



It's Her Turn

Short-term and mid-term impact
evaluation of Her Turn programming



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Her Turn is a programme designed and implemented by



हाम्रो पालो

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Foreword

This report presents the findings of an evaluation of short-term and midterm impacts of the Her Turn programme. Her Turn – education and empowerment programme for rural adolescent girls – has been implemented in rural districts of Nepal since 2013; by the end of 2016 the programme reached 3,293 adolescent girls across three districts. The programme was initially implemented under Nepali NGOs' fiscal sponsorships, but the implementation team registered as its own NGO, Hamro Palo (HP – Our Turn in Nepali) in April, 2016. Today, Her Turn is a joint programme of Hamro Palo and People in Need (PIN). PIN co-implements the project, supports the capacity development of Hamro Palo and leads on the development of new programme components. In 2016, PIN funded an independent evaluation of the programme's short-term and midterm impacts, the results of which are included in this report.

Her Turn's target group is adolescent girls, aged 12-16, both in and out of school. The programme consists of a four-week long workshop that covers key issues in health (such as sanitation, nutrition, and menstrual hygiene management), safety (bullying, domestic violence, early marriage, human trafficking, and sexual harassment), and leadership skills development (confidence building, public speaking skills, and problem solving). On the fourth week, the programme gives the participants a cash grant that the girls decide how to use to address the most pressing issue in their school related to health or safety. The girls lead the project process from choosing the topic to planning, managing, and implementing it under the guidance of their trainers. At the end of the workshop, the girls plan and prepare a community ceremony for their parents, teachers, peers, community leaders, and other community members. The ceremony serves as a platform for the participants to raise awareness of various issues in their communities that they have discussed through the programme. During the workshop, the girls also form a Girl Support Committee, which comprises several girls elected by the rest. The Committees continue to meet regularly after the workshops have concluded and address a range of issues in their schools and communities such as bullying, creating child-friendly classroom environments, adequate toilets in schools, and child marriage prevention.

The workshops are delivered in schools (girls of the same age group who are out of school are strongly encouraged to attend) by local female trainers. These young women must first successfully complete the training of trainers that prepares them to deliver the workshop curriculum and following its methodology. The curriculum uses girl-centered, interactive, holistic approaches, and culturally sensitive content relevant to the girls' lives. Coming from the same communities as the girls and speaking the same mother tongues, the local trainers ensure understanding of the content and provide context specific, real life examples and stories. The best trainers from each school are selected as a mentor to provide long term support for the Girl Support Committees.

The mentors meet with the Girl Support Committees of the schools in their Village Development Committees and guide them through problem solving processes. The mentors serve as a link between the girls in the communities and HP's team, and the team provides mentors with needed links and resources to address some of their needs. In 2016, the GSCs intervened in 43 cases across 11 VDCs; seven of these ended up in a referral to a mothers' group (women's citizen groups in each VDC) or police.

PIN and HP hopes that the results of this evaluation will provide a more comprehensive understanding of the programme's impacts, particularly those that are more difficult to quantitatively measure, such as attitude and behavioral change. We also intend that this evaluation will inform our and other agencies' programming and contribute to a better understanding of the opportunities and challenges of working with adolescent girls in the context of Nepal.

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Executive Summary

This report is an evaluation of the short- and mid-term impacts of the Her Turn empowerment and protection project, which works with adolescent girls in rural Nepal. The project consists of a series of month-long workshops, focusing on the issues of health, safety and leadership, and ongoing support for girls to take action in their communities through the support of a local mentor and the creation of peer-led Girls Support Committees. Four project areas, which span a range of time since the project began, were surveyed. In-depth qualitative data were collected from different stakeholders in each of the project areas in order to evaluate the project's modality and assess changes in attitudes, behaviour and access to information amongst direct and indirect beneficiaries. This evaluation was also supplemented by interviews with staff from the implementing organisation and a desk review.

In terms of **Relevance**, all stakeholders assessed the project to be highly relevant to the needs of adolescent girls. As girls within the project areas have different needs and priorities, beneficiaries highlight and use the information that is most relevant to their local context. In some areas, the information around menstruation, menstrual hygiene and the support in breaking down traditional menstrual restrictions is seen as the most important topic. In other areas, the information about child marriage, the harm it can cause, and support in preventing it was reported as the most relevant. Some stakeholders suggested topics that were missing from the curriculum or needing expansion, such as the legal rights of girls and sexual reproductive health, but the sensitivity of adding these topics must be considered.

Other stakeholders also requested similar trainings, with the biggest need being amongst adolescent boys. A boys' curriculum could include information about their bodies, problems and health needs, as well as a deeper understanding of gender equality to empower boys to be agents in redressing discrimination. In general, other stakeholders, such as parents and teachers, require more briefing on the project to enable them to provide a supportive environment for girls and to encourage positive behaviour change as a result of the project.

Small grants are given to the girls at the end of the workshop for a project that they design and lead themselves. It was found that while this is important for maintaining relationships with the school, the small grant does not necessarily increase girls' agency. To improve this, more support should be given to mentors on supporting the *process* of designing and implementing a project, rather than the *outcome* of how the grant is spent.

