl child! Excluded and marginalized at home! Is this not child labour?

The story of Heena Kori (16 years) and Sangeeni Kori (18 years) reverberates the story of every girl's life in these communities. They are sisters with a large family of 13 members living at Khajura village, Mangalpur 6, Banke. Both sisters left school while studying at grade 3 due to household responsibilities of taking care of younger siblings and other household work. Our parents always advised us to learn all household work and we continued doing this all day. They told us that a woman's place is in the home. We had no time to go to school and study which eventually we lost interest.

-Khajura rural municipality, Banke



Untouchability and social discrimination as a barrier:

Nepal is a country of immense diversity in terms of its geography and its people. The 2011 Population Census recorded 126 different caste/ethnic groups who speak 123 different languages (Census 2011). From times immemorial, Nepal has been ruled by Hindu kings, although there was a very harmonious co-existence of Buddhism and Hinduism. During Malla period, Jayasthiti Malla

(1354-1395), who was a great reformer, categorized Nepali society in a strictly orthodox Hindu hierarchical frame. According to his categorization, from top to bottom serially are 1) Brahmin/Chhetri, (Priests/warriors) 2) Vaishya, (merchants) 3) Sudra (peasants) and 4) Acchut (untouchable) (DFID, The World Bank, 2014. pp.5-6). In recent times, Vaishya and Sudra are called Janajati and untouchables are Dalits. ¹⁶

Nepal's historical and structural past continues to influence the hierarchic structure of the society which has resulted in continued differential access to education, economic, political and socio-cultural resources and the marginalization of some groups and the continuing inequity in the society. (DFID, The World Bank, 2014. pp.5-6).

Participants of the present study mentioned that untouchability is still prevalent and the Dalits are excluded from socializing with people of other castes.

"We have been suffering the maltreatment of being untouchables from many ages! Where do we go to rebel against? In schools, children of all castes play with each other but in the community, we forbid our children to play with other caste children for fear of being ostracized and having to face abuse! We feel we have been prejudiced for being a Dalit!" - Sunena Devi, F-55 yrs, Dalit Ward Member, Malangawa, Sarlahi

This quote shows that Dalit parents do not want to create disappointing situation in the community and are afraid that their children may face the same abuse as themselves had experienced. Thus, they rather want to keep their children away from that kind of situation.

¹⁶ Tuladhar, S.K. & et al. 2019 "YOUR (Youth Uncertainty Rights) World ResearchLives and Perspectives of Marginalised Young People: A study from Urban Kathmandu, Nepal. <https://www.gold.ac.uk/anthropology/research/staff/insecurity-and-uncertainty/>

It was found that Dalits are especially at exclusion from many public places, like temples, water sources and tea stalls in most communities of the three districts. Being a Dalit means he/she is given low status and despite doing all the required tasks to the people from high castes, they are paid in the form of stale, old food, old clothes as compensation. Here are two quotes, one from a teacher and another from the Mayor of Malangwa:

"The communities here look down upon the Dalits and are suppressed due to being poor and a Dalit. They are usually put into labor and not given their fair share of wage or treated with respect. Rather they are given stale and leftover food"-Richa Kumari Dutta, F-36 yrs, Teacher, Malangawa, Sarlahi

"Untouchability exists due to different types of castes residing in our communities. Untouchability is also high amongst Chamar and Dom communities- Nirsal Sah, Mayor, Malangawa, Sarlahi.

The Mayor also mentioned that untouchability is prominent not only between high caste and low caste but even amongst the so called Dalit castes like the Dom and the Chamar, there is a practice of untouchability. Please see some quotes from the Dalits, expressing their feeling of humiliation and helplessness to deal with the social practice. These quotes also show that they can tolerate what happened to them, but it is difficult for them to tolerate what happens to their children.

"We are not allowed to go to the temple, use public taps or go to their houses and they make us feel as if we are polluted and humiliate us in public. We have however tolerated this kind of behaviour but feel sad when behaved indifferently with our children"- Kesiya Devi Ram, F-59, Dhobini, Parsa.

"It is better to tolerate than fight with those that discriminate us. However, if mistakenly touched they react violently and say they have to bathe to be clean. We are discriminated even in public places and gatherings like marriage ceremonies where though we are invited we are given separate treatment."- Rajmati Devi Ram, F-32 yrs, Jagarnathpur, Parsa.

This is an evidence that parents are expecting their children's brighter future where they will not be discriminated on the basis of their caste and creed. They are hoping to provide better opportunities for their children in the modern world.

Disability as a social as well as systemic barrier for education of the children with disability:

It was found from the present study that disability is still viewed as an evil deed of past life, *karma*, of an individual in the community. Thus, even family members or the community takes the children with disability as a burden to the entire society. Family takes these children as a burden and shame, so they are usually kept inside the home, and do not let them participate in the regular social events. In some cases, they also face torture even from their own family members. Generally mother or a family member takes care of the most disabled children.

The case story of Binita Kumari Yadav is a story of harsh discrimination at home and by her in-laws due to negative social attitudes and has been the victim of domestic violence because of her disability. During the interview, she described her life as very unfortunate because of her gender and disability.

A story in the box also illustrates the situation of a disabled girl. Parents feel relief when a daughter, whether able or disabled, is married off and feel their responsibility towards a daughter has ended. In reality, girls have to face the consequences and it is more so when the girl has some disability and not functioning well as other girls. The quote also shows the bargaining of the dowry when the girl has disability. Binita's father had paid "a handsome amount of dowry" to her in-laws who accepted the dowry but still tortured the girl.

*The untold story of Binita Kumari Yadav;
Is it my fault to be disabled?*

Binita is an 18-year-old girl who has experienced major violence and turmoil in her life after her marriage at the age of 15. She has a sister, two brothers, mother and a father who was involved in foreign labor but now has settled down into farming in her village. She has speech problems (others are not able to understand her words). Hence, she has faced a lot of humiliation in her in-laws' house. Her father had given a handsome amount of dowry to their in-laws as her father worked abroad and earned well in those days. Despite the dowry, her husband who is a farmer would beat her frequently, use offensive language and her in-laws' treatment to her was very abusive. She claimed she was not even given enough to eat. All this happened within three months of time that she spent there until one day she decided to go back to her father's house without turning back. In Binita's community, it is not considered good to come to father's house at your own will.

Her story does not end here because once back in her father's house she had to face a much harsher treatment from her own parents and family including her sister-in-laws. She was beaten with an iron rod and not given food so she would wander around the neighbourhood for food. In return, she would be tied in chains and ruthlessly beaten that she would fall sick but no one would care. She claims she likes coming to the bridge class because people treat her well and she can make friends. But she is disheartened by the situation at home. She asks! Is it my fault that I am disabled to speak like others?

-Kaudena Villaae Municipality. Sarlahi

The adolescent girls and parents from the FGDs in all districts claim that there are lots of disabled children in the community and the severely disabled cannot go to school. The moderately disabled go to school but many drop out because they get teased and bullied by others for their disability. Please see a quote below from a girl with a hearing impairment from Khajura rural municipality-8 in Banke asserted how she felt excluded from others because she could not hear properly:

"I stopped going to school and playing with neighbours after grade 2 because other children and elders too bullied and teased me a lot"- Hajara Khan, F-12 years, Khajura, Banke

Similarly, teachers also attest those statements by the parents and girls. They had clearly said that schools are not able to create disable-friendly environment to welcome the children with disability, despite the fact that government has policy to build disable-friendly infrastructure and also provides scholarship of various kinds.

A teacher from Shree Krishna Devi Ma V, Sarlahi quotes:

"There is no special facilities for the children with disability in this school. The infrastructure and toilets are not disabled-friendly. There is no special curriculum for the disabled nor are there any audio- visuals and learning materials for them. Even the teachers are not trained to teach the disabled. -Richa Kumari Dutta, F-36 yrs, Teacher, Malangawa, Sarlahi

KII interview with the Deputy Mayor of Malangwa also revealed the fact that although there are some schools with disable-friendly infrastructure, not many schools have this facility. He mentioned that,

"our municipality is trying to help the disable children, but we are able to support only 40-80 percent of disable people. When the government cannot provide the support to all disable children, how can families provide appropriate support to their disable children? Besides, families and society still believe in the traditional mind-set that they are the result of some bad deeds in their past lives. It takes a long time to change their mind-set. We have not added any new scheme to support the disable children in the municipality".

The Teacher from Nepal Rastriya Ma V, Kohalpur Banke and the Dalit Ward member from Sarlahi has the same opinion:

"In the community, there are lots of disabled children but school infrastructure is not disable friendly nor are there any trained teachers to teach these special children."- Dipika Sunar, F-28 yrs, Teacher, Baijanath, Banke.

"There are many children with disability in this village, but there no teachers who have training to teach the disabled children. It could have been advantageous for the children with disability." Parbati Ram, F 66yrs, Dalit Ward Member, Sarlahi

These quotes from Sarlahi and Banke had very clearly stated that their schools have not been able to build the disable-friendly infra-structures, like toilets, and do not have provision for especial curriculum and teaching materials. Their teachers are also not trained to teach the disable children.

However, 'silver-lining' on the issue of disability is that the duty bearers like Vice-Presidents from Baijanath Rural Municipality has started to assemble the data on disability in partnership with a community based organization, called DEC.

"In Baijanath Municipality has surveyed and found 790 disabled children of varying abilities categorizing the physical and mental disability types. The municipality has already distributed

ID cards to avail them of other facilities which are being planned. - Sharda Regmi BK, F-49 yrs, Vice president, Baijanath rural Municipality, Banke

She mentioned about distributing the ID cards, but did not clarify what facilities and supports were provided to them. Similarly, teachers from Kohalpur said, their schools have disable friendly infrastructure as well teaching materials like brails. Teachers were also trained in brail teaching. Kishori Roy Yadav, the Chair of the Ward no.6 in Kaudena, Sarlahi also mentioned that they have distributed wheel chairs to the disabled children who needs them.

Thus, the present study found that there are some efforts being made to address the disability issues in the municipalities by the offices/duty bearers, but it still needs to reach the family level how to support the children with disability.

Dimension 2: Gender-based violence and gender discrimination

Nepal, as a patriarchal society, gender based discrimination and violence is still rampant in the society, although the degree of discrimination and violence may be different. Discussions from the FGD and KII with the ENGAGE stakeholders exposed that strong gendered roles exist between men and women in the society and in the community. Place of a woman is expected to be subservient, stay at home to do all household chores and produce babies while men are expected to work outside to earn. Men also reserves the right to make all decision for the family. It included even to be violent to show their masculinity. Men are labeled as 'impotent' if they are soft to their women. The following quotes from adolescent girls, guardians and teachers depict the stereotypical views about the gendered roles of men and women and how it is still being perpetuated in their communities.

"Women are like the soft green veggies that can wilt anytime so she should not go outside [This is to reflect the fragileness of the female sex and denote them as weaker sex]"- as shared by the adolescent girls from Baijanath, Banke

While women and girls are compared to 'soft green vegetable', men are projected as the strong sex and regardless of their age, they are expected to earn and take care of the family. This is not easy for the male members of the family and is a huge pressure for the men, which makes them feel superior to female. It is very clear from the quote below:

"Manhood is all about taking the burden of earning; be he a 10-year-old boy or an 80-year-old man! A man who depends upon his wife's earning is labelled as "namarda" or impotent" Mansoor Ansari, M-55 years, Malangawa, Sarlahi

This social norm has pushed the boys from the school to the wage market from their young age to earn money. Teachers and other duty bearers have also mentioned in their KII that boys drop out of school to earn money. They go to small restaurants, hotels and in labour market for child labour. Similarly, it has been mentioned above by the adolescent girls that boys go to work outside

while they slave themselves inside home. While girls are exploited by the family members themselves inside home, boys are entering the child labour. This is an extremely unfortunate evidences of gender based discrimination for both boys and girls.

