MAPPING COMMUNITY APPROACHES TO GENDER-BASED VIOLENCE PREVENTION IN NEPAL

BY EMILY KOENIG, EMILY INC, LEAH DANVILLE, AND YIYUAN QI
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In 2015, Nepal instituted a new constitution that completed Nepal’s transition from a constitutional monarchy to a federal democratic republic. As part of this marked transformation, the new constitution called for the protection of gender and sexual minorities, explicitly including verbiage that declared, "women shall have equal ancestral right without any gender-based discrimination."[1] The republicanism process culminated in a new multitiered government system - a first for Nepal. Amid institution-building arose the need to develop social welfare programming at the local and provincial level.

More specifically, programming that addresses gender-based violence. Nepal’s social system, like many other parts of the world, is predominantly patriarchal and features a tribal caste system with sociocultural norms born out of Hinduism. This dominate patriarchal system has led to the development of strict gender roles that, at times, can foster violence.
Gender-based violence is defined as "harm inflicted upon individuals and groups that are connected to normative understandings of their gender." GBV affects significant proportions of both women and men. However, in the case of women, it is considered a global pandemic that affects 1 in 3 women in their lifetime. In 2010, 45 percent of Nepali women reported suffering two or more types of sexual coercion in their lifetime. Domestic violence, marital rape, dowry-related violence, child marriage, female infanticide, witchcraft accusations, Chaupad (the practice of segregating women from home during their menstrual period), and trafficking of women and girls for sexual exploitation are common GBV issues in Nepal. Although anyone can be affected regardless of their sex, women in Nepal remain the primary victims. In Nepal, 140 women, out of the 680 documented cases of gender-based violence against women in 2017, were killed as a result of GBV.

There are many barriers to GBV prevention. A study conducted in 2018 shows gender inequitable norms in the community and intergenerational transmission of attitudes and behaviors that normalize intimate partner violence are important to address. According to the Asia Foundation (2010), GBV, particularly domestic violence, is still not seen as a widespread multi-sectoral problem by most people in Nepal. Domestic violence is largely home-based and perceived as a private family matter, particularly in rural areas. Further, practices based on superstitious beliefs that have caused physical or psychological harm to women remain unaddressed in communities. Similar to the rest of the world, open discussion about rape and other forms of sexual violence are taboo in Nepal. Programs that inform victims of rights and resources for GBV are also sparse. This educational dialogue does not reach enough potential abusers, particularly men. Young males have limited access to programs teaching anger management tools, the cycle of violence, and universal human rights. The majority of men do not discuss women's rights, leaving the responsibility of addressing GBV to women and survivors. Most programming in Nepal, and globally, focuses on rehabilitation after violence has already occurred. Preventative programming is in the early stages of development and is essential for reducing occurrences of GBV.

Given the historic lack of formal social welfare systems in Nepal, the Women’s Rehabilitation Center (WOREC) has worked to help women that experience gender-based violence since 1991. WOREC is active in 19 districts throughout Nepal but indirectly works all over Nepal in coordination with human rights defenders on women's rights violation cases. Originally operating six safe houses, WOREC has expanded their services to include the provision of legal aid support, psycho-social counseling, police trainings, food and shelter services, primary/required medical treatment for survivors, reintegration and skills trainings, public advocacy against GBV and child marriage, and educational programming on gender equality. They have also partnered directly with provincial and local governments to begin to establish formal channels for women to access social welfare programming.
WOREC is now focused on implementing prevention programming to better target root causes of GBV. One example are their pilot Mobile Workshops that educate on conventional gender norms and challenge gender stereotypes. Topics covered range from societal gender norms to the dowry system and financial responsibilities faced by Nepali households. During monthly meetings men and women come together and participate in exercises and conversations on these themes. At this stage, WOREC selects attendees that have had experience with other GBV trainings and are involved with their local WOREC branch. They intend to expand these service offerings to more districts in the future and expand their programs and services offered.

By examining the causes of gender-based violence in Nepal, this report’s findings aim to inform what factors of gender-based violence WOREC should address in their preventative educational programming. This report’s assessment of WOREC’s programming intends to: 1. Assist WOREC in improving their GBV prevention programming and 2. Evaluate their media dissemination methods to help them grow their brand and spread awareness of WOREC and the services they provide.
BACKGROUND AND LITERATURE REVIEW

The literature and background section comprises of three parts: 1. Causes of gender-based violence 2. Gender-based violence prevention strategies, and 3. The media ecosystem in Nepal. This section is organized based on the report’s goals of evaluating WOREC’s current GBV prevention programming, examining the root causes of gender-based violence in Nepal to develop programming recommendations for WOREC, and analyzing Nepali media consumption to advise strategic media dissemination.

1. CAUSES OF GBV
2. GBV PREVENTION STRATEGIES
3. THE MEDIA ECOSYSTEM IN NEPAL
1. CAUSES OF GENDER-BASED VIOLENCE

While causality is difficult to establish, a substantial body of literature describes the risk factors for different forms of violence against women and causes of gender-based violence in Nepal and South Asia broadly. Quantitative research on the full range of violence women face in South Asia and their causes is limited. Most literature focuses on intimate partner violence (otherwise known as domestic violence), child marriage, and femicide. For this study, the research team focused on the literature covering potential agitators of GBV namely: dowry, child marriage, societal norms, women’s education and intimate partner violence.

Conclusively, the literature on the causes of gender-based violence in Nepal and South Asia identifies the dowry system and child marriage as key contributing factors to intimate partner and non-intimate partner violence. Secondary education is a protective measure to different forms of violence, though the exact relationship between education and violence prevention remains unknown and understudied. Low socioeconomic status is another risk factor to the prevalence of violence in low-income households. Many studies also point to the failures of governmental systems; mainly their inability to operate outside of the patriarchal system which perpetuates strict gender norms and assigns low value to women in family hierarchies.

Dowry:
Dowry and its implications for women and young girls is not a phenomenon unique to South Asia and in the Nepali case dowry plays a significant role in GBV. The characteristics of a dowry system incentivize families to use their daughter’s marriage as a mechanism to gain financial stability.[5] It was found that dowry also plays a role in inter-generational violence and intimate-partner violence. However, currently, no research confirms a causal relationship between dowry and gender-based violence.