The project was found to have high levels of **Effectiveness** in all of its stated aims of increasing capacity/skills, changing attitudes, and improving access to information. As a result of the project, girls feel more confident in public speaking and speaking in general, even about taboo topics such as menstruation. The Girls Support Committee provides an opportunity for girls to take on leadership roles. Girls are standing up to violence and harassment, which in turn has an impact on boys and other stakeholders as they now know that girls will not tolerate this behaviour. However girls have limited capacity to respond to larger crimes in their society, and there is a need for a more robust response mechanism in place to tackle larger issues. As a result of the project, girls are more likely to perceive themselves as equal to boys, to see their bodies as natural, and to want to continue studying and have a career. Girl participants have increased knowledge about puberty, health and hygiene, and the legal age of marriage. However, increased knowledge does not always lead to behaviour change due to external barriers such as persistent restrictive social norms.

Local trainers are effective at delivering the workshops, and the project should continue investing in them and building their capacity. Their knowledge of local language and context, and ability to reach out to more marginalised girls is highly valuable. Delivering workshops through schools was also

found to be effective. Working through an institution builds a more permanent relationship with a community. Schools are viewed positively by the community, and this bolsters the status of the project and enhances the perceptions of it amongst stakeholders. The only group for whom this location does not work is girls who have already dropped out of school. A different location should be considered for workshops targeting dropout girls.

Knowledge transfer from girls to other stakeholders happens, but is not common or systematic. Modes of knowledge transfer include direct questions, others reading the printed materials, second-hand information, seeing bags and noticeboards, and being invited to the girls' final performance. Knowledge is passed from girls to boys only rarely, partly due to the workshops encouraging sharing in a 'girls' only space.' Knowledge transfer from girls to mothers is more common, and the knowledge often has an impact on the mother's behaviour, especially in terms of hygiene practices. Knowledge transfer from girls to fathers is extremely rare, and to teachers, other relatives and community members it is also uncommon. In general, giving training to girls does not seem to be an effective way of increasing knowledge in or influencing powerful adults in rural communities in Nepal. If knowledge transfer to other community members is an important aspect of the project, then the training needs to be changed to reflect that. However, these changes must be carefully monitored to ensure they do not affect the effectiveness of the programme on the girls. As an alternative, instead of relying on knowledge transfer, additional supplementary interventions that target different stakeholders should be considered. Knowledge transfer from direct beneficiaries to other girls outside of the programme is common because many girls considered this to be part of the Her Turn project.

The project demonstrates **Efficiency**, achieving big outcomes on a modest budget, and represents excellent value for money. There is no compelling argument for reducing or cutting project expenditure, as this may have an adverse impact on effectiveness. A strategy should be made of how to plan for and respond to serious cases that are addressed or brought to attention after the project within the project areas. This may include partnerships with local actors, assistance in accessing local government funds, or even increasing the size of the small grants so that girls are able to allocate resources themselves as needs arise.

The **Impact** of the project can be noted across stakeholder groups at varying levels. The impact of the project on the attitude and behaviour of direct beneficiaries is significant. Girls have changed hygiene and studying practices, and some are taking action to challenge social norms within their communities. Some girls are taking on more responsibility for family, school and village cleanliness, although this, coupled with girls taking more responsibility to respond to violence, may put an unfair burden on girls to tackle problems that are the responsibility of the whole community.

Most other community stakeholders profess a commitment to gender equality, but have a limited understanding of what that means. In practice, traditional gender norms are upheld throughout stakeholder groups in all the surveyed VDCs. Though not widespread, the project created some change in the attitudes in indirect beneficiaries, especially in relation to girls' education, child marriage, and the division of household labour. There is evidence of boys changing their behaviour towards girls, which seems to be a response to the girls increasingly speaking out against and reporting instances of harassment rather than a shift in the attitudes of boys themselves. If the project is aiming to have a directly attributable and widespread change on social norms, concepts of discrimination and equality should be explored with other stakeholders in the girls' lives so that those who genuinely express a commitment to equality know how to put this into practice and can actively support girls in improving hygiene practices and responding to violence.

As a result of the intervention, girls' attendance rates at school have increased due to girls coming to school during their menstruation and due to fewer girls following the tradition of menstrual

exclusion. The project is also encouraging girls who have dropped out of school to re-join, and those at risk of dropping out to continue their education. Girls are speaking and participating more in classrooms as a result of the project. The project has had an impact on the school environment, with girls feeling safer and students and teachers more aware of hygiene issues. The project has also had an impact on some families' health practices, and has had a role in breaking down menstrual traditions so that girls are less marginalised during this time.

In general, community members support the project's aim to reduce child marriage, and the project has played a role in preventing some child marriages. Both direct and indirect beneficiaries know the legal age for marriage, the risks of child marriage, and some also know about the legal repercussions of child marriage. However, the project seems to have little effect on child elopement – a trend that does not seem to be understood by adults in the community or the adolescents whose peers are eloping. The project team needs to have clear aims and strategies about how to tackle consensual elopement in the project areas, and consider undertaking more research on this issue to inform the curriculum and response mechanisms. One suggestion is to include in the curriculum how adolescence creates hormone imbalances that cause sexual attraction but that acting on rash decisions can have serious consequences. Even if marriage practices do not change, a strong message should be communicated to all project areas about the rights of married students to continue their education.

Ideas about gender in remote communities in Nepal are rapidly changing. Some of these changes in project areas can be attributed to the project. Other influencing factors include projects by other organisations, education, media and technology, personal experience, politics, and the natural change of time. As there are other organisations working in the same areas on overlapping issues, this project should find out more about these projects and coordinate/collaborate for increased impact.