Men in these communities talked about their supremacy over the female and justifies themselves for the gender based violence in the families and communities. Many bridge class girls shared incidences of domestic violence inflicted by the men's perception of women as subordinate role. Most of the girls participating in the bridge class expressed that domestic violence, like beating the women and children, excessive drinking by the male members of the family and become violent to the family members are very common in their families.

"Violence (beating) is common among parents and we cannot do anything. Instead we too get beaten if we come in between their fight; we feel we want to escape out of the situation! My friend Geeta is lucky because her father does not beat her mother or any of them."- Pinky Kumari Pashwan, f- 15 yrs, Malangawa Municipality, Sarlahi

Here Pinky is secretly wishing that she also has a peaceful family like her friend. This shows the magnitude of oppressive environment for girls and women in the family. The FGD with the girls and female parents have revealed that daughters sit quiet and have become silent spectators. Women are also accepting the violence inflicted upon them. They have accepted themselves as inferior to men. Consequently, women do not report events of violence and abuse by their husbands and in-laws due to their perceived image of themselves. Second, they are afraid that by reporting the violence to the authority, authority will take action and the whole community will know the incident which will put their family in a shame. This will again bring another unfortunate violence to the woman from the family members which may even lose their space in the family.

Wife beating is taken as a normal action for a man, according to the respondents of the study. A Muslim man who is a guardian of a bridge class girl form Malangawa Municipality -11 aptly describes his sentiment for women:

"If a woman dies after being beaten by her husband, she goes to heaven"! – Mansoor Ansari, M-55 years, Sarlahi

This is the evidence of the magnitude of the violence mentality in the society. A case story shows that a girl leaves her husband when she could not tolerate the beating. Please see the story in the box:

The Deputy Mayor of Kohalpur Banke and the Dalit Ward member at Sarlahi discussed about the cause of the issues regards gender based violence:

"Alcoholism is the prime cause for violence against women"-Parwati Ram, F-66 yrs, Dalit Ward Member, Kaudena, Sarlahi

"There are many issues on violence against women but few incidents of violence against men also come up though in fewer proportion. Under the influence of alcohol, men perpetuate beating and violence. The ward member is also a victim of this and even if husband and wife fight let there be a law which justifies their fight". - Sarita Devi, F-26 yrs, Dalit ward member, Sarlahi

Both of these quotes elaborate that alcohol drinking is a problem which also perpetuates the domestic violence in the family and especially for women. This is not only a problem of innocent and illiterate housewives, but also to the empowered women like Ward member.

Besides alcohol drinking, dowry system is also mentioned as one of the factors in gender based violence. According to the Deputy Mayor of Kohalpur in Banke, dowry is still very rigidly embedded in Terai culture. This is becoming one of the dangerously misused weapon in gender based violence. It has been cause for women for their separation, divorce and even to the extend to their death. She also mentioned that the reporting on this issue is on rise. Please see her quote below:

"Dowry is an issue for most Terai communities. Due to dowry, incidents of wife burning, killing are on the rise. - Sanju Kumari Chaudhary, F-29 years, Deputy Mayor, Kohalpur, Banke"

A teacher from Nepal Rastriya High school, Masihani, Jagannathpur Parsa quotes the perception of the community:

" A woman is a child birthing machine and a house hold working machine "- Roop Narayan Sah, M-33 years, Parsa.

This is another evidence of showing the degrading status of women. It has been reported above that women are not treated well, until they give birth to a boy child. She is expected to go on delivering a baby until a boy child comes along. A female parent also mentioned that women are not given proper food until they give birth to a baby boy.

In schools, however the interview with teachers reported that incidences of gender based violence have not been reported.

A girl in a bridge class shared one of the sayings in the community that also reflects the status of women in the community. Based on the saying, girls and women are not free for expressing their emotions. Please see the saying below:

"Women and girls should not laugh, only whores laugh loud! An ideal woman is one who is subservient!"- Hasrat Jaha Sai, F-17 yrs, Khajura, Banke

Beating to the girls and women are very common in the community although they are the victims not the perpetrators. A young girl shared her frustration that a boy teases her on her way to bridge class. She did not mention if she liked him or not but expressed her fear that her family members might see him winking at her. Being a young girl, she may have feeling for the boy, but she was more worried that she will be beaten up if her family sees her in the boy's action of teasing. She was more worried that she may lose her opportunity to go to bridge course. In her own words, please see the quote below:

"A boy would always wink at me on the way to bridge class so I scolded him back! If I am seen talking to another boy, I will have to be beaten up at home"-Fatma Khan, F-17, Kohalpur, Banke.

This fear is more prevalent in the Muslim communities where women and girls are expected to be inside the home and wear Burka, a veil. Girls are prohibited to go alone outside because they are girls and are often accompanied by a male member when going out in the public. Girls are deprived of freedom and opportunity. Bridge class girls have no autonomy of speech and are not permitted to speak while elders are present especially the case in Muslim community. The bridge class girls have experienced bullying and teasing while on their way to attend the bridge class. **GBV/ sexual harassment is felt by many bridge class girls, like inappropriate touching when at the marketplace** or any other social gathering. They also shared instances of Incest, marital rape and abuse within families, gang rape etc. that existed in the communities but it does not get reported.

Girls also mentioned that men can have affairs and multiple partners while women cannot look at another guy. Instance of 60-year-old man marrying a 15 years old girl is viewed as acceptable. Interview with most of the teachers explains that the **patriarchal values and old practices perpetuate violence against women.**

The quotes from the participants depict their mind-set and social attitudes on adhering to strict gendered roles that have been perpetuated from many generations. There is no gender equality. There exist highly unbalanced power roles between men and women where the men make important decisions and are the head of the households while women take care of the home. There is no flexibility for change and the men and women have to adhere strictly to their gendered roles otherwise they face a bitter consequence. Men will be labeled as impotent if they do not adhere by their roles while women will face harsher realities which is also shown by the case story of Sabina Khatun. Despite the violence inflicted by her husband, her own family does not support her and gives her sister's hand to the same man that ruined her life.

Witch-calling and accusation of voodoo on women is also another form of gender-based discrimination and violence. It is a discrimination because, it is mostly blamed on a woman than a man. It is also a violence because, once a woman is accused of witch craft, she is treated mercilessly by beating, stoning and even feeding human feces in a public place. During the FGD,

parents talked about the high belief in witchcraft and instances of belittling ill treatment of witch-labeled women still exists. When somebody is sick, community people make the first visit to shamans (witch doctors) rather than the hospital or a health post. While shamans are mostly men and respected, witch labeling goes to female and are looked down as bad influence in the society. This happens mainly to the women, who are in lower castes or destitute.

The Dalit ward member from Sarlahi aptly puts this quote:

"The people living in these communities believe in superstition. If an unfortunate incident like material loss, sickness of cattle, physical ailments occur, the blame will be immediately put on the witch or "Daiyane" and the so labelled witch which would be a woman in the community will have to face maltreatment and torture. Girls are not protected and face safety risks. Child marriage and dowry has laden its deep roots in the society". - Parwati Ram, F-66 yrs, Dalit Ward Member, Kaudena, Sarlahi.

The FGD discussions with the girls and community pointed out how the traditional belief of witchcraft still prevailed in many of the communities in the target districts. Very often people will believe a witch doctor and perpetuate violence and abuse to the women that are labeled as witch. Most often such women could be an elderly woman, widow, a Dalit, young and free spirited, single and poor or mentally retarded etc. This shows that such women are vulnerable to being accused of witch craft and they face a violent abuse from the public.

Dimension 3: Culture specific norms, values, attitudes, and behaviour causing gender based violence and gender discrimination.

Culture specific norms, values attitudes and behaviour is one of the major dimensions in SEGA analysis, as these create significant impact on social inclusion. Positive values add values on social inclusion and negative values contribute social exclusions. This study has also tried to explore these value laden practices in the project districts and communities to analyse the gender and social exclusion status. It was found that like in any other patriarchal society, more value on a son over a daughter, and girls are considered as 'burden' to the family as they can bring defame to the family. Dalits are not equal to high castes, so they should be treated differently and as a male has higher status in the society, parents of the bride have to give dowry to the groom's family as per their cultural norms.

The birth of a girl child is usually not welcomed and the mother is usually treated unfairly if she cannot bear a son. Following quotes from KII prove this point.

When a woman gives birth to a girl child, she is often maltreated and labelled as 'alichini' meaning ill luck.' - Richa Dutta, F-36, Teacher, Malangawa, Sarlahi

"The birth of a boy child is celebrated while the mother faces beating in the hospital and curses from the family members if a girl child is born". - Shanti Shabnam Mikrani, F-55 yrs, Deputy Mayor, Malangawa, Sarlahi

The woman who gives birth to a girl child does not get to eat well! Forget about being oil massage and taken care during the maternity period! This society feeds on dowry which is one reason why girls are discriminated against the boys'. Although the intensity has lessened by 75%. - Ram Babu Yadav, M-60 yrs, ward Justice committee member, Sarlahi

In all these three quotes, the teacher, Deputy Mayor and Ward Justice Committee Member from Sarlahi districts clearly mentioned that girl child is not wanted in the family. Mother who gives birth to a girl child is treated very badly, and even she is deprived of food and oil massage which is given to strengthen the body of a woman at the post-partum period. In the second quote, she also mentioned that the mother was beaten in the hospital at the birth of a girl child.

In the last quote, the ward justice committee member understands the situation like many others but he says that the situation has improved by 75% without much evidence to prove his point. The case story of a bridge class girl named Chameli Nuniya depict how being a girl child, her own father left her with her old grandmother. Chameli's father chose only the sons because sons will bring him economic benefit. On the other hand, the perception is that girls are a liability and parents will have to incur loss due to having to give dowry in marriage.

Case Study: Not chosen because of being a girl child!

Chameli Nuniya lives alone with her old and sick grandmother. Her mother died when she was very young and her father married her aunt-in law. She has two elder brothers that work and send money to the family as a result, her father only took the boys and left her to live with her grandmother who ultimately took care of her by doing manual labour works to survive. Chameli studied till grade 2 after which she left school to support her grandmother in the household works and also to take care of her sick grandmother. They have hardly any food or money to live on.

Today Chameli is 15 years old and still unmarried according to the norms of their society. She claims her father left her because she is a liability and have to provide dowry money in marriage. Chameli is worried about her future after her grandmother. She does not speak much because of the pain of neglect she has felt from her father's behaviour towards her. She is highly vulnerable to risks and exploitation because of her situation.

-Jagarnathpur Rural Municipality, ward no 5, Parsa

The communities in the three target districts practice child marriage which is a form of gender based violence and discrimination against girls. Child marriage is rampantly found as a social norm in the Muslim communities and among Dalits. The FGD in all the three districts, girls and parents mentioned that the common marrying age is 11- 14 years' age for girls and it is 12-16 years for boys. Parents and community are aware that the legal age is 20 but they believe more on their cultural practice than on the law. They are of the opinion that 20 years is for hill people

not Madhesh people. After marriage, the "Ghumto Pratha" (being under a veil) is practiced even if she is just 14 years old.

"why do you send a girl to school when she should be getting married off?"-as told to Reema Patel, F-17 yrs, Jagarnathpur, Parsa.

The above quote is what the girl has heard from the society once a girl reaches adolescence. That is the perception and attitude towards a girl child. If a girl remains unmarried till 16 years, society will pressure the family to get her married. Many bridge class girls are already married and sometimes separated despite wanting to study. The story of Sony Halwai, a muslim girl shows how societal attitude, culture and norms for being a girl affect her mentally as she is pushed into

Case Study: The perils of being a girl! The pressure of getting married!