Child Marriage:
Research estimates that South Asia has the highest rate of child marriage globally, finding that 46% of girls marry before the age of 18. In Nepal, 55% of women aged 25-49 were married before the age of 18, making Nepal the country with the third-highest percentage of child marriage in South Asia.[6] Despite this data, recent analyses of the Demographic and Health Surveys (DHS) show that trends in the rates of child marriage are slowing in Nepal. This shift is partially attributed to education and varied socioeconomic statuses, however, changes in generational attitudes toward gender roles may also be a factor.[7] Girls from poorer households are significantly more likely to be married at an earlier age, and child marriage is more prevalent among lower-caste, disadvantaged populations in Nepal, specifically the Dalit community. Research suggests that women who marry at a younger age have a statistically significant higher risk of experiencing physical and sexual abuse by their husband during their marriage. Nepali women who marry young tend to have limited information on sex and sexuality, which deprives them of sexual negotiation skills and increased vulnerability to sexual abuse in their marriage.[8]
**Societal Norms:**
Patriarchy is the principal defining factor of gender-relations and gender-norms. It establishes systems in which “men not only possess superiority to women in most aspects of life but also maintain control over women across the life cycle.”[9] This contributes to an understanding of women across South Asia (though not uniquely) that defines women as mothers, daughters, and wives of male family members. Male family members control and “protect” women’s sexual purity and security are placed in the control and “protection” of male family members, which ensures “female conformity to rigid gender roles” that were determined by traditional norms.[10] This creates the understanding of women as victims or subjects, not as individuals or individual citizens. Further, the associated perceptions of women circumscribe the recent achievements in legal and social provisions for women’s rights and safety. Socially constructed understandings of gender differences are not only enforced by men but also by women, who, as mothers and mothers-in-law, “update the norms of acceptable and unacceptable behavior towards women.”[11] The literature is consistent that the value of women within the family hierarchy and the rigidity of marital norms defining exogamy is a key explanatory factor for violence against women and girls in South Asia. As occurs globally, stigma and shame associated with accompany South Asian women being in a violent relationships throughout South Asia. This prevents many women from disclosing the violence they experience to their friends or resorting to formal legal structures. When violence is disclosed, unequal gender societal norms perpetuate victim-blaming or victim-shaming rather than holding accountable the perpetrators of violence.[12]

**Education:**
A wide variety of literature exists on the role of education as a protective factor from child marriage and forms of violence in South Asia, yet the true extent of the effect on education is undetermined. Several studies established an association between the delay of marriage and education, essentially preventing or stalling child marriage.[13] One study found that girls in Nepal with secondary education or higher were significantly less likely to experience child marriage than girls with less education.[14] However, education and the delay of marriage are not proven to be causally related, as the literature reveals that in some cases, education for girls can create a higher dowry price (as she is more likely to marry an educated man). The literature is uncertain about the role education plays in child marriage and occurrences of GBV are described as highly context-specific. Broadly, though, there is evidence that education may curtail instances of early marriage as it ameliorates issues surrounding agency and lack of financial independence - both of which are positively associated with early marriage.[15] Research also found that maternal education can protect against child abuse and child marriage.[16] Some scholars argue that greater amounts of female education may be perceived to threaten to male dominance and could be a factor of into increased violence towards women.[17] Further, other scholars posit that post-primary school educational attainment is significantly associated with lower risks and greater disclosure of intimate partner violence.[18]
In this same vein, women are at lower risk of abuse when they have attained post-primary education because they have “the skills to be financially independent, speak for themselves, gain higher respect from other household members, and better manage or bring more resources to the household.”[19] This conflicting information demonstrates that while education may have some level of impact on gender-based violence and child marriage, causality and the exact nature of the relationship have not been determined.

*Intimate Partner Violence and Non-Intimate Partner Violence:*
Nepal is ranked 14th out of 15 countries with the highest prevalence of physical intimate partner violence.[20] It is essential to note that statistical information on physical intimate partner violence is likely to be underreported. Intimate partner violence and dowry-related violence pose the greatest risk to married women, both adults, and adolescents.[21] While Nepali women are at risk of non-intimate partner violence, intimate partners (primarily husbands) remain the most significant threat and are the most common perpetrators of gender-based violence. The WOREC Anbeshi report indicates that 61% of perpetrators of intimate partner violence in Nepal are victims’ husbands. Given the subservient status of women in the home, being a newly-wed or first-time mother also exposes women to harassment from their mothers-in-law.[22] This form of non-intimate partner domestic violence remains largely unstudied. The literature does however, conclude that in the hierarchical structure of the South Asian family, mothers-in-law and family elders exercise unchallenged authority over their daughters-in-law who integrate into the family system at the bottom of the hierarchy. This often leads to domestic violence against young women perpetrated by the mother-in-law. In India and Pakistan, mothers-in-law are the second-most frequent sources of domestic violence particularly when the daughter-in-law was disobedient, failed to conceive soon after marriage, or threatened the mother-son bond.[23]
2. GENDER-BASED VIOLENCE PREVENTION STRATEGIES

Recent literature focuses on two main approaches to gender-based violence prevention: a top-down approach and a community-based approach. Both approaches are reviewed below to determine the best strategy for WOREC’s GBV prevention programming.

Top-Down Approaches:
A global push for greater efforts to end GBV by major international institutions (World Bank, United Nations Women, USAID) has produced tailored reports on this issue. Strategic responses to GBV by international actors have been reactive and emerged alongside burgeoning feminist movements. First-generation movements mostly concentrated on providing survivor support services and rehabilitation.[24] Further, in the majority of countries where GBV is most prevalent, strategies intersect with programs targeting specific diseases like HIV/AIDS or are placed within the broader framework of violence prevention across groups (i.e. prevention for violence against children), which can hinder the scope and execution of program activities.[25] These horizontal, or diffuse, global strategies typically follow an interventionist approach that functions in a top-down nature. This approach often risks misunderstanding or ignoring the cultural and geographical context. While these top-down approaches contribute to the GBV global agenda because of their ease of implementation by international organizations, research shows that real progress made in the prevention and reduction of gender-based violence occurs when driven by regional and local community-based programming.

Community-Based Approaches:
Community-based prevention programming, at regional and local levels, has proven most effective for decreasing incidences of reported GBV, especially in lower-and-middle income countries (LMICs). Yet, prevention programming and its impact have been studied significantly less than more accessible and well-known GBV survivor programming, which are top-down in nature. Evidence-based practitioner programming involves identifying key stakeholders and funding tangible prevention efforts rather than awareness campaigns that lack action items. Community-based prevention programs also leverage connections and networks among similar communities to effectively generate and exchange best programming practices. The currently ‘second wave’ of program development related to GBV is shifting to target risk factors of GBV within societies and fundamental drivers of GBV behavior.[26] An emerging label for these strategies is “gender transformative,” meaning that these programs’ goals are to address underlying mechanisms and norms that perpetuate GBV.[27] These newer models and program materials are centered on three core themes:

1. Leveraging men’s discussion or support groups
2. Individual invitations to participate from male family members or friends
3. Messaging and initiating conversations with men through the topics of (a) healthy relationships, (b) fatherhood and (c) healthy masculinity [28]
Globally and in Nepal, existing literature demonstrates the enormous challenges of attracting men to support the cause of GBV prevention and gender equality and participate in programming around these issues. WOREC’s prevention programming needs to address the fundamental problem of including men as primary stakeholders in the fight against gender-based violence. There is a gap in the literature surrounding the causes of gender-based violence in Nepal, however addressing underlying societal norms was proven by research as most effective in GBV prevention. These research findings substantiate the advantages of holistic and gender-inclusive perspectives in program design. This project must evaluate gender norms and expectations when making recommendations on how to build capacity for WOREC programming.

3. MEDIA ECOSYSTEM IN NEPAL

Current Media Trends:
The Sharecast Initiative’s 2019 Media Survey indicates that television is the most consumed form of media in Nepal - with television ownership rising over the past year to 60% of households in Nepal. Of this 60%, 70% of TV owners said they watch television daily. Education level has a positive impact on television ownership, causing televisions to be most common in the Kathmandu Valley and less common in rural, less educated populations. Televisions are mainly used for news (80%), entertainment/drama series (50%), and music (33%). However, televisions are primarily used for national and international news, not local news. Radio remains the primary source for local news in Nepal. Forty-nine percent of Nepalis listen to the radio regularly (daily or weekly) and most Nepalis listen to the radio on their mobile phones. In fact, 56% of radio listeners use their mobile phones to tune in and 70% of radio listeners use the radio to listen to local news. Additionally, 61% of Nepalis responded that they receive local news primarily from friends and family which illustrates that interpersonal relationships and word-of-mouth are still the principal mode of communication.