Unintended impacts of the project have been identified. The project helps empower other females in the communities, especially mentors and teachers. There have been some unexpected negative impacts: in a few instances girls were unintentionally marginalised through the project, such as married students being kept out of school as a way to deter child marriage. This should be directly addressed. Boys have reported feeling discriminated against because they were not provided with a similar programme, which bolsters the case for a separate boys' programme.

The project shows good evidence of **Sustainability**, with most community members expressing support for the project – especially elderly people who learned through experience that traditional expectations can cause hardship. The main community backlash was not about the content of the workshops, but over the actions of the girls in combatting discrimination and violence after the programme. However the backlash was mainly from people directly involved in a situation where the girls intervened instead of the wider community, and it did not seem to deter girls from wanting to take similar action in the future.

The project itself has built-in mechanisms for sustainability that are working. The role of the mentors, who do a good job under challenging conditions, is crucial to the effectiveness and sustainability of the project. Support for mentors should be continued and increased, including regular field visits from project staff for monitoring and capacity building. The Girls Support Committee is a sustainable, low input institution, with clear on-going impacts in communities. The project should encourage and support girls to pass on knowledge to their peers. Training of Trainers programmes could be given to girls in the Girls Support Committee so that they can induct new members without Her Turn re-running the workshops. Finally, the project team could consider designing an exit strategy, including increased empowerment of beneficiaries and a gradual decreasing of project input. This could include a strategy for better coordination with local government and other organisations.

On all the assessed indicators, the project has had reasonable levels of success. Amongst direct beneficiaries, the impact on knowledge, attitude and behaviour is significant and is commented upon across stakeholder groups. Amongst indirect beneficiaries, there is less change, which likely reflects the strength of traditional ideas and practices. Evidence indicates that replicating this project in other areas of Nepal is likely to achieve similarly successful outcomes – especially if the project team continue to assess and improve implementation based on feedback. To strengthen this process, simplifying the current evaluation tool and broadening the methods used to assess outcomes would be useful. If the project is expanded to include other direct beneficiaries such as adolescent boys, it is likely to have a larger impact on changing restrictive gender norms.



Abbreviations Used

ECD – Early Childhood Development

FCHV – Female Community Health Volunteer

FGD – Focus Group Discussion

GSC – Girls Support Committee

HP – Hamro Palo

(I)NGO – (International) Non-Government Organisation

KII – Key Informant Interview

PIN – People in Need

SGBV – Sexual and Gender Based Violence

SLC – School Leaving Certificate

TOR – Terms of Reference (specifically, for this study)

TOT – Training of Trainers

WASH – Water, Sanitation and Hygiene

VDC – Village Development Committee (administrative unit of a district of Nepal)

Introduction

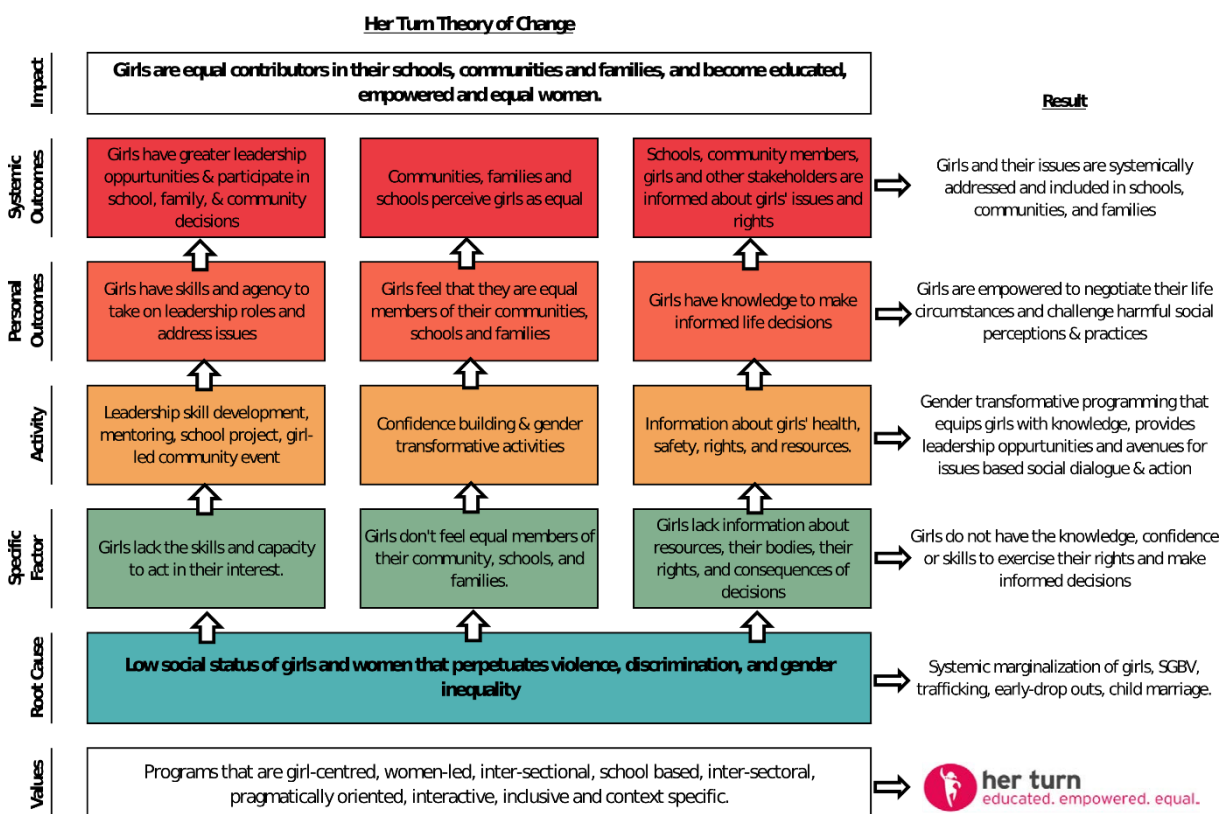
This report evaluates the protection and empowerment project Her Turn, implemented by PIN and its local partner Hamro Palo. Since 2013, the programme has been implemented in over 40 schools, primarily in two districts of Nepal (Sindhupalchowk and Gorkha). The overall objective of the project is to increase adolescent girls' resilience to violence, knowledge of girls' and women's health, and capacity for leadership.