Sony Halwai is a 16-year-old girl attending the bridge class at Kohalpur. She had studied at the Madrasa school and a local primary school till grade 5 after which she dropped out against her wishes because there were no high schools nearby. In the Muslim community, it is believed that women are linked with prestige and should not go out alone because others may have an evil eye on them. Although she was good in studies and wanted to study, she was not allowed to go far to study and she did not have the courage to rebel against her elders on what was expected of her. Like a good daughter, she too learnt all the household works because that was only expected of her.

However, when she came of age at 14 there was word of marrying her off to India with her aunt's son. She did not want to get married for fear of being tortured by inlaws for dowry and having to give birth to lots of children. She was so afraid that she became very ill and this however saved her from getting married at that time. She is of the opinion that women are like child birthing machines without any freedom. She has witnessed the lack of freedom for women in her family where women have to stay inside the burqa or ghumto till she has 3 children after which she can show her face to family members but not outside. At 16, she is still under the pressure to get married but remain very much sceptical to what lies ahead for her in future!

- Kohalpur Municipality, Banke

a marriage that she does not want. It is the story of most girls in her community.

One of the reasons for continuing child marriage is also to avoid the excessive pressure on the dowry system, which is already mentioned above in the Dimension 1. The study found it interesting that even young people like Anita who is just 30 years old also believe that it is one of the pious action for parents to marry off their daughters while young.

"Marrying a girl at a young age means less dowry and is " dharma lagne" [pious deed for parents]!"- Anita Devi Paswan, F-30 yrs, Parent, Bhikhampur, Parsa

An old woman from Malangawa Municipality compares a girl even with a 'cobra', which she means is that cobra is unpredictable when it is going to strike upon. Similarly, when a girl falls in love with a boy who is not within their designated caste, it is going to defame the whole family and

ruin the whole prestige of the family. This kind of activity happens secretly between a girl and a boy and will not be known to other family members. She remarks as follows:

"A girl is like a cobra, you never know when she will hit upon" –Kaushila Pashwan, F-60 years, Malangawa, Sarlahi.

The study findings show that most of the communities accepts dowry as a cultural practice and believe in arranged marriage than inter-caste marriage because they feel it destroys the identity of society. According to them, Dowry is a cultural practice perpetuated by both girl and boy parties. As mentioned by the parents, dowry system started with giving animals, like goats to the marrying away daughter to show parental love but now the practice has become more elaborated and getting more and more troublesome. In many cases, the groom's family even started to demand certain objects/materials and excessive amount of cash. As mentioned above, the more the boy is advanced in age, education or profession, more the girls' family have to offer. One of the parents said that :

"The girl's family have to give at least 20,000 NPR to unlimited amount of cash depending upon the educational qualification and job status of the groom. Parents of the girls' family borrow money by taking loans because the parents of girls' fear that if they do not fulfill the groom's demand, their daughters may be abused in their in-law house. High incidence of wife burning and daughter-in-law abuse is also occurring in the community due to dowry system."

According to the participant, a few incidents of the brides' family offering dowry is also observed even when the groom's family has denied. Main reason is dowry is considered as one's status in society. The following quotes show the perception of society on dowry.

"If I do not accept dowry in my son's marriage, the community will suspect the sanity and manhood of my son; so I will accept dowry to show that my son is capable. The more the dowry, the more the status!!- Harira Khatun, F-45 years, Kaudena, Sarlahi

"Dowry is an age old cultural practice that is rampantly found. No marriage takes place without dowry! -Richa Dutta, F-36 yrs, Teacher, Malangawa, Sarlahi

"Dowry is outlawed but practice is widespread"- Saukat Ali Ansari, M-33 yrs, Teacher, Jagarnathpur, Parsa

"The custom of Dowry is practiced widely here. Dowry may include cash money, furniture, goats, buffalos, motorcycles and other expensive commodities too! But if you cannot give these things, then the daughter-in law has to face harsh criticism and abuse"- FGD girls, Kaudena, Sarlahi

Dowry is also viewed positively by girls saying that rather than cash they would like to be given dowry in the form of objects like furniture, washing machines would be more useful to them.

The bridge class girls claim that love marriage /eloping marriage are on the rise which is also mentioned above while discussing the child marriage and media reporting. As mentioned above in the Child Marriage as a barrier, self-marriage is on rising and 48% of early marriages are self-initiated than parents. This has threatened the parents and the society losing their prestige. Therefore, parents are ignoring the marriage law, even though they are aware of it. This is also found as one of the causes of child marriage in many communities of the three districts.

Discussing on the gender based violence, parents have clearly expressed that dowry system is another reason for domestic violence. Regardless of the economic status of the family, the groom's family expects good amount of dowry. If the groom's family is not satisfied with the dowry provided by the bride's family, the bride has to go through the violence. The following quotes from all three districts in the FGDs and interviews discuss on why gender based violence occurs and why it is still being perpetuated in their communities.

"Girls get married early and dowry is part of marriage. Even if you are poor, society expects that you get loans and provide for your daughter's marriage"- Kishor Rai Yadav, M-60 years, Ward Chairperson, Kaudena, Sarlahi

This quote shows that parents even get loan to provide the dowry and avoid the violence in their daughter's lives. They also prepare their daughters to be less important than their husbands and need to accept what comes along.

"A girl is raised to believe that her needs are less important than a man and she becomes tolerant and accepting of her situation"- Lalita Devi Kurmi, F-40 yrs, Dhobini, Parsa

Duty bearers also remarked the same way and also mentioned that families do not report this violence.

"Young brides are often beaten by family members"- Ekmaya BK, F-48 yrs, Vice President, Khajura, Banke

"Families do not bring up personal issues of violence and abuse at the Justice Committee because of fear of losing family honour which is highly regarded. Women also feel that no one would support their cause and they fear of more harm to them so they keep quiet"- Sarita Devi Mandal, F-26 yrs, Dalit ward member, Malangawa, Sarlahi

"I usually get cases regards land ownership. Sometimes, conflicts related to marriage and alcoholism also get reported though in fewer degrees. People are hesitant to report cases on gender based violence and other family conflicts due to the fear associated with loss of prestige. Usually such cases are dealt by the ward itself." Rambabu Yadav, M-60 yrs, Justice committee member, Kaudena, Sarlahi.

Talking to a male parent, who is just 33 years old, has said that he cannot go against the social norm and let his wife work outside for earning, although she is educated enough to take a job.

"I can't let my educated wife to work or stay away from Ghumto Pratha, I can't rebel against society". This is a society where a doctor killed his wife for dowry reason."- Roop Narayan Sah, M-33 years, Teacher, Jagarnathpur, Parsa.

The above quotes express the fragile situation of women. Men expressed that they cannot challenge the norms and practices that prevail in this society. The Dalit Ward member of Sarlahi mentioned that domestic violence is usually not reported. Similarly, the Justice Member Committee of Sarlahi explains that very few cases on domestic violence and divorce cases are reported. These quotes show the prevailing attitude of the communities which is also similar to what the girls have opined from the FGDs.

Another form of gender based violence to girls and women is during their menstruation. During menstruation, girls mentioned that they do all kinds of work and no seclusion or exclusion has been observed in the communities. However, in many communities' girls during menstruation refrain from doing religious rites and going to religious places. In Muslim community, they don't bathe for 3 days. More than pads they use cloth but girls cannot hang their washed cloths in an open sunlight for drying. Those who use pads said that they dispose by digging under the soil or throw in the lakes. This point is expressed by the following quotes:

"During our monthly period, we do not go to temples and offer prayers but we do all kinds of household work"- Adolescent girls from FGDs

"As Muslims, we bathe on the 3rd day after getting our periods and we use mostly cloth which we wash and dry in secluded places where no one can see"- Kaisan Khan, F-16 yrs, Kohalpur, Banke

Menstruation is natural phenomena for any adolescent girl and a woman, but girls are not feeling comfortable to openly take up their regular routine activities, although this is not an issue in the Terai communities. Teachers also mentioned that girls are sometimes irregular in school during their menstruation time due to their health situation. They also mentioned that sanitary pads are much easier and hygienic for young girls during their menstruation.

"Menstruation is not an issue in our communities but girls sometimes are irregular in school due to stomach ache caused by menstruation"- Lalita Devi Kurmi, F-40 yrs, Teacher, Dhobini, Parsa

"Due to the introduction of the sanitary pads, more girls are regular in school"- Rukmini Yadav, F-38 yrs, Teacher, Malangawa, Sarlahi.

"Sanitary pads are easy to use but we cannot reuse them and we dispose it either in the lakes or under the soil"- Babita Pashwan, F-14 yrs, bridge class girl, Kaudena, Sarlahi

The last quote shows that adolescent girls need to be educated on proper disposal of the sanitary pads, so that they do not dispose in river or lakes.

The findings from the parents and adolescent girls show that adolescents are not aware on adolescent sexual health issues. During the FGD, a bridge class girl from Parsa shared a story of a girl who got married at the age of 13 years. Within 3 years' period, she had three children. Consequently, she inherited severe health problems. Now she is regularly visiting the hospital and incurring 10,000 NPR every month. The family has to take loans for her treatment.

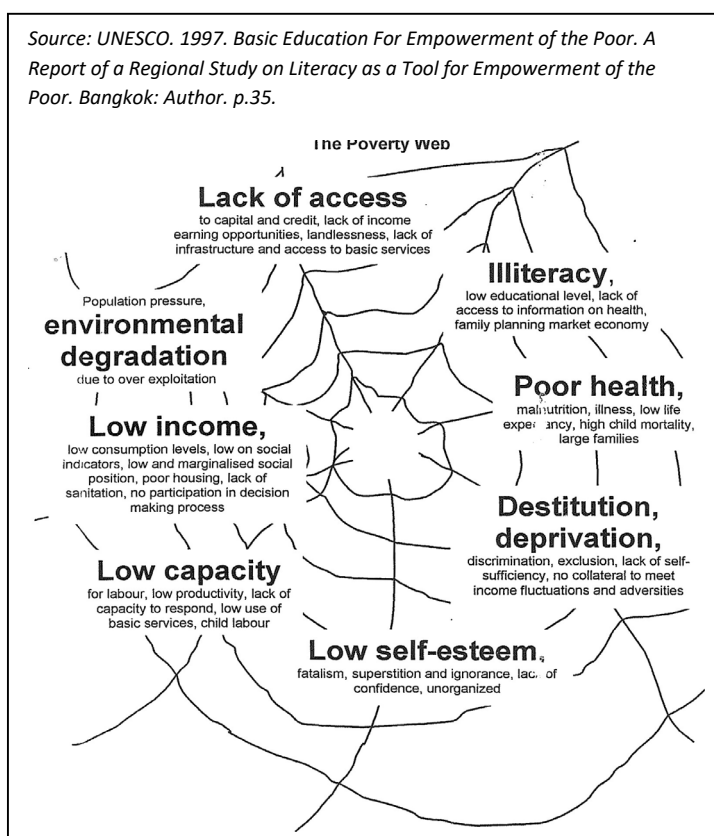
The respondents are opined that in Muslim communities' girls are married young in order to have many children. A girl is forbidden to use contraceptives. Some female parents opined that men need awareness sessions on reproductive health to allow women to use family planning methods., There also shared some cases of women having to hide the use of family planning devices after having 6-7 children, because of the fact that even a husband does not approve the contraceptives, due to their social beliefs.

Untouchability is also one of the harmful practices in the society, which has also been discussed in the Dimension 1. The parents mentioned that untouchability is widespread especially against Dalits and perpetuated by high class Brahmins and Chhetris. As mentioned above, it is not only between the Brahmin/Chhetri and other lower castes as per the caste system paradigm, but also within castes of different religion. A Muslim woman was ill-treated when she accidentally touched a Dalit woman and the water which she carried was poured all over her. Muslims are also discriminated by Dalits and viewed as impure castes.