The use of mobile phones is on the rise in Nepal, with a 7% increase in mobile phone ownership per household from 2018. In 2019, 95% of Nepali homes had at least one mobile phone, with an average of two mobile phone devices per household. The majority of these mobile phones are smartphones (55%) with declining numbers of feature phone owners (only 42%). Most smartphone owners are in the younger age groups, 16-24 and 25-34. Nearly 100% of internet users use smartphones to access the internet. Similar to television, as education increases, so does internet usage. As a result, internet usage is higher in urban areas than in rural areas. The differences in media consumption between rural and urban centers will be crucial for WOREC’s media dissemination plans, as they should tailor strategies for rural vs. urban audiences.
The most popular mobile phone applications used by Nepalis are Facebook (88% of internet users use), Facebook Messenger (45%), IMO (35%), and YouTube (34%). This demonstrates that for many, Facebook is synonymous with internet usage and is the primary means of online communication. However, social media in Nepal consists primarily of personal posts, not social or community issues. Only approximately a quarter of internet users write about community social issues in their posts. This means that there is a small space for WOREC to strategically utilize social media in their marketing and GBV prevention campaigns. WOREC can capitalize on the personal nature of applications like Facebook, IMO, and Viber, to mock interpersonal communication to spread news and prevention programming from person to person.

Role of Media in GBV Prevention:
The increase of mobile devices and the mass visibility of social media in Nepal makes utilizing social media a new growth opportunity for WOREC. A 2001 Social Identity Model of De-individuation Effects (SIDE) theory suggests that “online communication erodes social behavior boundaries, and thus permits persons to act and make declarations outside potentially oppressive social norms and power differentials.”[29] This can result in vulnerable groups coming together to voice concerns about issues that would otherwise be challenging to express in usual social settings.[30] Traditionally, GBV media coverage lacks sensitivity - often engaging in victim-blaming. Research indicates that “women often suffer secondary victimization from the media through news reportage that emanates from some journalists.”[31] In Southern Africa, another region of the world with high proclivity of GBV, survivors only account for 13% of those who speak about GBV online.[32] Still, the behavior outlined in SIDE theory shows that social media can function as platform to challenge traditional sociocultural norms and to open new dialogues.
THROUGH AGRICULTURAL TRAININGS, WOREC HELPED CREATE A SUSTAINABLE COMMUNITY
The findings of this study draw from secondary peer-reviewed/non-peer reviewed literature and data from primary source surveys and interviews conducted over fourteen days in Kathmandu, Sindhuli, and Udayapur in January 2020. This section outlines the sample, data collection methods, and limitations of the mixed qualitative and quantitative approach. The survey instrument and interview guides are in Appendix I and II, respectively.
1. SAMPLE

The research employed a mix of qualitative and quantitative research approaches to determine how men and women in WOREC’s sphere of influence in Nepal receive information. In particular, the research team focused on how Nepalis receive news on gender-based violence through available media sources, the impact of WOREC programming in Nepal, and the local experience with gender-based violence. Data was gathered through short surveys, focus groups, individual interviews, observation of WOREC mobile workshops, and meetings with other NGOs working in the GBV advocacy space. The qualitative data was coded, analyzed, and collated into key themes (described in analysis below).

Focus Groups:
There were three focus groups conducted at: (1) the WOREC mobile workshop, (2) the WOREC sponsored EcoVillage, and (3) various NGOs affiliated with WOREC. Each focus group was 60-90 minutes in length and was directed by all four SAIS Women Lead team members, a WOREC representative, and the hired translator, Sangam. The focus groups answered questions surrounding their beliefs about the causes of GBV, their personal experiences with GBV, the impact WOREC has had on their community, areas of improvement for WOREC services, media consumption, and how they discovered WOREC. Both the WOREC mobile workshop and the Sindhuli field office also participated in the demographic information survey. However, due to time constraints and illiteracy, women at the EcoVillage did not participate in the survey.

Figure 1: Summary of Focus Groups

<table>
<thead>
<tr>
<th>Focus Group</th>
<th>Number of Participants</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>WOREC Mobile Workshop</td>
<td>24 (12 women, 10 men, 2 women WOREC facilitators)</td>
<td>Udayapur</td>
</tr>
<tr>
<td>EcoVillage</td>
<td>29 (14 women, 3 men, 6 boys, 4 girls, 2 women WOREC facilitators)</td>
<td>Udayapur</td>
</tr>
<tr>
<td>WOREC Sindhuli Field Office</td>
<td>8 (5 women, 2 men, 1 WOREC facilitator)</td>
<td>Sindhuli</td>
</tr>
<tr>
<td>Psycho-Social Counseling Center, Ward 4 Municipality</td>
<td>6 (3 women, 2 men, 1 WOREC woman facilitator)</td>
<td>Kathmandu</td>
</tr>
</tbody>
</table>
Individual Interviews:
Individual interviews were conducted with six survivors of GBV, Sharecast Initiative, Saathi, Women Forum for Women in Nepal (WOFOWON), Alliance for Social Dialogue, and the Deputy Mayor of Sindhuli. Interviews were held in person between the SAIS Women Lead team, translator Sangam, and the interviewee for an average length of 60 minutes. All interviews were in Nepali with the exception of the Saathi, Sharecast Initiative, and Alliance for Social Dialogue interviews. Through a combination of real-time translation and transcription, all interviews were translated into English. The goals of these individual interviews were three-fold: first, to understand the situation of women and GBV on the ground in Nepal; second, to learn more about how each organization’s work fits into the GBV narrative described by WOREC and observed in-country; and third, to compare WOREC with these organizations and to identify unaddressed issues. See Appendix II for a guideline for the interview questions.

<table>
<thead>
<tr>
<th>Interviews</th>
<th>Number of Participants</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survivors of GBV</td>
<td>6 women (interviews conducted individually)</td>
<td>Udayapur</td>
</tr>
<tr>
<td>Sharecast Initiative Nepal</td>
<td>Madhu Acharya, President and CEO</td>
<td>Kathmandu</td>
</tr>
<tr>
<td>Saathi</td>
<td>2 women</td>
<td>Kathmandu</td>
</tr>
<tr>
<td>Alliance for Social Dialogue</td>
<td>1 woman</td>
<td>Kathmandu</td>
</tr>
<tr>
<td>Women Forum for Women in Nepal (WOFOWON)</td>
<td>3 women (including Director of the organization)</td>
<td>Kathmandu</td>
</tr>
<tr>
<td>Deputy Mayor of Sindhuli</td>
<td>1 woman</td>
<td>Sindhuli</td>
</tr>
</tbody>
</table>

Surveys:
A preliminary survey was distributed to focus group participants to assess men’s and women’s consumption of media and basic demographic information. The survey was circulated to a sample size of 72 Nepali citizens sourced from WOREC Staff members, two focus groups, the WOREC-led mobile workshop, and meetings with organizations listed in Figure 2.