The model consists of a training curriculum that covers issues relevant to adolescent girls. It uses a cascading leadership model, where Hamro Palo staff train local women who then deliver the curriculum to participant girls over a period of 24 days. The girls are typically aged 12-16, though some younger and some older girls were found to have participated in the project. The workshops conclude with a community event in which girls share their learning, and a community project planned and led by the girls through a small grant. Some areas have also received a second, larger grant, for projects designed in conjunction with other community groups. For long-term support, a Girls Support Committee is formed from a smaller group of girls who have completed the programme, supported by a mentor chosen from the trainers.

The evaluation framework was based around five broad areas of enquiry: *Relevance, Effectiveness, Efficiency, Impact* and *Sustainability*. See Appendix II for the full TOR. The purpose of this evaluation was to assess short and mid-term impacts, specifically:

- Changes in girls' (direct beneficiaries') agency, attitudes, behaviours and access to information as a result of the project.
- Changes in families' and communities' (indirect beneficiaries') attitudes (social norms surrounding girls), behaviours and access to information as a result of the project.

Much of this evaluation was based on Evaluating Her Turn's Theory of Change (below).



Methodology

This study is based on qualitative primary data collected from four field sites, staff interviews, and a desk literature review. Qualitative methods were used, as the existing tools used for monitoring the project are all quantitative. The methodology prioritised depth over breadth, preferring a thorough analysis of many stakeholders in one field site, over a broader (possibly more representative) study of more field sites, in order to comment on more subtle outcomes of the project such as a change in social norms.

The core research team was made up of three Nepali field researchers, who were accompanied by the lead researcher (for one site visit) and a PIN protection officer (for two site visits). The first field visit was used as a pilot, to ensure that the team fully understood how to use all the tools, that the data collected answered the full TOR, and that all the data could be comfortably collected in the allotted time. Except for a few wording adjustments, and some suggestions on how to ensure the data is unbiased and reliable, the first field visit resulted in few changes to the original evaluation methodology and TOR. As such, the data collected was robust and this study reflects data collected from the pilot and subsequent research visits.

In each field site, at least the following were conducted: interview with mentor, three FGDs (with each key audience), three scenario discussions, eight KIIs (two with each of: parents, teachers, authority figures and elderly people), and three case studies. In three out of the four project areas, more than the minimum was collected. The four field sites were selected to be roughly representative. As the project has worked in significantly more VDCs in Sindhupalchowk than in Gorkha, for the sample to be representative, three sites were chosen for the study in Sindhupalchowk, and one in Gorkha. They were also selected based on when the intervention had been conducted to evaluate the longer-term impact of the project and to cover a range of ethnic groups. The field sites were:

VDC	District	Workshop date	Primary ethnic groups	Field visit date
Baruwa	Sindhupalchowk	Dec 2016	Tamang, Dalit	19-23 Dec 2016
Chokati	Sindhupalchowk	Dec 2015	Thami, Gurung, Magar	27-31 Dec 2016
Thulopakhar	Sindhupalchowk	Aug 2013	Tamang, Brahmin, Chhetri, Dalit	3-7 Jan 2017
Manbu	Gorkha	Dec 2013	Dalit, Gurung, Chhetri, Brahmin, Newar	9-13 Jan 2017

For further discussion on scope, sampling and analysis, please see Appendix IV.

For the limitations of the study and steps taken to mitigate them, please see the Evaluability Assessment, Appendix III.

Findings

Relevance

How do the adolescent girls and other stakeholders evaluate the project's modality?