A teacher from Shree Nepal Rastryia Ma V Bhikhampur, Parsa mentioned:

"Dalits are historically marginalized and they have low literacy and lack information"- Lalita Devi Kurmi, F-40 yrs, Teacher, Dhobini, Parsa

The teacher intended to say that Dalits are vulnerable to exploitation and lack of access to many outside opportunities due to their lack of literacy and numeracy and knowledge of the government policies, legal rights and duties.



UNESCO has already defined a Poverty Web as follows in the box. As most of the Dalits are still living in poverty, the poverty web below illustrates the fact why Dalits are still in vulnerable group in the community.

Dimension 4: Socio-cultural norms impacting the access to quality education for girls and children with disability

The bridge class girls have faced many barriers to accessing education. According to them, Girls are not sent to school because of opportunity costs involved and that they have additional responsibilities at home. Family size is large so elder girls and daughters have to take care of home and younger children and have to shoulder lots of household responsibilities. Mother is usually engaged with small babies if not having babies.

A bridge class girl says having to do additional responsibilities at home as the major cause of leaving school.

"I left school while studying in grade 4 because, I had to take care of 6 younger sisters and one brother at home "- a bridge class girl from Malangawa municipality; Puja Kumari Mandal, f-14 years, Sarlahi

School education is not considered as important aspects in girls' lives, as per their social norm in the community, regardless of their age, religion, and ethnicity. There is a strong social belief that 'a girl is just a temporary guest in parental home', as they get married off to other families and will be living with other family. Parents are considered successful if they can train their daughters to be a good housewife, who is efficient and knowledgeable in the household responsibilities. This social norm has led the parents to give low priority to education to daughters. Most parents share the view of the teacher below:

"Girls get married and go off to other people's home so why send them to study?"- Tek Narayan Yadav, M-56 yrs, Teacher, Khajura Village Municipality-3, Banke

"When girls are capable of working, they get married so why invest in girls?"- Mairunesha Khatun, F-51 yrs, parent, Jagarnathpur, Parsa.

The teacher from Shree Janata Ma V at Khajura, Banke shared the sad incident that happened in Nepalgunj about parents and guardians rebelling against the law to allow their children to get married before age 20. According to him, due to illiteracy and unawareness especially among most Madhesi, Muslim, Madhesi Dalits and Tharu communities more than 50% drop out of school within first month of getting enrolled.

The teacher from Shree Krishna Devi Ma V gives a picture of her school saying that girls start to disappear as they go up in higher grades, leaving boys in high number:

"In the lower grades, more girls are present than number of boys but this number decreases and in higher grades more boys are found than girls." Richa Kumari Dutta, F-36 years, Sarlahi

Another teacher from Parsa says that there is a significant difference between the children from the Brahmin and high castes and those from Dalit and Muslim communities. The former is more regular than the later. This also reflects the vicious circle reflected in the Poverty Web in the box:

"Both Boys and girls are irregular in school though parents send both genders to school. However, children from Brahmin and other said high castes are more regular while on the other hand children from Dalits and Muslims are very irregular in school"- Rukmini Kumar Yadav, F-38 years, Teacher at school, Sarlahi

Similarly, the Dalit ward member of Sarlahi correctly points out:

"A boy returning from school eats and sleeps while a girl returning from school has to cook, clean dishes, look after siblings, cut grass, shepherd goats and sheep etc.". Where is the time for her to study? Sarita Devi Mandal, F-26 yrs, Dalit ward Member, Malangawa, Sarlahi

"I was ten when I was married. I was 13 years old when I started living with my husband's family. I was so sad, I never got the chance to study and do the things I loved. I begged my father not to send me off to my husband's home but no one listened"- Sunita Patel, F-18, Dhobini, Parsa.

The above statements from the teachers in schools and others point out to the fact that girls are usually not sent to school because the perception is that girls should stay at home and have additional responsibilities at home which affects their ability to perform in schools. Due to a poor economic condition, girls and women stay at home and do farming work. Girls get married off and do not have the opportunity to study. Teachers shared that child labor and child marriage is the prime issue for girls and boys being deprived of education.

Distance of school from home is also an issue for most girls, especially in Muslim communities. Parents expressed their worries about their daughters being harassed and abused on the way as well as in the school by male teachers. Thus, they do not mind their daughters going to the primary school but never to higher level if they have to go far. Generally Muslim girls attend the Madrassa (a Muslim religious school) which are nearby their residence. Boys on the other hand attend government schools but education is not a priority for the families, even for boys. In case of children with disability, it is double disadvantaged. See the case story below:

Case Study# Challenges still prevail for the disabled to access quality education!

Kabita Tharu is a 19-year-old disabled girl who cannot walk around like other girls due to which she left school after grade 2. She has feeble legs and uses a stick to go round with a lot of difficulty. She wishes she had a wheelchair instead. She blames her condition on her fate and believes she has done some evil deed in her past life. She tells her sad story that she is not treated well by her own sister-in law and other members of her family. She quotes, "I cannot expect others to do good on me when my own family humiliates and condescends me"!

She had some hope when the bridge class started but alas she had to face more humiliation from the local boys that advance her with 200 to 300 money if she goes with them. Life has been hard for this disabled girl who has lost hope on this life and wishes that she would rather die earlier than lead a miserable life!

- Baijanath Rural Municipality, Banke

Teachers shared that disabled girls are not sent to schools because they are viewed as a liability. They are of the opinion that the schools do not have a curriculum and text books, or trained teachers to teach disabled children. Except for few ramp at one of the classrooms, the toilet and school cannot be called disabled friendly. The case story of Kabita Tharu shows the barriers faced by a disabled girl to go to school.

Parents/ guardians reported that even though male members are educated in the family, females are not expected to study and get educated. The only reason they have sent their girl children to the bridge class is because they feel that they will have monetary gains or some provision of livelihood support. There is a lack of awareness on the importance of educating girls. Many bridge class girls claimed that they are interested to study in order to work in future or get new skills to work and improve their livelihood.

The Dalit ward member at Sarlahi mentions:

"Due to poverty, many parents make their children do all household work while they go out to earn. Although girls stay back at home young boys of ages 10 and over are also sent to work and drop out of school. If they are disabled, parents will not send them to school and the schools are also not disabled-friendly. Few disabled children go to bridge classes. Parwati Ram, F-66 yrs, Sarlahi

The findings show the presence of strong gendered roles existing in the societies. Boys are seen as the bread earners and once they reach 10 years are sent outside home to work in brick kilns, cigar factory, furniture, welding and grill works, painting and embroidery works.

The teacher from Masihani, Jagannathpur claims:

"After grade 9 most boys are sent abroad to work by making fake certificates and raising their ages and their educational attainment in order to prepare for migration to work outside community."- Roop Narayan Sah, M-33 years, Nepal Rastriya High school, Masihani, Parsa.

The ward chairperson of Kaudena, Sarlahi mentions appalling situation:

"The situation of education and health is not good in this ward. There are lots of disabled children but we have not been able to provide relevant services in order for them to go to school"

School level data show high enrolment in grade one but no retention of girls. Drop out is very high among both girls and boys though reasons differ: girls' dropout early because of early marriage and heavy household works and boys due to involvement in labor at the age 10.

A Teacher at Baijanath Municipality, Banke claims that in schools, adolescent reproductive health is taught with a lot of hesitation especially by men. Although the curriculum exists, but it is not taught well in schools. Reproductive health knowledge is extremely important for adolescent and women's health. Once they are knowledgeable about their own body and their biological condition, they may be able to prevent many health problems leading to social empowerment and taking their lives in their own control. As mentioned above, some women, although prohibited to use the family planning devices, started to use them secretly without letting their husbands know about it. Once they are knowledgeable and convinced, they may eventually be able to convince other people, too. Therefore, reproductive health education is utmost important for the community.

Dimension 5: Good practices in the community and culture which contribute to gender equality and social inclusion.

Despite the fact that all sites identified for the study in Banke, Parsa and Sarlahi are challenged with gender inequality, caste discrimination, and other socio-economic issues, the study also noted some good practices in these communities showing some 'rays of hope' in progress. These communities believe that education for girls is necessary and have also sent their daughters to the primary schools nearby. However, their worry is about the abuse and sexual harassment of the girls by the male, through which the whole family is dragged down their prestige in the community.

Parents do not mind sending their daughters to a safe school. Some municipalities are planning for girl-friendly schools. Similarly, there are certain good practices happening in these places. Some good examples are as follows:

Girl-friendly school: In spite of the many short comings for girls, the study found some instances of good practices that could support social-inclusion. In Khajura Rural Municipality of Banke, a girls' school is being planned and preparations are undergoing. At the school level, there were instances of girls being involved in various school activities like NCC (National Cadet corps)

training and sports; similarly provision of sanitary pads in schools and mid-day meals were provided at the primary level in most schools in target districts. In each of the 15 wards of Kohalpur municipality, child protection committees have been formed. However, girls are found non-existent, not involved in any social organizations or clubs at the community level. The case story below is a very eye-opening in terms of girls' education and also in terms of how family members and community need to be supportive for a girl to be empowered. Sabita, being a Dalit girl, has been able to overcome the socio-cultural barriers because of the family support. She can be a role model for other girls.

Case Study: Story of Sabita Ram, the Facilitator of Bridge class at Dhobini rural municipality, Parsa

The story of Sabita Ram is a success story of how a Dalit girl from a backward community in Parsa was able to struggle and become a Facilitator at the bridge class in Dhobini, Parsa. She claims she is the first daughter in law who has completed her SEE exams. She originally comes from Birgunj which is an urban area but got married into a village at Dhobini. Like most girls in her community, she got married at the young age of 11 years when she was studying in grade 6. She was a very good student and always stood first in her class. However, after getting married, her grades went down and she too declined in her position from first to the fifth. She claims that this was possible because she stayed at her father's house and gave her SEE exams from there. But after Gowna (the ritual of sending dowry and gifts), a girl is not allowed to stay back at her father's house and she too had to move to her husband's house where she could not continue her studies because there were no higher secondary schools around. She also agrees that her husband's family was also supportive of her studies but the society is not she claims.

Sabita says she aspires to do a government job but knows that her dreams will not come true. As the bridge class was nearby, she was allowed to become a facilitator. Her family also approves of her work as she teaches only girls and is nearby. She says her salary has become the major source of income in her household. However, her neighbours' do not approve of her work. They believe a woman should be under a veil. She understands how they think but she regrets that she had to sacrifice her dreams because she got married early. She is also uncertain of her future and the continuity of the bridge class.

- Dhobini Village municipality, Parsa

Distribution of Disability Identity: The Deputy Mayor at Khajura Municipality, Banke talked about just starting the distribution of the ID on disability has been carried out. This identity on disability includes different colors varying from the highest disability (red) to the lowest (white) also signify they are entitled to various government support. Other municipalities like Malangawa in Sarlahi are also following through. Other than this, the Municipalities in target districts do not have any special provisions for the disabled people other than distributing wheel chairs through support from other organizations.

Regarding disability, plans to develop a disabled friendly infrastructure at Malangawa municipality is underway. Seven hundred ninety disabled people were provided with identity cards at Kohalpur Municipality. Mayor of Kohalpur Municipality claims that the municipality will

distribute ID cards through mobile camps after Dashain festival. Similarly, 15 Lakh budget has been allocated for disabled people in Baijnath Rural Municipality of Banke.

Untouchability is not an issue in bridge class: Untouchability also exists within similar lower castes between Dom & Chamar etc. Untouchability however does not pervade at the bridge class or schools but exists in the community. Sadly, the main authorities like the Mayor and Ward Chairpersons do not want to disclose that untouchability is an issue and they remarked that it has lessened over the years just like gender based violence.