Figure 3 below presents data collected from demographic questions 1-5. The top line describes the participant breakdown by focus group, where most surveys were completed in the Mobile Workshop exercise and by WOREC staff members. Most respondents were female (74%) and the majority were married and were above the age of 30. The majority of respondents had three or fewer children in the household and a significant portion hold some level of advanced schooling (56%).
Figure 3: Summary of the demographic information gathered from survey questions 1-5 indicating the, age, gender, family size, marital status, and education levels of the general sample size.

The demographic component of the survey will enable the team to evaluate who currently utilize WOREC’s services and what sectors of society should be targeted. The survey instrument can be found in Appendix I.

2. DATA

Extensive notes and audio recordings were taken during interviews and focus group discussions. These audio recordings were then translated by WOREC’s communication intern and delivered to the team for manual coding. Transcripts were analyzed using a multi-step manual coding process that included two phases: (1) descriptive coding and (2) values coding. Descriptive coding revealed more specific codes that were then grouped categorically based on the values coding. The nine main codes identified include: family/societal norms, skills training/education, dowry, child marriage, legal, financial stability, awareness campaign, sexual health, and media. The transcripts were triangulated with researchers’ field notes and the literature review to ensure validity.
3. LIMITATIONS

Gender-based violence is a sensitive topic globally and in Nepal. Stigmatization of the issue can aggravate the situation of survivors, leading to prolonged mental and physical suffering, and in some cases, to suicide or murder. Due to its sensitive nature, survey responses and focus group conversations may be limited in scope. Survivors may be unwilling to share their personal experiences, reveal what they know about assistance resources, or even attend the sessions or meetings scheduled with WOREC. Another limitation is the team’s inability to speak the local languages in Nepal. They relied on a translator during their visit, and this could result in miscommunication, paraphrasing, and other translation issues. Translation issues led to inaccuracies in the completion of the survey by several respondents.
FINDINGS AND ANALYSIS

This section will examine the team’s findings from the surveys and the focus group and individual interviews in detail. The survey analysis focuses on demographic information from the interviewed populations and media consumption in Nepal. The in-depth interviews and focus groups analysis examine the causes of gender-based violence in Nepal.

1. SURVEY FINDINGS
2. FOCUS GROUP AND INTERVIEW FINDINGS
1. SURVEY FINDINGS

This survey intended to establish a demographic backdrop and quantitative analysis of media usage habits (questions 7-9) to overlay with the qualitative in-depth interviews. The findings are evaluated against the results of extensive surveying work led by the Sharecast Initiative, which conducts an annual media usage survey. It is critical to position the results within the larger findings of Sharecast’s work and observations from field interviews to reveal inconsistencies and further validate the information learned from the quantitative assessment. The media consumption component provided valuable insight into how Nepalis receive their news and information. This informed the team with the best media strategy for WOREC to increase awareness about their services and GBV prevention.

The survey response data indicated that radio and television are consistently used. In terms of ownership, television, mobile phones, and smartphones are the most widely owned mediums for communication. (See Figure 4 to the right)

Question 9 asked participants about frequency of use of traditional media. Given that most households own a radio, television, and, or a mobile/smartphone, the presumption is that this would translate into greater use of certain media over others. Indeed, respondents expressed that they most frequently used social media (54%), while also maintaining frequent use of their television (40%). However, radio was the least used media (29%) following newspapers (35%). This reveals that although radio sets are still widely owned, actual usage of radio is lower than even newspaper print publications, contrary to what Sharecast found in their results. This could potentially be an outcome skewed by the sample population demographic, the availability of newspapers by area, or radio being accessible by mobile phones. It most likely results from a large portion of the survey respondents being educated WOREC staff living in urban Kathmandu, where they can read and newspapers are available.

Figure 4: Media Ownership
The media consumption habits were measured by having survey participants select their frequently used social media from ten different categories (See Figure 5). Of the options presented, the most widely used social media applications were Facebook and Hamro Patro, which is a Nepali-based application. Following this were applications used for messaging and communication, such as Viber, IMO, Instagram, and WhatsApp. These findings align with the latest Sharecast report, indicating Facebook as the most used social media platform at 88%.

A multilayered review of the data revealed associations based on age and gender in terms of media usage and education level by marital status and gender. There is an expectation that determinants such as ethnic background, locality, age, gender, and household size, which are better understood at the micro-level, are more accurate tools to capture the barriers faced by women using WOREC’s services. All group-level data was reviewed through weighted data assessments.
Education level by marital status (see Figure 6 above), indicated a notable difference in the level of formal education between married and unmarried participants. Among married participants, a higher number completed ‘some primary school’ compared to non-married groups. This could be explained by the inconsistent attendance of women who were subjected to the dowry system and forced to leave school to become married and transitioned to the stay-at-home wife role. Marital status did not appear to influence whether a participant was able to attend university at some level. Though this finding needs further cross-analysis with income and socioeconomic data, this result indicates that there is not necessarily a causal relationship between educational attainment and marriage.

Different age group preferences validate the discrepancies in media usage in Figure 7. In the analysis of social media use by age only the top five frequently used social media are considered (Facebook, Hamropatro, IMO, Instagram, and Viber), and the age group outliers have been excluded. While looking at the percentage of social media use based on different age groups, it is evident that Facebook and Hamropatro are the top two social media platforms likely due to their multi-functionality and messaging features. They have the potential for WOREC to leverage these features to translate Nepalis’ preference for interpersonal communication to a digital media to promote their services.
Less than 5% of people over the age of 40 use Instagram, while for people aged 26-30, it is their third favorite social media. One presumes that because Instagram is a software for entertainment and for photo/video editing and sharing, older people are less interested in using it.

Figure 8: Social Media Use by Gender

Figure 8 describes the relationship between gender and social media use. The most used social media for both groups was Facebook - with 27% of females using the platform and 25% of males using the platform. The different uses of social media by men and women is most prominently displayed in women’s use of WhatsApp and other messaging services and men’s use of Twitter. Male and female participants were otherwise similar in the use of IMO, Viber, Instagram, WeChat, and “other” media platforms. This figure does not fully capture some of the experiences in application usage that was noted by focus group participants. Women from multiple focus groups commented that their use of the household smartphone was often less (in terms of time) than the men of the family and that they primarily used smartphones for communication between friends and family (i.e., messaging, Facebook messenger, texting applications). The comparative analysis of usage vs. ownership of media is limited, given that ownership questions considered ownership at the household level and not the individual level where gender is a determinant.
This section explains the key findings from the team’s field research. These findings examine what local Nepalis in Udayapur, Sindhuli, and Kathmandu believe are the most common agents of gender-based violence and combined with in-country observations they serve as the basis of the team’s analysis that describes the underlying causes of gender-based violence in Nepal. Summarily, the most common risk factors for GBV were:

<table>
<thead>
<tr>
<th>Dowry</th>
<th>Child Marriage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legal Constraints</td>
<td>Lack of Awareness</td>
</tr>
<tr>
<td>Socio-Cultural Norms</td>
<td>Intergenerational Violence</td>
</tr>
<tr>
<td>Lack of Education</td>
<td>Poverty and Alcoholism</td>
</tr>
<tr>
<td>Economic Independence</td>
<td>Distrust</td>
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**Dowry:**
Dowry played a crucial role in the way women were received into their new home after marriage, by their husband and their husband’s family, especially the mother-in-law. From the mobile workshop, it was evident that community members in Udayapur were aware of the impact dowry has on marriage and the financial welfare of the family of the daughter. During an activity on fiscal responsibility, mobile workshop participants concluded that weddings, dowry, cigarettes, and traditional ceremonies were unnecessary “desires” that forced them into debt or financial instability. When asked by the WOREC instructor if the participants would rather invest the money usually spent on a daughter’s dowry and invest it in the daughter’s education, all female participants enthusiastically responded yes. Only three men, however, raised their hand in support. Most of the men perceived the dowry as an investment in their daughter’s safety and happiness in her new home. This confirms existing literature that the dowry has an implicit impact on women’s wellbeing in her new home. This also contributes to the cultural perception of women as objects rather than individuals. By assigning daughters to subordinate roles within the household hierarchy, these women are exposed to greater risk of abuse by husbands and mothers-in-law.