In all four working areas there is significant evidence to suggest that girl participants perceived the curriculum to be extremely relevant to their needs.¹ For example, the girls in the Thulopakhar FGD said *"It is important for us because it is applicable in our daily life... we have detailed information about things that we didn't know but needed to know."* Others observed how motivated the girls were to attend the sessions, especially considering they were held before or after the school day.² Some of the girls point to practical ways in which they found the training to meet their needs. This seemed especially the case with menstrual hygiene practices.³ In Thulopakhar and Manbu, the workshops were delivered in 2013 and the girls were on average younger when they took the training (the programme targeted girls aged 10-14 until 2014, when following feedback from local trainers, the age group shifted to 12-16). In these field sites, they told us that it was useful to know about menstruation before it had started.⁴ A girl in the Manbu FGD commented *"I think it was easy for me during my period since I already got training about what to do at the time of menstruation."*

Although the girls frequently expressed that they liked all the topics covered in the curriculum, the topic that was most frequently mentioned was menstruation and menstrual hygiene. In Nepali culture, menstruation is often a taboo topic. Traditionally amongst Brahmin, Chhetri and Dalit castes, restrictions apply to menstruating girls and women, dictating where they can go and what activities they can perform, and making them 'untouchable'.⁵ Amongst most other ethnic groups, there are minimal or no rules and restrictions, but it is still taboo and often results in the topic not being discussed even between a mother and her daughter.⁶ Another topic that was frequently identified as important was child marriage.⁷ Child marriage is prevalent in all four VDCs and was identified as a concern by parents and community members in all of the areas.

One way in which we can judge the relevance of the curriculum is that the girls remembered or emphasised different topics depending on the needs and context of their community. In Manbu, child marriage was more frequently mentioned by the girls than menstruation, as the child marriage rates are perceived to be very high and menstrual rules did not seem to be as strictly implemented as in other communities (while some Brahmin girls told us that they did follow the restrictions, some Dalit mothers told us in the FGD that they did not.) In Thulopakhar, there was lots of evidence for menstrual restrictions being applied rigidly, and stakeholders talked about menstruation as the central theme of the training. In Chokati, although menstruation was the most frequently mentioned topic, the girls also talked much more about harassment (*'daman'*) than any other groups (the prevalence of harassment was also reflected in the case study data). The fact that girls rate different parts of the training at different levels of importance shows that the girls are using the knowledge that is most applicable to their lives, and therefore contributing themselves to making the curriculum relevant to their local area.

Overwhelmingly, girls, mentors and staff thought that all the topics covered in the workshops were useful, and no one suggested cutting or scaling back any of the topics. It seems like Hamro Palo have been proactive in regularly revising the curriculum to ensure relevance, and also revising the model.⁸ When asked about which topics they think the training should focus more on, the most common response from mentors and staff was regarding legal and political rights.⁹ This topic is included, but causes some confusion amongst both girls and mentors.¹⁰ There is a paradox in teaching girls about their legal rights when the reality is that many of their legal rights are not enforced. Although the legal age for marriage in Nepal is 20, 37% of Nepali girls are married before the age of 18.¹¹ In theory, making an official complaint should be enough for the punishment to apply, however, in this

research we did not find one example of the punishment for child marriage being applied and police statistics show that in 6 months between July 2016 and January 2017, only 13 cases of child marriage were reported country wide.¹² Hamro Palo staff informed us that the police were usually uncooperative, especially in cases of elopements or ‘love marriage’ (as opposed to marriage arranged by parents).¹³ It can therefore be difficult to have a curriculum that emphasises the theoretical rights that girls have, when it will only raise their expectations and set them up for failure if the girls try to claim them. Other than this, no other area was identified as needing expansion, although several girls, teachers, mentors and parents asked for the training to be longer or more ‘detailed,’ or simply to have the training repeated.¹⁴

When asked if there were any topics missing from the curriculum, a few ideas were repeated several times across VDCs. One was foreign employment. (In all four VDCs overseas labour migration is very common for adults, and many of the adolescents we talked to had parents living abroad.)¹⁵ The issue of trafficking is covered in the curriculum, and even though facts such as ‘most people are trafficked by people they know’ are covered, trafficking is introduced as a danger that is separate from the choice to take employment overseas, which many of the girls’ family members are likely to have done. ¹⁶ In reality, the distinction between trafficking and overseas employment is blurred, with the situation of some employment contracts being more like indentured labour, with the mortality rates for this kind of labour often being inexplicably high.¹⁷ A connected idea that stakeholders requested to be included in the project was ‘vocational training’.¹⁸ Although full vocational training takes much longer than the 24 workshops, and is outside the scope of this project, this request reveals how some people perceive the issues of empowerment and financial independence to be linked. In Manbu, the girls had a specific request for the training to include more on how to plan their future and career: “*I wish there was training about how to make our future, or let’s say our future plans.*” It is worth considering that the training has strong messages about what *not* to do in the future (drop out of school, marry early) that it seems like a reasonable request to have more information about what other options they have and what role models exist.¹⁹

Another topic that was identified as potentially missing from the curriculum is sex and reproduction. This has been a conscious decision taken by Hamro Palo thus far, as the girls are young and these issues are highly controversial in conservative Nepali society – much more so than issues around menstruation.²⁰ As child marriage is a major issue facing all of these communities, it may be that talking about sex would be both relevant and useful for the girls.²¹ However, as it is such a sensitive topic, there are cultural sensitivities to consider before making this addition to the curriculum and more research and planning is required before such a change is made.