Context and situation of ENGAGE program:

As part of FGDs and observation with the communities, the social mapping was used which supported for the following major observations:

ENGAGE bridge class:

- The bridge classes were organized in the classroom in schools and as rented spaces in few places. The bridge classes were located in the communities resided by Muslims, Yadav, Ram, Pashwan, Thakur, Kurmi, Chaudhary, Nuniya etc. It can be concluded that Muslims and the Terai Dalit communities were mainly found while the bridge classes in Baijnath and Kohalpur municipalities of Banke were resided by all kinds of communities.
- **Geographic location:** The communities resided by the bridge class girls are near the riverside, forests and areas vulnerable to natural disasters. As the communities are far from reach of the government social services, it seems that it could be the reason for the prevailing superstition and fatalistic beliefs. Community settlements are not managed well with pollution and open defecation areas.
- **Roads:** Most of the roads that reach the settlements are un-graveled rough roads while few places that join the headquarters have pitched road access. Public transportation is very few and cannot be accessed at all times.
- **Water sources:** The main source of water is through tube wells. Irrigation for farming is carried out through canals. Hand-pumps are used as drinking source of water.
- **Social Services:** Most of the communities where the bridge classes are located have a school, a health post and a ward office. However, the ward office is usually situated farther and takes time to reach. The local health post does not have much facilities and they have to reach the headquarters to access major health services. The major social service offices like the district police office, municipality, district hospital, district administration office are located at the headquarters which is far from the reach of these communities and many have not visited these places. In case of severe violence against women, the family will visit the district police office but accompanied by a male member.
- **Schools and higher education:** There is a primary school nearby though government talks about basic school access has not reached in these communities. Due to distance of school from home, most girls drop out after grade 5.

- **Market:** The main market is further from the community and women never go to the market to buy things which is usually carried out by the male members. Girls and women visit the market only during major festivals. Women are not found present in the markets.
- **Major issues:** Untouchability seemed to be a major issue which seem to perpetuate profusely. They are unaware that untouchability is an offensive crime punishable by law. Untouchability pervades across Hindus and Muslims; Dalits and Muslims and even amongst Dalit muslim castes. The ward-member of Sarlahi, Malangawa Municipality-Bhupendra Kapar talks about untouchability that social change is a difficult and slow process and will take time. During the FGD process at Malangawa, Sarlahi a Muslim woman was abused because she accidentally touched the water and the local researcher had to mediate the conflict.
- **Participation:** Women get involved only in social activities like marriage, rice feeding, naming, *bartabandha* and such ceremonies. However, women are never involved in political participation. In Banke, women get involved in the community based planning but in Sarlahi and Parsa this was not found. In few communities, microfinance groups had been formed and they were involved in those meetings only. Other than that, political participation is found nil for the women in these communities.
- **Entertainment:** Cinema halls are entertainment sources that are only found at the headquarters. However, during festivals and at times fairs or *melas* are organized. Television has not reached all the houses.

X) Key Findings:

SEGA assessment in three districts had revealed that the communities where bridge course is running, ***is still vulnerable for girls especially with disability***. Content analysis under the thematic dimensions shows that girls are still discriminated against boys in many aspects of the life. Please see some of the major findings as follows:

1. Exclusion and marginalization: The research was conducted in the remote areas of the marginalized Terai communities constituting of mostly Dalit and muslim communities ¹⁷. They are living in deprived conditions in small built mud houses in joint and large families doing farming, livestock and manual labor. They are highly superstitious, patriarchal and live in their own cultural practices and values. Women are viewed as inferior to men and they are entrusted with household responsibilities, married off early while men and sons are highly regarded and have higher social status. Men are viewed as breadwinner and have to shoulder earning responsibilities even from an early age. Women are deprived of their basic right to education, freedom, reproductive rights and citizenship rights as well as participation and decision making rights. Disabled children are felt like a burden and although taken care by the families themselves, they are often maltreated and secluded in their homes.

2. Lack of awareness on importance of girl education: Despite of the government's provision for a free and compulsory education in the government schools, the parents and girls mentioned that due to lack of supportive materials like stationery and uniform, accessories etc., they are unable to go to school. Parents also claim that they have sent their daughters to the nearby primary schools, but they are unable to send their daughters to a far off distant school due to safety concerns. They meant that their daughters are at risk of being sexually abused by male teachers and other boys in school as most are coeducational.

They have sent their daughters to the bridge class because all the participants are girls and also taught by a woman. The bridge class girls are happy to get this second chance education since their wish of being educated in a school is often a far-fetched dream as they are mostly involved in household responsibilities including taking care of their siblings. However, male members get the first priority to be educated whether it be in a government or a private school. Mothers and female members of the bridge class girls are not literate but however male members like fathers, grandfathers and uncles are literate and some even educated upto grades 10. The family believes that it is useless to educate a girl child because girls are not meant to get a job but have to learn household works.

¹⁷ Terai/ Madhesi Dalits

The exclusions and discrimination experienced by Madhesi Dalits is even worse than that of Hill Dalits. Bantar, Chamar/Ram/Harijan, Dhobi, Dom/Malik, Dushad/Paswan, Halkhor, Khatwe (Khan and Mandal), Musahar, and Tatma are the some of the sub-groups of Terai Dalits. Among them Dom and Musahar community have the worst situation. Landlessness, lack of citizenship, illiteracy, poverty, child marriage, dowry system, social boycott by non-Dalits, are the major issues of Terai Dalits.- *Facts and Figures about Dalits in Nepal*, NNDSWO, 2009.

3. Child Marriage: Child marriage is the major cause and issue for the low status ascribed to the female gender. Girls are often educated upto primary level or grade 5 after which they are married off and drop out from school. Girls often get married from 11-14 years of age and boys from 14-16 years. Although they are aware of the law that strictly prohibits marriage under 20, they do not abide by this law and claim that it is their age old culture and tradition. They also feel that marrying a girl late could harm the family prestige if the girl runs away and falls in love with other caste boys. They claim that this will destroy their social fabric. The parents never take the consent from the girls for their marriage and the girls have also accepted this fact and never retaliate. However, girls claim that they do not like to be getting married early. The girls have witnessed several incidents of girls being divorced before age 20 and returning to their maternal houses due to problems at the in-law houses that ranged from dowry to wife beating and abuse etc. Sometimes, they claimed that the husband disliked when the girl is not well educated.

When someone suspects of being charged, then the marriage either takes place in secrecy or they cross the border to India and get silently married.

4. Dowry system: Dowry is an age old tradition which is mandatory in marriage in these communities in the three districts. Although dowry giving depends upon the capability of the girl's family it is a must. The dowry giving ranges from 20,000 NPR to 12 lakh NPR and has reached enormous proportions in recent years depending more upon the family prestige of the boy that decides the amount. The amount becomes more if the boy is qualified and the demand amount is high. They believe that this is their age old tradition and cannot be removed. The boy's family claims that they do not ask for dowry but the girl's family insists on them. The girl's family claims that without dowry no marriage takes place.

5. Unequal power relations: When asked who makes household decisions, they claimed that both the husband and wife. But on further probing, it was found that the household head who is the male member makes all the major decisions. Women are not taken into confidence and do not have the freedom of making decisions. Male members claim that women are not capable of making decisions. This is reflected in all areas of family and community as well as professional spheres. In schools, the female teachers were hesitant to speak while at the municipality level, the Deputy Mayor who is a female were not in a strong position and their husbands and male members were backing their roles. Unequal power relations were evident from family to the professional sphere.

6. Situation of women and GBV: Women led their lives inside the burqa (veil). Women do not go out for 5 years after getting married. Women are allowed to go outside only after having children. They cannot go outside to work and earn which is the job of the male member. Women however do farming works at their homes or in the community. They however cannot earn an income by working outside and have no access to money. Male members have to shoulder this responsibility and are the breadwinners. Women on the other hand are responsible for having babies and as a result they have multiple children throughout their reproductive life. The quest

for a son continues even after having multiple daughters because the birth of a boy is more favored. A woman who gives birth to girls only is often scorned and ill –treated until she gives birth to a boy child. Education and health of the children and the woman are often given little importance.

In a group FGD of mixed male and female participants, a woman inside a burqa seemed hesitant to introduce herself and claimed her father-in- law is also present. When probed, the researcher was taken aback by his words!

"This is not Kathmandu and do not attempt to spoil our women" meaning he did not want his daughter-in law to speak and introduce herself because in doing so she will be spoilt. The situation of the Deputy Mayor and the female Dalit ward member is no different and they are not in a position to speak for themselves.

7. Discrimination and GBV: When a man gets angry it is normal for a man to raise his hand. It is also normal for a man to beat his wife when the wife make a mistake and women also feel that the beating is justified. It has been mentioned above how a Muslim man in the FGD proudly remarked that a woman can never raise a hand against a man. He also said that if a woman dies during the beating by her husband, she will directly go to heaven. Wife-beating is found in Hindu and Muslim both communities. Hindus also tolerate beatings from husband but if the violence gets out of proportions, they often seek for help through the law!

Women in most of the Muslim communities are not given the freedom to go outside, eat or dress as per their will. They are also prohibited to work by their own husbands and fathers. They are often linked with family prestige and limited to stay inside the house and have children. The FGD with female parents showed that women did want to go outside and earn for their families but due to their societal limitations on them they cannot go against their society. A man however says that "How can a woman go outside and work when there are males in the house? There will be other males at work too! A woman cannot be seen by other males.

8. Child labor: Child labor is present but unseen by the outsiders. All unpaid work is carried out by girls in the families. Migrant families including girls work in local mills and factories. Boys once they reach 10 get involved in work and earning. More than education, boys get involved in earning from a young age. Boys were seen found involved in furniture works, painting, grill and welding jobs. A male parent claims- *"If you are born a boy, you have to work and earn to become the Man"* who is highly regarded.

9. Access to Education: Government schools are found in the communities. The education statistics show that more girls are enrolled than boys. However, you cannot find an instance where a girl has completed from grades 1 to ten. When they reach grades 6, most girls are already married and dropped out. But school statistics show that the number of girl children are higher than the boys. This is also due to migration of girls from outside the communities that come here

to study. Guardians complain that school is not teaching well. They often find children playing and teachers are irregular so the situation of schools seems appalling.

9.Disability: Disabled children are found in the community. Some are of youth and others are small children. When children without disability are not going to school, the question of the disabled children being in school is far from reality. The guardians do not send such children to school because school also does not have the infrastructure nor the curriculum or trained teachers to teach these special children with disability. Schools are not disabled friendly.

10. Cultural practices including untouchability: The research sites are a rich ground that believes on harmful cultural practices against the witchcraft and untouchability. When sick, their first visit will be to the witch doctors rather than the health post. They will maltreat a woman labeled as a witch and any form of bad events in the society will be blamed on the witch or untouchables. Untouchability is deeply rooted in the society and Hindus do not enter in Muslim Homes and vice versa. Similarly, the Dalit castes are highly ostracized and do not eat or enter public places inhabited by the Dalits like Chamar, Teli, Ram that are Dalits inside the muslim communities.

XI) Challenges:

- While conducting the Focus Group Discussions, the bridge class girls and women were hesitant to speak in the beginning with few people leading the discussion. However, the researchers had to make extra effort to create a friendly environment to allow them to participate in the discussions. Hence, it took more time to carry out the FGDs as against planned.
- In a mixed group of parent guardians, women usually do not talk and are overpowered by the males doing most of the talking. Even when calling for FGDs, entire communities would attend and would stay in the discussion. Even while interviewing the female teachers which took place in the staff rooms, the male teachers would attend the interview and make remarks and comments.
- The researchers especially in Sarlahi were followed continuously by a group of boys throwing derogatory remarks and moving around provocatively while the researchers continued with the FGDs.
- The human resources against the time given to conduct the field work including the FGDs were limited. Only two researchers per district was delegated to carry out the entire field work and to implement the entire tools although supportive partner staff carried out the coordination activities to call the participants.
- It was difficult to get the time of the Mayors and Deputy Mayors to conduct the KIIs as many were out of station and in few places, the researchers had to wait and in few cases have carried out interviews with the ward chairpersons.
- The FGD tools were too extensive with lots of questions that consumed a lot of time for the researchers.