The issue of dowry was a significant driver of violence during the interview with the first survivor, Marigold.* After her marriage, Marigold’s father reneged on the promised dowry of land for reasons unclear. Marigold pointed to her lack of dowry as the reason “her entire family-in-law humiliate[d] her.” Additionally, because she did not provide the land her father had promised her in-laws, her “husband did not care about her or their children.” Compounded by alcohol abuse and lack of steady income, Marigold’s husband began to beat her and withheld financial support for their young children while they were still married. Marigold’s story exemplifies how dowry facilitates abuse and humiliation by in-laws. The practice of dowry in Nepal heightens the contractual aspect of marriage and informs men’s perception of “ownership” over their wives - leading to higher rates of gender-based violence perpetrated by the husband and extended family.

**Child Marriage:**
Child marriage is the formal and informal union of girls and boys before the age of 18. Child marriage was a predominant theme during the focus group discussions and individual interviews conducted in Nepal, and all discussions referenced child marriage as a prominent agent of GBV.

During the mobile workshop, child marriage was identified as profoundly connected with the dowry system. Most of the mobile workshop participants had been married as children and stated that the practice needs to change. A close correlation between dowry, child marriage, and a lack of education for young women was observed.

*Due to the sensitive and personal nature of these interviews, the names of the interviewed survivors were changed to maintain the privacy of their stories and identities.*
In the individual interviews with GBV survivors, two out of the six survivors interviewed fit the formal definition of child marriage. Four women were either married or engaged in a sexual relationship with their intimate-partner abuser under the age of 18. Rose was the only daughter of five children, and her parents expected her to marry young. Feeling like she “didn’t have a voice” to refuse marriage, her family married her off to a soldier that lived in a nearby neighborhood. Rose went to live with her in-laws where she “worked like a machine,” and was verbally and physically abused by her mother-in-law. Although Rose’s husband has been very supportive throughout her story, she believes that preventing child marriage was the biggest priority in ameliorating GBV. She felt that child marriage not only stalled her education but stifled her ability to speak against her mother-in-law, forcing her to play a more “obedient” role.

Poppy, one of the older survivors interviewed, was married at age 17 to a man in the army. Her husband eventually left her after giving birth to two daughters but promised to return if she had a son. After giving birth to a third daughter, Poppy cited the need to find her voice for her and her daughters to enjoy the legal, financial, and human rights she was unaware of as a child bride. The other two survivors that were engaged in formal or informal relations while still in school shared similar experiences. They referenced a lack of agency due to their age at the time of the abuse and how their relationship was detrimental to attaining formal education.
Lack of Education:
Lack of education continually appeared in two main forms: 1) a lack of comparable education for males and females and 2) a disruption in formal education for women due to marriage, and, or childbirth. The Mobile Workshop revealed that approximately 500,000 Nepali Rupee (NPR) is spent per year on marriage while only 30,000 NPR a year is spent on education. However, if a family spends money on education, they usually spend it on sending the son to a private school while the daughter must attend public school. There was a consensus among the men and women of the Mobile Workshop that less money should be spent on wedding ceremonies. Still, the women were more adamant about shifting finances from marriage to education. The disparity in resources toward female’s education was further reinforced during the EcoVillage focus group, where one woman stated that “giving (boarding school) education to a son and (government school) education to a daughter is a form of gender-based violence.”

Each interviewee that experienced child marriage referenced a disruption in their education and believed that their lack of education contributed to their experience of violence. One survivor, Rose, was married during her last year of secondary education (Grade 10), right before the School Leaving Certificate (SLC) exam. She cited her marriage and the added housework tasked by her mother-in-law as distractions from studying and reasons for why she failed her SLC. Two other survivors, Poppy and Dahlia, who married before age 18, described their lack of education as inhibiting their access to knowledge about their marital property and citizenship rights, which significantly contributed to the violence they experienced. These stories illustrate how lack of education can exacerbate other factors of GBV. Further, it deters women from leaving abusive homes, as they do not have the education or skills to be financially independent.

Economic Independence and Stability:
Economic independence and stability played a large role in both factors contributing to violence and as a solution to empowering women and helping them escape abusive or violent homes. Financial stress was cited as the main driving force for domestic disputes, including physically violent disputes. Women often remained in violent situations due to a lack of economic independence and stability. With financial independence, GBV survivors may feel more empowered with or without a male partner.

The Mobile Workshop focused entirely on the allocation of household finances. During the workshop, males and females expressed different financial priorities. The group, in general, was able to differentiate between “needs” and “desires;” but most female participants referred to needs as the priority, including education for their daughters. Most men, however, categorized spending on cigarettes (approx. 28,000 NPR/year) and marriage as “desires;” which should take precedence over “needs” items like education for their children. Men in Nepal are typically in control of household finances and this exercise illuminated why women feel financially dependent.
During the EcoVillage focus group, there was a strong correlation between the economic independence of women in the village – through learning how to harvest crops, maintain livestock, and sew (Dhaka) – and their confidence to advocate against the patriarchal norms within their community. Skills training that endowed women with a skill they could utilize to become economically independent, such as Dhaka, were widely praised throughout the interviews. The first survivor, Marigold, referenced her lack of financial independence as a reason for why she remained in a physically abusive relationship with her husband for 13 years. Two years ago, Marigold began training in Dhaka and now trains other women in her community to create and sell crafts. Her financial independence from Dhaka enabled her to leave her husband.

The Safe House roundtable in Kathmandu comprised of various organizations (providing safe housing for GBV survivors, disabled persons, or youth), saw that survivors who participated in workshops were less likely to reenter violent situations thus diminishing the number of repeat cases. Further, these survivors with a marketable skill (Dhaka, computer programming, etc.) utilized the skill to become financially independent. Financial independence, for many, was the first step in removing themselves and their children from violent homes.

"I am much happy at safe-house. Because I have good place to stay. There is good behavior and environment. I have much relief and [am] happy now." -Poppy
Socio-cultural Norms and Stigma:
Dowry, child marriage, lack of education, and economic dependence/instability are all normalized by the patriarchal framework that exists in Nepal. Sociocultural norms contributed to the violence experienced by women and fear of how society and their community would perceive them prevented women from reporting GBV or seeking outside help. The patriarchal foundation of Nepali society (not unique from the rest of the world) was one of the strongest factors in perpetuating gender-based violence. Programming that sought to challenge hegemonic gender stereotypes and promote gender equality was most effective in changing participants' outlook on gender. Gender-based violence is prevented through implementing programs that elevate women's voices to challenge socio-cultural norms that perpetuate male-centric households and community systems. They also endow women with new status in society, changing how men (who are most often the perpetrators of violence against women) see them. Changing the status of women in society by challenging socio-cultural norms is a long term GBV prevention strategy.