In all four VDCs a wide range of stakeholders commented that the project would be more relevant if it was targeted at other audiences as well as adolescent girls. The most frequently suggested alternative audience for the training was adolescent boys. Stakeholders in all four VDCs, all five mentors, and all three members of Hamro Palo staff, mentioned a need to do similar workshops with boys. Furthermore, boys themselves in all four VDCs requested training.²² Responses were mixed as to whether it would be good to include boys and girls together, or to keep them separate.²³ The most common reason given for boys needing this training was for equality reasons.²⁴ Some of the boys applied the language of discrimination when talking about the lack of trainings directed at them.²⁵ Some stakeholders thought it was important for boys to understand not only issues relating to them, but also issues that relate to the girls, including menstruation and harassment.²⁶ A few of those we interviewed suggested that the problems that the Her Turn project set out to tackle will not be addressed unless both boys and girls have an understanding of the issues, especially as males are more likely to be the perpetrators of harassment and violence.²⁷ A boy in Baruwa said “*If boys get these types of training, human trafficking, violence and child marriage might be stopped.*”

In terms of providing training for others in the community, this was frequently suggested in relation to power dynamics. For example, with recognition that young girls do not have as much power to change their situation as their parents, teachers or community leaders. ²⁸ A mother in Thulopakhar said *“About gender equality, husbands must be given some training so that these men can learn that there is nothing wrong in assisting their wives in household chores.”* The women seemed to suggest that they were already convinced about issues of gender equality, but that nothing was likely to change unless the male members of the community were similarly convinced.

Do indirect beneficiaries perceive these sections/topics as relevant for them/the community?

From the stakeholders who knew about the curriculum, there was agreement that it was relevant and useful for adolescent girls. From those who had no prior knowledge of the curriculum, upon being briefed on the themes and topics, all stakeholders responded that they felt the curriculum to be relevant. ²⁹ The only instance of anyone saying that the subjects taught were not relevant to girls, came via a Hamro Palo staff member who reported a father saying that the topic of menstruation was not relevant for 12-year old girls (when in fact many 12-year olds have already started their periods.) Many pointed out that the things the girls learned were applicable to their lives.³⁰ Hamro Palo staff reported that in general parents feel the topics covered are extremely relevant, covering topics that parents find hard to talk about with their daughters.³¹

Are the cash grants and school/community projects implemented by the adolescent girls an appropriate way of increasing girls' agency?

Part of the Her Turn model is that towards the end of the month of workshops the girls get a small grant of 5,000 rupees (USD 45) to be spent on a project *“to improve the situation of women and girls in their community.”*³² The purpose of the grant is for the girls to practice planning and leadership skills.³³ The grant was spent in very different ways in each VDC, but generally for sanitary pads and some classroom equipment.³⁴ As the purpose of the grant is to increase the girls' agency, what the grant is spent on is of less importance than the process the girls go through to plan and purchase the items.

There were mixed responses to whether the small grant had an impact on the girls' sense of agency. In all four of the VDCs, the girls could explain how the money was spent, and seemed to have played a role in the planning.³⁵ In some areas, however, there was some confusion over what the grant was for, and not all the girls knew what it was spent on.³⁶ The perception of some stakeholders was the mentor or principal was responsible for spending the grant.³⁷ For example, it seems the sanitary pad programme in Manbu was not successful. A teacher explains *“Madam brought pads in school but none of them use it. They were shy to ask for pads so it was not effective at all.”*³⁸ In some cases, it appears that the school staff had a large input on where the grant went. In Chokati the grant was spent on mats and cushions for the younger classes, however the research team observed that the mats and cushions were actually not in the classrooms, but in the school office.³⁹

In the past year there has also been another grant provided in some of the VDCs of 50,000 rupees (USD 450). These were given to the girls' groups in conjunction with the mothers' groups, in an attempt to move the spending away from the schools and into the community, and have a project that addressed a greater need. These grants are usually spent on WASH infrastructure such as girl-friendly toilets, and seem to have had an impact in providing a cleaner environment. However, there is also not clear evidence that this money has increased agency.⁴⁰ It may be that this part of the project requires more support from the Hamro Palo staff, such as more training for mentors and teachers so they are also on board with the goal of the grant being increased agency. On the other hand, the grants seem to have sparked some sense of self-reliance amongst the girls in some areas. Aware that the small amount of money would not last for a long time, the girls in both Thulopakhar and Baruwa instated a scheme where they could continue providing sanitary pads at school through

collecting small regular donations.⁴¹ This shows the small grants being used as a kind of springboard for the girls to come up with self-sustaining systems, so in this regard there is also evidence of increased agency.

Effectiveness

Does the project produce change for the adolescent girls in the three following areas as per its Theory of Change?

Ability to Express Opinions

This programme's aims are broad-ranging and cover girl's capacity to express opinions, participate in decision-making, take on leadership roles and prevent and respond to violence. This could be seen as a spectrum of agency. Starting with the most simple and low risk of these indicators, it is clear that the project has had a significant impact on the girls' ability to overcome shyness and express their opinions. A Hamro Palo staff member put this simply: *"The girls learn to speak."* This change was identified by girls in all four of the VDCs as a direct result of the training.⁴² Other stakeholders also noticed this, and across project areas it is the most frequently observed change in girls.⁴³ A teacher in Thulopakhar said *"Now the girls have started talking without hesitation about the problems they are facing. Before we didn't know what was happening to them."* On top of this, many stakeholders expressed a sense that the girls were opening up and relaxing in general.⁴⁴ In particular, the girls seem to have overcome shyness when talking about menstruation.⁴⁵ Despite known social taboos, the girls talked openly about this topic in all of the FGDs, and report asking teachers for sanitary pads.⁴⁶ Only in Manbu did the girls report remaining too shy to ask for pads in school.⁴⁷