XII) Lessons Learnt:

1. Although government statistics show high enrollment figures of above 97%, due to low retention and high drop out of children especially in grades 1, the actual number of out of school children is actually higher in reality. The study findings through interviews and case stories reveal that many children have been to school at some point in their lives and have dropped out due to various socio-economic situations that has been detailed in this study report. Programs like ENGAGE need to be supported full-fledged with targeted interventions. It should not only support the education of these girls but also target to provide the holistic development of adolescent girls which includes life skills, adolescent physical and mental health as well as link to protection services. Specifically, the study points out the need to work on the following arenas already detailed in the report.
2. The findings from the study point out to the need of putting more efforts to the issue on child marriage, gender based violence, child labor and untouchability.
3. Reproductive Health Education for Adolescent girls is still an issue and proper dissemination of information that supports adolescent health and supportive services need to be availed at the community level.
4. Gender-based education program needs to be focused. Boys and girls both drop out from school prematurely, although with different reasons. These reasons need to be addressed properly. Boys and elderly men need to understand that girls and women are not instruments and their attitude and mindsets can be changed through subsequent information and orientation on women's rights and proper education from the political and legal sphere to the household level.
5. More role models and successful girls need to be identified and highlighted which will increase the self-confidence of the girls.
6. Government policies, regarding scholarship and disability friendly school environment and education for children need to be highlighted more in these communities.

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XIV) Appendix:

a. Work Plan for SEGA research

S.N	Activities	July 2019			August 2019				September 2019				October 2019		
		2	3	4	1	2	3	4	1	2	3	4	1	2	3
1.	Pre meeting with VSO, SEGA ENGAGE project team and collection of project relevant documents		✓												
2.	Planning meeting with the VSO SEGA/ ENGAGE team			✓											
3.	Inception report submission				✓										
4.	Desk review			✓	✓	✓									
5.	Tools Development (FGD, KII, case study formats, profile formats for bridge class girls, community observation guide)			✓	✓	✓									
6.	Sharing tools with VSO team & other stakeholders of ENGAGE project as well as global team to review and finalize the tools.					✓	✓	✓							
7.	Printing of tools/ recruitment of researchers							✓							
8.	Orientation on the tools to the Researchers and partners including VSO-ENGAGE team to plan for implementing the activities.								✓						
9.	Focus Group Discussion at community level									✓	✓				
10.	Focus Group Discussion at bridge class children									✓	✓				
11.	Key Informant Interview with school teachers									✓	✓	✓			
12.	Key Informant Interview with Mayor, Dpt. mayor, justice committee members									✓	✓	✓			
13.	Sharing of the field work experiences at Sauraha, Chitwan											✓			
14.	Field Report making and analysis											✓	✓	✓	
15.	Draft report														✓
16.	Final Research report submission														✓

b: List of participants at the SEGA orientation held on 6th September 2019:

S.N	Name of participant	Designation	Organization	email	Contact no
1	Laxmi KC	Researcher	Samunnat Nepal	kclax3741@gmail.com	9848035794
2	Shabrin Bano Rangrez	Researcher	Samunnat Nepal	shabrinrangrej123@gmail.com	9804527066
3	Laxmi Adhikari	Researcher	Samunnat Nepal	adhikarilaxmi413@gmail.com	9844034359
4	Sostima Adhikari	Researcher	Samunnat Nepal	sostimaadhikari@gmail.com	9844525277
5	Kusum Kumari Das	Researcher	Samunnat Nepal	Kusumc070@gmail.com	9845232421
6	Radhika Kumari	Researcher	Samunnat Nepal	radhikaSODCC@gmail.com	9865161188
7	Devi Neupane	DPO	VSO	devi.neupane@vsoint.org	9843287657
8	Kamala Uprety	CP & GBV	Samunnat Nepal	kamala.uprety@vsoint.org	9843616954
9	Sumon Kamal Tuladhar	Team Leader	Samunnat Nepal	stuladharktm@gmail.com	9851087036
10	Menuka Basnet	GESI Coordinator	Samunnat Nepal	basnetbishtmenuka@gmail.com	9858750770
11	Yubaraj Laudari	Program manager	Samunnat Nepal	ylauidari@samunnatnepal.org	9851087069
12	Rosy Shakya	Program Coordinator	Samunnat Nepal	rshakya@samunnatnepal.org	9841478610

c. Name list of bridge class girls

	Name of the bridge class girls	Address
1	Saima Khatun Sai	Sunaulo Tole
2	Reshma Ansari	Chamakdarpur
3	Samina Khatun Shai	Sunaulo tole
4	Reshma Sai	Sunaulo tole
5	Aaisa Sai	Sunaulo tole
6	Rajda Shekh	Chamakdarpur
7	Fatama Khan	Chamakdarpur
8	Hajara Khan	Chamakdarpur
9	Hasrat Jaha Sai	Chamakdarpur
10	Rubiya Kuresi	Chamakdarpur
11	Najrup Kuresi	Chamakdarpur
12	Sabrib Kuresi	Chamakdarpur
13	AAAdma Khan	Chamakdarpur
14	Munni Darji	Chamakdarpur
15	Salma Kuresi	Chamakdarpur
16	Gudiya Khan	Chamakdarpur
17	Kuddusun Khatun	Raniyapur
18	Sadika Khatun	Raniyapur
19	Jainab Khan	Raniyapur

20	Ajadul Khatun	Raniyapur
21	Ruksana Khatun	Raniyapur
22	Jannatul nisa	Raniyapur
23	Afsana Khatun	Raniyapur
24	Saiba Khatun	Raniyapur
25	Ummatul Khan	Raniyapur
26	Khairun Nisha Khan	Raniyapur
27	Sabnam Khatun	Raniyapur
28	Hasina Bano	Raniyapur
29	Gulsan Jaha	Raniyapur
30	Sabnam Jaha	Raniyapur
31	Saiba Khatun	Raniyapur
32	Afsana Khatun	Raniyapur
33	Ruby Khatun	Raniyapur
34	Rabiya Khatun	Raniyapur
35	Tasma Khan	Mangalpur
36	Sabiya Khan	Mangalpur
37	Sabana Khan	Mangalpur
38	Siuti Jabart	Mangalpur
39	Nanki Jawart	Mangalpur
40	Saijaha Teli	Mangalpur
41	Sunita Ku. Kori	Mangalpur
42	Neha Khan	Mangalpur
43	Kadrun Khan	Mangalpur
44	Hima Kori	Mangalpur
45	Jubeda Khan	Mangalpur
46	Alimun Khan	Mangalpur
47	Sahanaj Shekh	Mangalpur
48	Radha Pyari Kori	Mangalpur
49	Kaisan Khan	Mangalpur
50	Sahanaj Khan	Mangalpur
51	Prabina Tharu	Baijnath
52	Binita shahi	Baijnath
53	Purnakala Pariyar	Baijnath
54	Anjana Tharu	Baijnath
55	Mina Tharu	Baijnath
56	Krisnawati Tharu	Baijnath
57	Asmita thapa Magar	Baijnath
58	Sajan Tharu	Baijnath
59	Kaikasa Khan	Belanpur-4
60	Ruma khan	Belanpur-4
61	Sama Khan	Belanpur-4
62	Jainab Haluwai	Belanpur-4
63	Aaisa Halwai	Belanpur-4
64	Khatuna Halwai	Belanpur-4
65	Rahisa Halwai	Belanpur-4

66	Kaisar jaha khan	Belanpur-4
67	Rahimatul Salmani	Guruwagau
68	Shrijana Mahawat	Guruwagau
69	Sangita Kori	Guruwagau
70	Kabita Tharu	Guruwagau
71	Sahirup nisa jaha	Guruwagau
72	Sita Mahawat	Guruwagau
73	Rupa Mahawat	Guruwagau
74	Sirjana Khatim	Guruwagau
75	Khusbu Godariya	Parwatipur
76	Anuradha Godariya	Parwatipur
77	Gyandri Harjan	Parwatipur
78	Sapana Gautam	Parwatipur
79	Manishaa Yadab	Parwatipur
80	Rujma Khan	Parwatipur
81	Rita Chauhan	Parwatipur
82	Prabina Chauhan	Parwatipur
83	Sanju Ku. Paswan	Pipara
84	Bhagrati Ku. Ram	Pipara
85	Puja Ku. Paswan	Pipara
86	Sarswati Ku. Paswan	Pipara
87	Bhawani Ku. Ram	Pipara
88	Rosani Ku. Paswan	Pipara
89	Manita Ku. Pasawan	Pipara
90	Lalmuni Ku. Ram	Pipara
91	Manisha Ku. Paswan	Pipara
92	Amrul Khatun	Bhikhampur
93	Nagma Khatun	Bhikhampur
94	Bhima Khatun	Bhikhampur
95	Neshi Khatun	Bhikhampur
96	Puja Ku. Ram	Bhikhampur
97	Nik Ku. Ram	Bhikhampur
98	Neha Ku. Khatun	Bhikhampur
99	Mirjahan Khatun	Bhikhampur
100	Resham Khatun	Bhikhampur
101	Salatun Khatun	Bhikhampur
102	Sunita Patel	Aaswari
103	Rima Patel	Aaswari
104	Rukmini Ram	Aaswari
105	Nipu Patel	Aaswari
106	Jyoti Patel	Aaswari
107	Nibha Patel	Aaswari
108	Rabita Patel	Aaswari
109	Momita Patel	Aaswari
110	Palak Ku. Sah Banu	Bakhari
111	Priyanka Ku. Baitha	
112	Rabrauti Paswan	
113	Rima Patel	

114	Dipawali Kurmi	
115	Gulsan Khatun	
116	Rinku Banu	
117	Kabita Kurmi	
118	Sangita Ku. Ram	Jagarnathpur
119	Husnera Khatun	Jagarnathpur
120	Asma Khatun	Jagarnathpur
121	Asrul Khatun	Jagarnathpur
122	Rushma Khatun	Jagarnathpur
123	Gita Ku. Ram	Jagarnathpur
124	Sihana Khatun	Jagarnathpur
125	Sabu Khatun	Jagarnathpur
126	Safira Khatun	Jagarnathpur
127	Antima ku Pandit	Dharampur
128	Pramila Ku. Mahato	Dharampur
129	Sangita Ku. Buniya	Dharampur
130	Puja Ku. Paswan	Dharampur
131	Arati Ku. Paswan	Dharampur
132	Usha Ku. Paswan	Dharampur
133	Bhawani Paswan	Dharampur
134	Chanarauti Nuniya	Dharampur
135	Sahanaij Khatun	Dharampur
136	Sahana Khatun	Dharampur
137	Anjali Ku. Ram	Laxmipur
138	Sangita Ku. Ram	Laxmipur
139	Sabita ku. Ram	Laxmipur
140	Punam Ku. Ram	Laxmipur
141	Antima Ku. Ram	Laxmipur
142	Antima Ku. Ram	Laxmipur
143	Fulwarti Ku. Ram	Laxmipur
144	Punam Ku. ram	Laxmipur
145	Sabrun Khatun	Pandepur
146	Sahawa Khatun	Pandepur
147	Sitara Khatun	Pandepur
148	Safina Khatun	Pandepur
149	Taibunesa Khatun	Pandepur
150	Amantara Khatun	Pandepur
151	Hajara Khatun	Pandepur
152	Hasantara khatun	Pandepur
153	Sunar bani Khatun	Pandepur
154	Rehana khatun	Pandepur
155	Khusbu ram	Pipardari
156	Siya ku. Paswan	Pipardari
157	Lalti ku. Raykar	Pipardari
158	Sunita Ku. Ram	Pipardari
159	Rabina Ku. Ram	Pipardari
160	Lalita Ku. Nuniya	Pipardari
161	Khusbu ku Rayakar	Pipardari