Legal Constraints:
In Nepal, a woman’s citizenship is linked with her father’s at birth and then linked to her husband’s after marriage. For two of our survivors, who also experienced child marriages, legal constraints dominated their story. Because of community gossip of an affair, Dahlia’s husband forced her to leave their home. It was during this time that Dahlia learned their marriage registration was never completed, which prevented her from having access to her and her children’s citizenship. She was unable to obtain certain rights to property and benefits for her children’s education. Dahlia stayed at a safe house for 15 days until WOREC advised her of her legal rights to stay in her in-laws’ home.

Another survivor, Poppy, sought legal assistance from WOREC to gain rights to the properties she was entitled to but that her husband currently owned. Poppy was legally married to her husband and discovered that she was entitled to the rights of the property she was “owed by [her husband].” With WOREC’s assistance, she successfully obtained land in Udayapur from her husband, which she uses to support herself and her three daughters. Poppy fiercely supports her daughters and other women to know their rights and the law to get what they legally deserve.
Dahlia and Poppy’s stories demonstrate how legal constraints and limited awareness of human rights prevent women from escaping violent home situations. The legal and material status of women is often interwoven with the patriarchal nature of Nepal. This prevents women from reporting instances of violence against them by their husbands or other family members, as they are not aware of their rights or reliant upon their husbands for access to them. WOREC’s legal services help women to escape violent situations and become independent.

Lack Awareness:
Many Nepali women mentioned that before GBV programming, they were unaware that certain behavior could be considered as GBV. They knew the behavior was wrong but did not realize it to the extent of labeling it as “violence.” Men also discussed how lack of awareness prevented them from understanding their human rights, either as children or disabled individuals, and how after learning of their endowed human rights, they began to fight for their own and others’ human rights.

"[before WOREC] we haven’t even heard about gender-based violence before. We have faced many form of violence but we were unknown about those as a form of violence. We became aware when we were taught many times about violence."
-EcoVillage Woman
During the EcoVillage FGD, it became clear that lack of awareness prevented women from taking action. When asked about the causes of gender-based violence and the types (if any) of violence experienced by the women in the EcoVillage, multiple women stated that their husbands used to hit them. They stated that it was not until WOREC’s involvement in their community that they realized they were experiencing gender-based violence and had a right to speak out against it. The EcoVillage claimed that after WOREC’s presence and instruction, there have been no cases of domestic violence that resulted in the need for police involvement. Instead, families resolved conflicts internally. This demonstrates that while awareness campaigns can appear simple, they are an effective first step to fighting gender-based violence. Raising the awareness of the community as to what constitutes gender-based violence allows the community to identify and adjust wrong behavior.

**Inter-generational Violence:**
Field research identified intergenerational violence, perpetrated primarily by mothers-in-law onto daughters-in-law, was the second most common form of violence identified. However, intergenerational violence is one of the least discussed forms of violence in anti-GBV movements. The power-dynamics between new brides and mothers-in-law that face systematic violence and subjugation played a powerful role in the indoctrination of violent behavior. Given the legacy of dowry and child marriage in Nepal, the violence endured by older women carries over to future generations as women advance in the familial hierarchy. As elders, women are more empowered and given greater authority over other members in the household. In this position, older women maintain the same societal expectations and pressures on the daughters-in-law that they experienced. Cycles of violence proved particularly damaging to young women.

During the Mobile Workshop, a male participant stated that he supported the dowry system because he believed it would secure his daughter’s protection when she went to live with her in-laws. Two of the survivors interviewed were abused primarily by their mothers-in-law, not by their husbands. At the psychosocial counseling center FGD in Ward 4, Kathmandu, the two male participants cited female to female violence and the wrong treatment from mothers-in-law as a primary cause of GBV.

Global programming fails to address intergenerational violence perpetrated by mothers-in-law. It is of crucial importance to address these relationships and work to connect women to support each other. Program creation should bring multiple generations together to open the discourse on gender-based violence, experienced both by intimate partners and non-intimate partners. WOFOWAN programming currently addresses the cycle of intergenerational violence by bringing mothers and their daughters/daughters-in-law together in a inclusive and harmonious space.
Poverty and Alcoholism

It is a common notion in Nepal that alcoholism is the driving force of gender-based violence. Alcohol abuse was present in 2 of the cases of GBV, however, the cases of GBV triggered by alcohol also appeared linked with instances of financial hardship. The two survivors interviewed were married to carpenters and mentioned that their husbands started to drink when work was scarce. They also said that the increased use of alcohol was a trigger for a transition to physical violence that had previously been only verbal or emotional. These two survival stories were the only explicit references to alcohol linked with GBV and appear as a result of financial hardships or poverty rather than recreational and independent use of alcohol.

Distrust:

A feeling of distrust rang through almost every conversation regarding gender-based violence while the team was in Nepal. During the Mobile Workshop, a male participant worried that if a man did not have enough money that his woman would leave him for a man with more money. Another male participant believed that the dowry secures the safety of his daughter when she goes to live with her in-laws due to a feeling of distrust that the in-laws would not care for her without the financial incentive.

A similar sentiment echoed through a majority of the survivor interviews. The survivor, Buki, met and became pregnant by a man she met on Facebook. While she was pregnant, shortly before the birth of her child, the father ran away and has since not been in contact with her. According to Buki, his family has not been in contact with her either. Due to her pre-marital status, Buki’s family disowned her, and she has been unable to find the father of her child. Additionally, she has received no support from the man’s family. Buki's “words of advice” to other women in similar situations was: “don’t trust people blindly.”
Other forms of distrust included a distrust in the police to properly handle GBV cases, a distrust in social media, and even a distrust in the safe house systems by families of survivors. The NGO WOFOWON (Women Forum for Women in Nepal) focused on promoting trust among these groups. They worked directly with the police to engage in gender sensitivity training, trauma training, and redirecting arrests within the adult entertainment industry away from the women and toward the male owners of establishments that hire the female workers.

The literature reviewed did not mention a sense of distrust in Nepali society, and little has been written on it. Repeatedly, however, several interviewees expressed the fear that an individual's husband or wife would abandon them for various reasons. Men worried that women would run away with another man while they were abroad for employment or simply if they did not make enough money. Conversely, women worried that their husbands would abandon them if they did not give birth to a son or simply because their husband grew tired of them.

There was no explanation for this feeling of distrust or how it contributes (or doesn't) to gender-based violence, but its constant appearance in interviews and focus groups made it notable. The sense of distrust appears tied to arranged marriages, financial instability, and a male-dominant social system.

"This may not have happened if I have not trusted him blindly or got close physical relationship with him."
-Buki
WOREC PROVIDED ME WITH LEGAL ASSISTANCE THAT HELPED ME CLAIM MY RIGHT TO A ROOM IN MY HUSBAND'S HOUSE.
WOREC should consider a focus on bolstering their programmatic content and media dissemination strategies to advance their mission, support GBV prevention in both urban and rural settings, and inform communities of the resources they offer to counter GBV. The recommendations are divided into the aforementioned programming and media categories below.