There was also evidence in all four VDCs of girls becoming more confident in public speaking.⁴⁸ A mother in Chokati said *"People who didn't know how to say their name can now give a speech."* A Hamro Palo staff member told us that this is common in all the project areas.⁴⁹ One of the mechanisms for this change seemed to be the closing ceremony of the workshops, where girls are encouraged to talk about what they have learned, and sing and act in front of their parents and community members.⁵⁰ After performing at the closing event, some of the girls reported feeling more confident to participate in other community events.⁵¹

Capacity to take on leadership positions

The project provides opportunities for girls to take on leadership positions. At the end of the month of workshops, girls are encouraged to form a committee to take action on issues affecting girls, and a president is appointed.⁵² In all of the VDCs except for Baruwa, where the training had just ended, there was evidence of the girls making positive change in their communities through action taken by the GSC. Examples include convincing girls who had dropped out of school to return to education, convincing families not to follow menstrual restrictions and improving sanitation practices.⁵³ The head of the GSC in Chokati described the feeling of empowerment after being able to make positive changes. *"I feel really happy when I see our success and change in someone's life. I am proud of myself at that moment."*

Other than this tangible leadership role, stakeholders also mentioned the girls developing leadership skills in general.⁵⁴ All 12 of the girls interviewed with the scenario tool were insistent that their imaginary classmate 'Nima' should volunteer to take a leadership role.⁵⁵ Despite this, we found few examples of girls taking on leadership roles in their school and community that were not instated and supported by the project. As a response, Hamro Palo staff are planning to open up more leadership positions for girls as part of the project.⁵⁶

Capacity to prevent and respond to violence

Another change in behaviour which was seen across all the surveyed VDCs was that girls are standing up to harassment. There were examples of this even in Baruwa, which was surveyed within days of the workshops finishing.⁵⁷ An elderly person in Manbu observed these changes. *“If some boys tease girls on the way to school or in the school, they have learned to say ‘NO’ you are doing wrong, and also share with parents what happened to them.”*⁵⁸ In the three VDCs besides Baruwa, the girls on the GSC have taken action to prevent violence against others. There are examples of girls intervening to prevent child marriage, mediating in cases of domestic violence and speaking out against alcohol abuse.⁵⁹

In standing up to make change and responding to harassment and violence, the girls are showing a lot of courage and taking risks. It seems that having the GSC as an institution, and having an adult with the specific responsibility to support their actions, emboldens girls to take action that they would not have had the confidence for otherwise.⁶⁰ There are examples of girls that did not go to the Her Turn workshops, and even girls from other schools, coming to the GSC with their problems, and evidence that the girls see it as a functioning support mechanism that can be relied upon. A girl in Thulopakhar said *“The GSC tries to solve our problems; we now know that there is a place where we can tell our problems.”* When responding to the interview scenario about ‘Anu’, a girl at risk of child marriage, many respondents displayed their confidence in the GSC being able to intervene.⁶¹ Despite the actions taken by the GSC not always being successful, simply having a mechanism where girls can explain their problems and feel understood offers a sense of security and empowerment.

Even though the GSC was active in all of the areas, the number of girls standing up to make change in their communities is a small proportion of those who received the training. In Chokati, two of the girls in the FGD did not know about the GSC, despite having taken the training. There are still many restrictions placed on girls that are a huge barrier to them taking authentic leadership. The Thulopakhar ex-mentor explained that *“These girls were taught by their parents and their society that it’s not good to have the hen crowing in the morning [‘pothi baseko ramro hunna’ – a metaphor used for girls who outsmart boys in speaking] and to follow the menstrual rules during periods.”* In Thulopakhar the school organised a field trip for New Year, and on it the girls were given opportunities to be leaders. However, only 2 girls out of the 14 in the class got permission from their parents to go on the field trip.⁶² This shows that trainings and support mechanisms that are only for girls cannot alter social norms that are generally enforced by parents and other adults that have more power.

In reality, in many examples, it seems to be adults spearheading the interventions of the GSC.⁶³ In most of the serious cases of the girls responding to violence, the issue was brought to the GSC by a girl and discussed by the girls, but the action was taken by an adult, usually the mentor or sometimes a teacher, sometimes with a few of the GSC present. This might just be a sensible policy that recognises the reality of dominant power structures. The Manbu mothers put it bluntly, saying *“The girls work against violence and alcohol. But who cares about small girls’ requests? We have a lack of education and discrimination still.”* Despite the traditional distribution of power not working in their favour, there are some rare examples of girls taking action on their own, without the mentor present.⁶⁴

As girls are encouraged to have agency over their own lives and decisions, and emboldened to take action on behalf of others, the girls have to be able to rely on external systems, such as school and the police, for support. This unfortunately cannot be taken for granted.⁶⁵ There was one serious case in Thulopakhar (the details of which the ex-mentor requested us not to disclose) where no one, including the school principal, was willing to support the mentor and GSC to take action against a criminal perpetrator. Hamro Palo staff acknowledge the tensions between encouraging girls to take

action and not always having the capacity to respond.⁶⁶ On the other hand, the fact that there are increasing numbers of incidents being reported can be taken as a huge indication of the success of the project.⁶⁷

Attitude: girls' sense of being equal members of their communities, schools and families