162	Mira Ku. Ram	Pipardari
163	Narsima Khatun	Imiliy
164	Kalamsun Khatun	Imiliy
165	Gajara Khatun	Imiliy
166	Rajina Khatun	Imiliy
167	Nagma Khatun	Imiliy
168	Ruksar Khatun	Imiliy
169	Rojwan Khatun	Imiliy
170	Masum Khatun	Imiliy
171	Chandra Ku. Thakur	Santhi
172	Rajmani Ku. Thakur	Santhi
173	Kabita ku. Mahato	Santhi
174	Rubi Ku. Ram	Santhi
175	Sita ku. Ram	Santhi
176	Sandhya ku Thakur	Santhi
177	Sarita Ku. Ram	Santhi
178	Antima ku. Patel	Santhi
179	Chandra Ku. Thakur	Santhi
180	Rajmani Ku. Thakur	Santhi
181	Kabita ku. Mahato	Santhi
182	Rubi Ku. Ram	Santhi
183	Sita ku. Ram	Santhi
184	Sandhya ku Thakur	Santhi
185	Sarita Ku. Ram	Santhi
186	Antima ku. Patel	Santhi
187	Puja ku. Mandal	Bhediya
188	Babita Ku. Ram	Bhediya
189	Amrita Ku. Ram	Bhediya
190	Urmila Ku. Mandal	Bhediya
191	Laxmi Ku. Mandal	Bhediya
192	Chunchun ku. Mandal	Bhediya
193	Krishna ku. Thakur	Bhediya
194	Amrita ku. Mandal	Bhediya
195	Anjali Ku. Mandal	Bhediya
196	Sita Ram	Shivnagar
197	Hina Khatun	Shivnagar
198	Manisha ku. Paswan	Shivnagar
199	Pinki Kumari Paswan	Shivnagar
200	Khusbu Ku. Paswan	Shivnagar
201	Radha Ku. Paswan	Shivnagar
202	Binita Ku. Paswan	Shivnagar
203	Rita Ku. Paswan	Shivnagar
204	Jabisa Khatun	Sano Palsi
205	Chadani Khatun	Sano Palsi
206	Sabna Khatun	Sano Palsi
207	Ujala khatun	Sano Palsi
208	Chadani Khatun	Sano Palsi
209	Asmin Khatun	Sano Palsi

210	Rojina Khatun	Sano Palsi
211	Julekha Khatun	Sano Palsi
212	Asmita Das	Thulo Palsi
213	Gajala Khatun	Thulo Palsi
214	Niki Khatun	Thulo Palsi
215	Najmun Khatun	Thulo Palsi
216	Samala Khatun	Thulo Palsi
217	Sohara Khatun	Thulo Palsi
218	Rubina Khatun	Thulo Palsi
219	Aaisa Khatun	Thulo Palsi
220	Samina Khatun	Thulo Palsi
221	Kajal Ku.Paswan	Khutauna
222	Ambika Ku. Paswan	Khutauna
223	Rupa ku. Paswan	Khutauna
224	Anjula Ku. Paswan	Khutauna
225	Chadani Ku. Paswan	Khutauna
226	Anjana Ku. Paswan	Khutauna
227	Manisha Ku. Paswan	Khutauna
228	Khusi ku. Ram	Parsa
229	Amrita Ku. Ram	Parsa
230	Guiya Mandal	Parsa
231	Manisha Ku. Mandal	Parsa
232	Gita Ku. Mandal	Parsa
233	Pabita Ku. Mandal	Parsa
234	Manti Ku. Sah	Parsa
235	Chadani Sah	Parsa
236	Bibha Ku. Yadav	Parsa
237	Rahamati Bagam	Shivnagar
238	Mosarat Khatun	Shivnagar
239	Sahrat Khatun	Shivnagar
240	Nasrin Khatun	Shivnagar
241	Osika Khatun	Shivnagar
242	Kausar Khatun	Shivnagar
243	Sagupta Khatun	Shivnagar
244	Sabnam Khatun	Shivnagar
245	Roksar Khatun	Kaudena
246	Nilam Ku. Yadab	Kaudena
247	Tabson Khatun	Kaudena
248	Chadani Khatun	Kaudena
249	Hasrati Khatun	Kaudena
250	Renu ku. Mukhiya	Kaudena
251	Soni Khatun	Kaudena
252	Mabiya Khatun	Kaudena
253	Sugandhi Ku. Sah	Motipur
254	Kajal Ku. Paswan	Motipur
255	Kajal Ku. Sah	Motipur
256	Sumati Ku. Paswan	Motipur
257	Laxmi Ku. Paswan	Motipur

258	Gaitri Ku. Paswan	Motipur
259	Aathi Ku. Paswan	Motipur
260	Rabita ku. Paswan	Motipur
261	Sarswoti Paswan	Fulparasi
262	Arati Paswan	Fulparasi
263	Manisha Ray	Fulparasi
264	Babita Paswan	Fulparasi
265	Sarita ku. Yadab	Fulparasi
266	Rani Paswan	Fulparasi
267	Rachana Mandal	Fulparasi
268	Hira Nandani Ray	Fulparasi

d. Name list of the KII participants (Local government representatives)

S.N	Name of the KII participant	Position	Municipality	Language	District
1	Eka Maya BK	Vice president	Khajura-3 -	Nepali	Banke
2	Moh. Sadis Husain shekh	Maulana	Khajura -8-	Nepalli/ Awadhi/Urdu	Banke
3	Sharda Regmi BK	Vice- President	Baijanath	Nepali	Banke
4	Sarmila Sunar	Dalit Ward -Member	Baijanath-5-	Nepali	Banke
5	Geeta Sunar	Dalit Ward -Member	Kohalpur-2-	Nepali	Banke
6	Sanju Kumari Chaudhari	Deputy Mayor	Kohalpur-5-	Nepali	Banke
7	Suresh Sah	President	Dhobini	`	Parsa
8	Rima Devi Ram	Dalit Ward member	Dhobini -1	Bhojpuri	Parsa
9	Bisfmillha Khatun	Vice - President	Jagarnathpur	Nepali/ Bhojpuri	Parsa
10	Manju Devi Ram	Dalit Ward Member	Jagarnathpur-1	Bhojpuri	Parsa
11	Uma devi Paswan	Dalit Ward Member	Jagarnathpur-6	Bhojpiri	Parsa
12	Kishori Ray Yaadav	Ward President	Kaudena -6	Nepali/ Maithili	Sarlahi
13	Ram Babu Ray Yadab	Ward President, Justice committee Member	Kaudenas-5		Sarlahi
14	Parwati Ram	Dalit Ward member	Kaudena 7	Maithili	Sarlahi
15	Nirsal Sah	Mayor	Malangawa	Maithili/ Nepali	Sarlahi
16	Shanti Sabnam Mikrani	Deputy Mayor	Malangawa		Sarlahi
17	Sarita devi	Dalit Ward Member	Malangawa-19	Maithili	Sarlahi

e. Name list of the KII participants (Mother school teachers)

B-KII Teachers : Banke, Contact No. 804527066

S.N	Name	Address	Age	Sex	Subject	Language	School Name
1	Shobha Kumari Regmi	Khajura-6	43	F	Health Edu.	Nepali	Shree Janasewa ma.vi. Khajura
2	Tek Narayan Yadav	Khajura -3	56	M	Health Edu.	Nepali/ Awadhi	Shree Janata Ma.vi, Khajura
3	Sawana Begam	Khajura-7	36	F	Health Edu.	Nepali/ Awadhi	Nepal Rashtriya Pra.bi, Khajura
4	Ganga Adhikari	Khajura -8	35	F	Health Edu.	Nepali	
5	Dipika Sunar	Baijanath-5	28	F	Health Edu.	Nepali	Ne.Ra.Ma.Vi, Kohalpur
6	Arun Shah/ Sharda Shah	Baijnath -4	36	M/ F	Health Edu.	Nepali	BP Memorial Ma vi
7	Ambika Kandel	Kohalpur-10	42	F	Health Edu.	Nepali	Shree Tribhuvan MaVi
8	Rekha Sharma	Kohalpur-12	35	F	No	Nepali	Shree GyanJyoti Ma vi

P-KII Teachers : Parsa Contact No. 804527066

S.N	Name	Address	Age	Sex	Subject	Language	School Name
1	Lalita devi Kurmi	Bhikhampur	40	F	Health Edu.	Nepali	Shri Ne.Ra.Ma.Vi.
2	Dhurba Prasad kanu	Bakhari	58	M	Health Edu.	Nepali	Shri Ne.Ra. Ni.Ma.Vi.
3	Madan Prasad Kanu	Langadi	55	M	Health Edu.	Nepali	Shri Ne.Ra.Ma.Vi.
4	Rup Narayan Sah	Masihani	33	M	Health Edu.	Nepali/ Bhojpuri	Shri Ne.Ra.Ma.Vi.
5	Saukat ali ansari	Bijbamiya	33	M	Health Edu.	Nepali/ Bhojpuri	Shri Ne.Ra.Pra.Vi.
6	Gajeswor Giri	Santhi	35	M		Nepali	Shri Kali Prasad lakhe ma.vi

P-KII Teachers : Sarlahi

1	Rabindra Yadav	Kaudena	35	M	Health Edu.	Nepali/M aithili	Janata Ma.vi, Kaudena
2	Sanjib Sah	Sundarpur	43	M	Health Edu.	Nepali/M aithili	Shri De.Ma.vi, Kaudena
3	Manoj kuswah	Sundarpur	45	M	Health Edu.	Nepali/M aithili	Devdhari Ma.vi
4	Richa Datta	Managawa	36	F	Health Edu.	Nepali/M aithili	Shrimati Krishna devi Ma.vi
5	Rukmini Yadav	Bhadsar	38	F	Health Edu.	Nepali/M aithili	Shri Ramgulam Ja. Ma.vi

f. Data analysis Guide sheets

i) For FGD analysis sheet:

Key Information for Group

Focus Group Number	
Date, time	
Location	

No. of Participants, code	
Age breakdown, no. Include numbers of M <i>male</i> and F <i>female</i> or T <i>third gender/transgender</i>)	
Team facilitators	
Key Dimensions Covered/ Level of details	
Disability Nature	

Process (if any additional info to above)

Observations

Key points summarized from the Focus Group Discussions (example see below)

Bullets - (refer to specific issues discussed in group)

Note:

While you are writing the statements, mention the age group/ gender etc. for particular group work

State page numbers in notes and location of evidence on computer and filing for each different topic discussed

Key points from individuals with code numbers

Note: Bullets - (Quotes where appropriate “” if exact wording used.)