1. PROGRAMMING RECOMMENDATIONS
2. MEDIA RECOMMENDATIONS
1. PROGRAMMING RECOMMENDATIONS

Based on the fieldwork including visits with many types of groups/individuals and observations of the Mobile Workshop, WOREC will maximize programming effectiveness by focusing on improving content and outreach through four avenues:

1. INTER-GENERATIONAL ENGAGEMENT
2. UTILIZE SKILLS DEVELOPMENT TO CREATE WOREC-BRANDED GEAR
3. REWARD FRAMEWORK
4. MOBILE WORKSHOP IN-DEPTH REVIEW

1. Inter-generational Engagement:
After observing the available platforms for dialogues between female survivors and women who continue to experience GBV in silence, the power of communication and exchange of experiences was clearly demonstrated. There were several moments in the field when women referred to situations where learning about other women’s stories influenced their decisions seek treatment and WOREC services. To advance this concept of building networks and leveraging the discourse about GBV, WOREC programming should consider building on these forms of communication by tailoring activities to attract other familial relationship types (i.e. mother/daughter, wife/husband, mother-in-law/daughter-in-law, father/son, father/daughter, etc.). WOREC has started to lay the foundation for initiating generational change in their pilot programs that include entire families in workshops. However, they can strengthen intergenerational engagement by incorporating various family subsets in program activities. There is ample opportunity to expand their radio programming and produce podcasts that feature different types of familial duos, as well as bandwidth to organize workshops developed for diverse audiences.
2. Utilize Skills Development to Create WOREC Branded Gear:
At the WOREC offices, and often mentioned in survivor interviews, was the enablement of financial independence and livelihood improvement linked to WOREC’s skills training. WOREC’s skills training span textiles, welding, agriculture, and other vocational activities. For dual serving outcomes, that is results where WOREC outreach is enhanced and service recipients gain practical skills, the recommendation is that WOREC utilizes their skills offerings to brand their products and create outreach collateral. In the Mobile Workshop, for example, instructors could wear either handmade buttons, hats, t-shirts, etc. with WOREC logos created by textile trainees to better indicate to audiences who WOREC is, and what services they offer. There are also products already available where adding a WOREC logo and distributing these products in less educated communities can effectively become grassroots outreach. Many of the current publication materials we were shown had too much text and were not practical everyday use items. WOREC can tap into its internal trainee networks and create WOREC-branded gear to reach more community members and potentially expand their production into developing items that foreigners/tourists can purchase - thereby adding new revenue streams.

3. Rewards Framework:
The observations of the Mobile Workshop in Udayapur were that participants benefited from attending previous sessions and applying lessons in their everyday life and then reporting back to the WOREC team on their experiences. Given WOREC’s existing incremental session model, we recommend that WOREC implement a reward framework to encourage consistent participation and completion of all sessions. By using a reward framework, participants can feel as though they have accomplished a goal, and also it can create accountability and improve attendance numbers. This model can also be applied to other training and workshops to foster better unity and build the self-esteem of participants. If WOREC can develop tiered and reward-based systems, they can also gain traction in communities and build networks of certified GBV allies and peer activists. In the long term, they can use collected data to adequately train personnel and evaluate projects to better understand programming strengths and weaknesses from a student-to-teacher vantage point.

During the fieldwork, it was evident that WOREC’s role in creating networks through WOREC service recipients and survivors reentering their communities has elevated WOREC’s brand in Nepal. It will serve the goals of WOREC well to continue their rehabilitation work and strengthen training that help survivors transition into changemakers in their communities. While it is continually challenging for women served by WOREC to re-enter into society and champion GBV prevention among their friends and peers, this support and upholding these networks is vital for WOREC as they continue extending into new service areas. In practice, WOREC can achieve this aim by helping survivors and women afflicted by GBV interact in new regional settings. Exchange of information helps empower women to act in their communities, and WOREC can build on their existing networks by offering retreats, meetings, events, and virtual spaces (i.e., podcasts, webinars, messaging boards) where new relationships between women of different ethnic/regional background can blossom.
4. Mobile Workshop In-Depth Review:
The research team suggests that WOREC explore adjusting their Mobile Workshop to include male and female instructors, more diverse sets of familial pairings and couples’ activities, better use of relevant visual aids, additional experiential learning exercises, and video recording of the Mobile Workshop. At the WOREC-led Mobile Workshop in Udayapur, the interactions between the men and women and the workshop instructor were indicative of societal gender norms. In the group exercises, it was observed that the men were more often joking around with the instructor and were responding to question prompts as a group. While it is essential to make the female participants in the workshop feel comfortable to speak up and interact, adding a male facilitator to the workshop and mixing up the participants to complete activities in male/female pairings rather than leaving the two groups to sit separately will yield better results. Engagement of male members of society remains essential for GBV prevention, and having more men to lead at the organizing level could encourage more males to join the mobile workshop. In this same regard, for the mixed group workshop, more couple-based activities can be designed to let husbands and wives interact with each other. With more couple-based activities and hands-on exercises, the workshop can provide a stage for the couples to communicate on the specific topic that WOREC wants to address.
Several of the higher quality visual aids held in the main office have not been distributed to the regional offices, and many of the items used in the workshop were text-heavy. The two instructors were busy summarizing and writing down important words and phrases for the participants to go over and memorize. We recommend they use more imagery to amplify the content and relay important teaching messages. WOREC should coordinate with its regional offices to ensure that there are posters and teaching materials that are local content specific and consistently used across workshops. By distributing more visual teaching materials from the main WOREC office in Lalitpur to the regional locations and rural staff, WOREC can improve the quality of the teaching content and communicate more effectively with participants.

We recommend that WOREC also focus on hands-on experiential activities that can be designed to make the mobile workshop interactive while maintaining the educational quality. When talking about fiscal responsibility, men in the room dominated the conversation and spoke on financial topics based on their experiences. Given that in Nepali society, men are tasked with managing household finances, it led women who participated in the exercise to remain quiet, and they quickly lost interest. Though the 'needs and desires' activities achieved the intended goal, reaching this goal through an experiential learning exercise would be more productive. For example, fake currency can be allocated to both men and women in the room, and participants can be asked to physically distribute their money into jars with category labels like dowry, education, alcohol, marriage, etc. This encourages all participants to evaluate their household income expenditures and budget their money in real-time and gives both genders agency and control in financial decision-making.