While you are writing the statements, mention the age group/ gender

Give any short stories that exemplify issues well – use code number

Summary table – issues and code numbers

Issue raised in analysis	Code numbers	Remarks <i>e.g. follow up, signposting</i>

Additional Comments

II) For Mayor and deputy-Mayor KII Analysis Sheet

Key Information

Mayor/Deputy Mayor	
Name	

Disability (nature) if any	
Date, time	
Location/site	
Age and Gender	
Interviewer	
Key Dimensions Covered/ Level of details	
Summary of the Interview (Note: It will be filled after the completion of this sheet)	

Process (if any additional info to above)

Observations

Key points summarized from the Interview

Dimension 1: Perspective on gender-based violence and discrimination in the society:

Key issues – bullets

Quotes

Dimension 2: Effects of violence and discrimination due to traditional beliefs related to menstruation, disability and child marriage:

Key issues – bullets

Quotes

Dimension 3: Effects on access to quality education due to gender-based violence, discrimination and untouchability:

Key issues – bullets

Quotes

Dimension 4: Practice regarding gender equality and social assimilation:

Key issues – bullets

Quotes

III) Ward Member KII Analysis Sheet

Key Information

Ward Member	
Name	
Disability (nature) if any	
Date, time	

Location/site	
Age and Gender	
Interviewer	
Key Dimensions Covered/ Level of details	
Summary of the Interview (Note: It will be filled after the completion of this sheet)	

Process (if any additional info to above)

Observations

Key points summarized from the Interview

Dimension 1: Perspective on gender-based violence and discrimination in the society:

Key issues – bullets

Quotes

Dimension 2: Effects of violence and discrimination due to traditional beliefs related to menstruation, disability and child marriage:

Key issues – bullets

Quotes

Dimension 3: Effects on access to quality education due to gender-based violence, discrimination and untouchability:

Key issues – bullets

Quotes

Dimension 4: Practice regarding gender equality and social assimilation:

Key issues – bullets

Quotes

IV) Teacher KII Analysis Sheet

Key Information

Teacher Number	
Name	
Teaching Experience	
Disability (nature) if any	

Date, time	
Location/site	
Age and Gender	
Interviewer	
Key Dimensions Covered/ Level of details	
Summary of the Interview (Note: It will be filled after the completion of this sheet)	

Process (if any additional info to above)

Observations

Key points summarized from the Interview

Dimension 1: Perspective on gender-based violence and discrimination in the society:

Key issues – bullets

Quotes

Dimension 2: Effects of violence and discrimination due to traditional beliefs related to menstruation, disability and child marriage:

Key issues – bullets

Quotes

Dimension 3: Effects on access to quality education due to gender-based violence, discrimination and untouchability:

Key issues – bullets

Quotes

Dimension 4: Practice regarding gender equality and social assimilation:

Key issues – bullets

Quotes

V) Individual Case Study Analysis Sheet

Key Information

Code number	
Pseudo Name	
Disability (nature)	
Date, time	
Location/site	

Age and Gender	
Team facilitator	
Key Dimensions Covered/ Level of details	
Visual Tools	
Summary of the case (Note: It will be filled after the completion of this sheet)	

Process (if any additional info to above)

Observations

Key points summarized from the Case Study

Dimension 1: Causes of discrimination, child labor, deprivation and inequality in marginalized and disabled children, especially girls:

Key issues – bullets

Quotes

Dimension 2: Effects of violence and discrimination due to traditional beliefs related to menstruation, disability and child marriage:

Key issues – bullets

Quotes

Dimension 3: Regarding effects on access to quality education due to gender-based violence, discrimination and untouchability:

Key issues – bullets

Quotes

Dimension 4: Practice regarding gender equality and social assimilation:

Key issues – bullets

Quotes

g. Example analysis sheet from Banke

Vi) FGD Banke

Focus Group Number	10
Date, time	11 sep / 11:00
Location	Khajura -8 Mustakul Madarsa
No. of Participants, code	BG1,BG2 ,BG3 BG4 ,BG5,BG7,BG8
Age +breakdown, no. Include numbers of M male and F female or T third gender/transgender)	Girls FGD 12-1,13-1,14-4,15-1,16-2,18-1 All Female
Team facilitators	Sita Paudel
Key Dimensions Covered/ Level of details	य वृज कक्षाका किशोरीहरु कोही पढ्दै नपढेका,कोही स्कूल छाडेका, कोही भाइबहिनीको कारणले भएर बस्नु पर्ने कारणले स्कूल नगएको पाइयो । मुस्लिम मुदायमा अगाडि नपढाउने । आमाबुवाले बाहिर नपठाउने उर्दु अरबी मात्र पढाउने ।

Disability Nature	
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Process (if any additional info to above)

वर्षप्रथम हामी १८ फेब्रुअरी २०१९ का दिन डेक नेपालमा गयौं। त्यहाँ पुगेर हामी वृज कक्षा का सामाजिक परिचालक र त्था प्रतिनिधिको हयोगमा कुनै न्तरमा क री जाने, कति गते जाने त्य को विस्तृत कार्ययोजना बनायौं। कार्ययोजना अनु १८ फेब्रुअरी ११ तारिख २०१९ का दिन बिहान ११ बजे त्यहाँ पुग्यौं। त्य न्तरको नाम रानियापुर न मुस्ताकुल मदर् १ न्तर, बजुरा गाँउ हो। हजकर्ता ीता पौडेल हयोगमा किशोरीहरुको मुह छलफल गर्यौं।

Observations

- मुस्ताकुल मदर् १ रानियापुर केन्द्रमा अवलोकन गर्ने क्रममा बै किशोरी बोल्नु भयो तर महिनावारीको बारेमा ोधा कोइ लाजले नबोल्ने।

Note: Key points summarized from the Case Study

Dimension 1: ीमान्तकृत एवम् अपाङ्गता भएका किशोरीहरुमा विभेद, बालश्रम, वन्चितीकरण र अ मानता कारणहरू :

मुख्य बुदा तथा भनाइहरु :

- G1 आफु खुशी बहिर जान पाउदैनौ बुवाले भनेपछि जान्छौ नतत्र घरबाट ५मि. टाढा पनि जानानपाउने बै बहिराको काम आमाबुवा हुन्छ
- G1 G2 G3 कोडले भने परिवारको ंख्या बढि भएर आर्थिक स्थिती कमजोर कारणले माथि कक्षा म्म पढन पएन
- G4 ,5 ,6, कोडले भने मुस्लिम मुदायमा १० वर्ष म्म विद्यालय पठाउने आफ्नो धर्मको किताब उर्दु आरबी पढने घरमा ब ेर घरको काम गर्ने ,आमाबुवाले भन्छन पढेर के गर्छौ जागिर गर्ने होइन घरको काम ि क्ने
- G1 to G8 कोडले भने बाहिरको काम बुवा दाइभाइले गर्ने हामीलाई काही जानु छ भने भाइ लिएर बाहिर जाने बुवाले घरको निर्णय लिने
- ब्रिज कक्षामा पनि पढनलाई ोघेर आउनु पर्ने
- ि प ि क्न पाउछौ भने आमाले ब्रिजकक्षामा पढन पठाएको
- भाइले कमाएर ल्याउने भाइलाई बोडिगमा पढाउने बहिनीलाई रकारी विद्यालयमा पढाउने मलाई यो राम्रो लाग्दैन।
- कम उमेरमा विवाह गर्यो भने धेरै बच्चा जन्माउन क्ने धारणा भएको
- बै किशोरीहरुले भने विद्यालय टाढा भएर पनि पढन मन नालाग्ने घरकोले नपठाउने
- पढन मन लागेपनि माजले पढन नदिने बाहिरा गयो भने भनछन यो केटी राम्रो छैनी भन्न थालने
- आफ्नो इच्छाले काम नगर्ने अभिभावकको निर्णयबाट चल्ने

Dimension 2: लैङ्गिक हिं १ र विभेद म्बन्धमा माजमा रहेको मूल्य मान्यता एवम् ोच :

मुख्य बुदा तथा भनाइहरु :

- छोरीलाई औपचारिक शिक्षा नदिने
- घर परिवारले माजको देखाि खी रितीरिवाज गर्ने र पुराना ंस्कारलाई लिएर चल्ने
- मुस्लिम मुदायमा धार्मिक तथा िस्कृतिक मूल्यमान्यता कारणले परिवारभन्दा बाहिरको अन्य अग्रज ामु बोल्ने अनुमति नहुने
- छिमेकमा भाइ भाइ मा ,भाउजु र आमामा र छिमेक छिमेकमा ऋगडा हुने, भाउजुलाई करेन्ट लगाएर पिटने मालई धेरै दुख लाग्छ

Dimension 2: परम्परागत मूल्य मान्यता जस्तै महिनावारी, बालविवाह, तथा अपाङ्गता ग म्बन्धित हिं १ वा विभेद र त्य को अ र.मुख्य बुदा तथा भनाइहरु :

- महिनावारीमा कपडाको प्रयोग गर्छौ
- यस्तोबेलामा नुहाउनु हुन्नभन्ने चलन छ
- प्याड किन्ने पै १ कहांबाट ल्याउनु
- मुस्लिममा महिनावारीको बेला मात्र नमाज पढ्दैनन् अरु बै काम गर्न हुने
- दाइजो नदिपछि पिटने
- गाउँमा मेरो ाथीहरुको बाल विवाह भएको कारणले दुख पाइरहेका छन,पढन पनि पएनन्

Dimension 3: लैंगिक हिंसा, छुवाछुत र विभेद लगायतका कुरीतिको कारण गुणस्तरीय शिक्षाको पहुँच र उपलब्धतामा पर्ने अरु :

मुख्य बुदा तथा भनाइहरू :

- छुवाछुत छैन तर भेदभाव भएको कारणले मैले पढन पाएँ
- धोबी, मुस्लिम, दलित छैन।
- कोरी, खटिक, धोबीको घरमा पानी खाँदैन।
- पैसा तिर्नुपर्छ।
- स्कूल टाढा छ।
- इकल भएको भए स्कूल जान्थे।
- प्रजनन स्वास्थ्यको बारेमा केही थाहा छैन।

Dimension 4: लैंगिक मता तथा सामाजिक मावेशीकरणका नदरमा भएका अलमल र त्यसको अरु :

मुख्य बुदा तथा भनाइहरू :

BG1 code मेरो नाम बिया खान हो। मेरो बुवा शिक्षक हुनुहुन्छ। मेरो बुवा शिक्षित भएपनि माजको देखाई छी गर्ने मस्कूल पढाएपछि १२ वर्षमा विवाह भयो ५ वर्ष पछि तुराली गएपछि काम बढि गर्नु पर्ने श्रीमानले पिटने श्रीमान अर्को केटी मन पराएको कुरा थाहा पाए मैले धेरै दुख पाएपछि दाइजो काम दिएको भन्ने मेरो घरकोले निर्णय लिए की अब डिर्भो लिनुपर्छ तय पछि मेरो डिर्भो भयो। अहिले बुवालाई पाछुतो लागेर बिज्र कक्षामा पढन पठाउनु हुन्छ। म अहिले पढन चाहन्छु।

BG2code मेरो नाम बिनम जहाँ हो। मैले ६ कक्षा सम्म स्कूल पढ्न पाए। भाइ बहिनीलाई हेर्नु पर्यो। तै देखि घरको काम गर्न कि के। स्कूल जान छोडे। परिवार ठुलै थियो। म पनि ठुली हुदै गयो। माजमा छोरीलाई अगाडि नपढाउने त्यस कारणले पनि म पढन नपाएको हो। बाआमाको आफ्नै काम हुन्छ। १७ वर्षमा मगनी भयो। मुस्लिम मुदायमा केटीलाई पर्दामा बस्नु पर्छ। मैले बिहे गर्दिन भनेर नाइनास्ती गर्न किन। अब मेरो विवाह हुन्छ तर मलाई पढन मन छ।

Summary table – issues and code numbers

Issue raised in analysis	Code numbers	Remarks e.g. follow up, signposting
महिनावारी हुदा ७ दिन सम्म नुहाउन नहुने	BG 6	
केटीहरू पर्दामा बस्नुपर्ने	BG 2	
छोरीको अनुमति बिना बिहेको कुरा fix गर्ने	BG 4	
छोरीलाई बाहिर जना नदिने	BG 1	

h. Real Names of case studies

S.N	Pseudo Name	Real Name of the girls
1	Salima Khatun	Salma Khatun
2.	Heena Kori	Hema Kori
3.	Sangeeni Kori	Sangita Kori
4.	Binita Kumari Yadav	Chinta Kumari Yadav
5.	Sabina Khatun	Sabiya Khatun
6.	Chameli Nuniya	Chana Rauti Nuniya
7	Sony Halwai	Sonu Halwai
8.	Kabita Tharu	Karina Tharu
9.	Sabita Ram	Kabita Ram