Lastly, WOREC should consider filming or recoding the mobile workshop. This recommendation results from the WOREC team's identification and concern with inconsistency across sessions. This was evident in the observation of the workshops in Udayapur. By filming the workshops, instructors can improve their teaching and create space for more idea sharing between regional locations and WOREC offices. Since the mobile workshop has five sessions and continues to build on previous sessions, instructors can use the footage to review and strengthen program content for future sessions. This can also benefit participants as some of the workshop attendees may not be able to attend all workshop sessions due to financial and personal constraints.
2. MEDIA RECOMMENDATIONS

Based on the survey data, conversations with WOREC service recipients, and the Sharecast Initiative, there are a few steps that WOREC could do to improve their media dissemination and spread knowledge about their services and awareness campaigns. These are five-fold:

1. WEBSITE REORGANIZATION
2. PODCAST SERIES
3. STRATEGIC SOCIAL MEDIA PLAN FOR URBAN VS. RURAL COMMUNITIES
4. BROCHURE POSTCARDS
5. WOREC PROMOTIONAL PRODUCTS

1. Website Reorganization:
WOREC will benefit from reorganizing their website. WOREC’s website is an important platform for them to showcase their work and the services they provide to both local and international communities. The team recommends that WOREC reorganize their website into more coherent and thematic categories to make navigation of the website easier. They could categorize this using the taxonomy below:

<table>
<thead>
<tr>
<th>Transform</th>
<th>Reclaim</th>
<th>Advocate</th>
<th>Empower</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mobile Workshop</td>
<td>Safe House</td>
<td>Awareness Campaigns</td>
<td>Legal Aid and Counseling</td>
</tr>
<tr>
<td>Family Dialogue Workshop</td>
<td>Safe Shelter, Food, Lodging</td>
<td>Network Building</td>
<td>Sustainable Livelihood</td>
</tr>
<tr>
<td>Health Services</td>
<td>Radio Programming</td>
<td>Skills Training</td>
<td></td>
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<tr>
<td>Psycho-Social Counseling</td>
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<tr>
<td>Reintegration</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Emergency Hotline</td>
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2. Podcast Series:
WOREC should consider creating a podcast series. Radio remains the most popular media to learn about local news, particularly, in rural areas. According to Madhu Acharya, podcasts are a new medium in Nepal that, he believes, are on the cusp of surging popularity. Nepalis are currently looking for new and more engaging and entertaining radio shows and mediums and are using mobile phones more than ever. The nexus of these two trends is podcasts. If WOREC were to create a podcast series, they could be at the forefront of a brand-new media trend in Nepal, making them innovators in this sphere. The SAIS Women Lead team would also suggest partnering with Sharecast Initiative for guidance on the podcast content and to publish the podcast to their online platform.
3. Strategic Social Media Plan for Rural vs. Urban Communities:

Based on the SAIS Women Lead team’s in field research it was clear that rural and urban communities in Nepal are using social media in very different ways. The literature also confirms this trend. For this reason, it is crucial for WOREC to utilize different media strategies for different location-based audiences.

Urban communities have access to the internet and smart phones at much higher rates than rural communities. For this reason social media platforms such as Facebook and Instagram can be utilized more heavily to target urban populations. Podcasts are becoming more popular in Nepal and are primarily popular in Kathmandu and other cities. However, because of the popularity of local radio in rural areas of Nepal, we believe that with advertising by WOREC they will quickly become popular sources of information in rural centers also.

In rural areas social media, mainly Facebook, is used, but it is used minimally. While WOREC should still utilize Facebook to promote events and services in rural communities it is not the most effective means of communication. Interpersonal communication remains the primary mode of communication in rural areas. This is communication between individuals in person and through mobile phones. The social media apps Hamro Patro and Viber are the most used messaging apps and should be utilized by WOREC to spread their message about their services and events they are hosting. As mentioned, local radio is also a popular means of receiving local news. WOREC should take advantage of this by advertising their services on local radio shows throughout rural areas across Nepal.

Television is one of the most popular forms of media in Nepal and its viewership is growing throughout rural and urban centers in Nepal. Television ads remain expensive though, which is why WOREC should utilize the aforementioned media methods to disseminate their message throughout Nepal’s urban and rural populations.

4. Develop Brochure Postcards

WOREC will greatly benefit from developing postcard-like brochures. These would be cards with an appealing and intriguing photo on the front, maybe of Dhaka or other products that WOREC members make, and on the back would be a statistic or fact about WOREC, their services, a survivor’s personal story, or gender-based violence in general. The back of the card would also contain WOREC’s contact information to increase membership and awareness about the organization. The postcards could be left in local stores, cafes, restaurants, in psycho-social counseling centers, government ministries, and a range of other public localities. This is a cost-effective and efficient way to spread WOREC’s message.
5. WOREC Promotional Products:
WOREC currently provides skills training courses that enable survivors and other women to create different crafts and goods. The research team suggests that WOREC take these products, such as the Dhaka slippers and bags, brand them with a WOREC symbol, and sell them to commercial markets. This would simultaneously stimulate WOREC messaging and brand awareness while also continuing to empower the women they are helping economically. Products like the Dhaka slippers and bags, reusable tote bags with a stamped or painted on WOREC design, coasters, bracelets, even t-shirts, would be ideal products to sell. The women in these programs could also be responsible for creating the WOREC tag that can be sewn onto the Dhaka and other products. The products can be sold in any retail store or marketplace. Specifically, some of the cafes in Kathmandu that draw a more international crowd would be an ideal place to sell these products. Cafes like Karma Coffee and Sarangi Vegetarian Restaurant already sell social-cause oriented products. They are targeted at consumers that care about their products having a cause and a story, which the WOREC products would have.

They also have large international crowds, and these types of products are very popular with western audiences as they allow them to feel as though they are giving back to the community. These are special (emotive) types of souvenirs. This attention to the international population will allow WOREC not only to make a small profit from the products, but also has the potential for collaboration or donation benefits from potential patrons that becomes interested in the work WOREC is doing through the products. This initiative would be an easy way to capitalize on the programming that WOREC is already doing while creating a small profit, further empowering women economically, and spreading awareness about WOREC.
Endnotes:

[21] Solotaroff and Pande, 94.
[30] Ibid.
[32] Ibid.
# APPENDIX I

## Survey Instrument

1. **Demographic Information**

1. What is your age?
   - 15
   - 16-18
   - 18-26
   - 26-30
   - 30-40
   - >40

2. What is your gender?
   - Female
   - Male

3. Are you married?
   - Yes
   - No

4. How many children do you have?
   - None
   - 1-3
   - 4-6
   - More

5. What is your highest level of schooling?
   - No formal education
   - Some primary school
   - Primary school completed
   - Some secondary school
   - Secondary school completed
   - Some university
   - University completed

6. What is your state locality?

7. Does your family own any of the following? Check all that apply.
   - Radio
   - Computer
   - Television
   - Mobile phone (not internet capable)
   - Smartphone
   - Internet

8. Please rank your use of the following social media platforms:
   - Twitter
   - Facebook
   - Instagram
   - WhatsApp
   - WeChat
   - IMO
   - Viber
   - Other messaging service:
   - Other media platform:

9. Which source do you use the most?
   - Television
   - Radio
   - Newspapers
   - Social Media
Interview Guideline for Focus Groups and One-on-One Interviews

1. Do you know what Gender Based Violence is?
   a. What do you think some of the main causes/drivers are?

2. Do you know anyone that has experienced GBV?
   a. What did that person do? What was their response? If you feel comfortable can you please share with us their story?

3. How did you first hear about WOREC?

4. How has WOREC impacted you? We’d like to know more about your personal story with WOREC and with GBV.

5. What are some services you would like to be available as a woman?

6. What would prevent you from accessing these services? What could be changed or done to encourage you to take advantage of these services?

7. What is your primary source of communication? Do you talk on the phone? Do you use social media? Please share with us how you best communicate with your family and friends?

8. If you do use the internet, what do you use it for?

9. How much time do you spend on the internet per day?

10. What kind of things do you find visually appealing? What attracts you to pick up a flyer or click on an ad on the internet?