Girls in all project areas overwhelmingly told us that they feel equal to boys. In Thulopakhar, the girls in the FGD told us that they expressed this to the boys. *"After training we said to the boys we want equal rights, so we want 50% of the rights."*⁶⁸ The baseline/endline data collected by Hamro Palo also shows this. At the end of the training, across project areas, nearly 91% of girls respond positively to the question *"Do you think men and women are equal?"* This represents an increase of nearly 16% from the baseline.⁶⁹

There is also evidence for the girls having changed their opinions of their bodies, seeing them as 'natural' and nothing to be ashamed of.⁷⁰ The girls in the Thulopakhar FGD said *"before when I saw menstruation blood I had the feeling of vomiting, I felt I detested to see that, but now I take it as normal."* In Nepal, girls' bodies can be perceived as 'impure' or 'untouchable' at certain times of the month, and simply viewing their own bodies as natural can be revolutionary for their lives. The girls in Thulopakhar expressed that they thought they can honour their religion without observing the menstrual rules.⁷¹

In all of the areas girls told us about their sense of being able to achieve things now and in the future.⁷² Some of them talked about their plans for a future career.⁷³ A grandparent in Baruwa said *"After the training granddaughter said to me she wants to become a school teacher. I loved my granddaughter's dream to become a teacher. I didn't even think about her dream before the training."* Interestingly, the only girl who explicitly told us that she did not believe that she could achieve anything was a girl who dropped out of the Her Turn training.⁷⁴ Girls expressed the feeling that they can take control over their lives.⁷⁵ Girls especially talked about their plans to delay their marriage.⁷⁶ A girl in Manbu whose aunt and parents tried to arrange a marriage for her told us *"I clearly refused, saying that we were told in the Her Turn training that we should not be getting married before 20."*⁷⁷

Another common result of the project was a heightened sense of discrimination and inequality amongst the girls.⁷⁸ There were a number of examples of girls demanding to be treated equally.⁷⁹ A father in Chokati rather wryly described how his daughter enforces equality at home. *"My daughter tells my son and me to do equal household work, otherwise she will shout, and we do accordingly...If I ask my daughter to finish certain work, I also ask my boy to do certain work otherwise my daughter will yell at me about equality."* On the other hand, not all of the girls had this strong sense of inequality or the willingness to redress it. Others seemed to lack an understanding of what equality means.⁸⁰ There are some examples of girls agreeing with discriminatory behaviour.⁸¹ Even though girls generally agreed that girls and boys should be equal and that they felt equal to boys, some did not think it was realistic for them to behave equally.⁸²

Access to information: girls' knowledge of relevant health and safety issues

The increase in knowledge among girl participants is the most commonly cited change as a result of the project. Almost everyone we interviewed that knew about the training believed that the girls had increased their knowledge because of it. Hamro Palo already collect extensive information about how girls have increased their knowledge about the topics covered in the curriculum with their baseline/endline survey. For example, on average across project areas at the end of the training 99% of girl participants know what child marriage is, up 25% from the baseline. 90.5% know what the law regarding domestic violence is, up by 62.5% from the baseline.⁸³ However, as this information is collected just after the workshops have ended it does not reveal how much of the information the girls retain longer-term.

One area in which the girls had increased their knowledge is the changes that happen in puberty.⁸⁴ Health and hygiene is another area in which the girls seem to have retained the knowledge learned in the workshops.⁸⁵ Another issue that many girls expressed having more knowledge about was menstrual hygiene.⁸⁶ As stated previously, there is a feeling amongst stakeholders that issues of legal rights are underexplored in the curriculum. However there are some legal rights that the girls know and can express clearly. In all four VDCs, the girls knew that the legal age to marry in Nepal is 20.⁸⁷ Other legal rights were not frequently mentioned by the girls or other stakeholders, which is consistent with previous comments on this topic being lacking in the curriculum.⁸⁸ Some of the girls demonstrated that they had a more developed understanding of issues of SGBV.⁸⁹ A teacher in Manbu explained that the girls *“know that they can even make a police complaint if they face harassment, like boys teasing them by making different facial expressions and producing different sounds. I was amazed that they knew all of these things.”* This was not frequently mentioned by stakeholders, however, and only very rarely did girls bring up these issues. Girls in all the areas showed some knowledge of the response mechanisms available to them when their rights were challenged.⁹⁰ However it is clear that not all the girls had this level of awareness.⁹¹ If the project wants to ensure that participants know how to respond when their rights are challenged, it may need to be an increased focus.

The evidence found by this study, coupled with the quantitative evidence of the baseline/endline data, shows almost indisputably that the girl participants have increased knowledge as a result of the project. However, it has long been acknowledged that an increase in knowledge is only tenuously related to behaviour change. In fact, in general, an increase of knowledge only changes behaviour when a lack of awareness is the only barrier to action.⁹² The girls in the project areas face many more barriers than just awareness – social, cultural, material – and so increasing their access to information will not always change their ability to act.⁹³ The boys in Thulopakhar also wisely acknowledged *“People know that they should not do things but it takes time to actually do in behaviour.”* In no topic is this clearer than that of early marriage. Every girl that we spoke to could tell us clearly the legal age for marriage, and some of the problems caused by early marriage. However a number of the girls who took the training decided by themselves to elope.⁹⁴ An elderly person in Manbu also noticed this. *“I like that they learnt not to marry at an early age but my own grand-daughter who took this training eloped before she was 20 years. The thing I don’t like is that they learnt but could not show learnings in action.”* Having increased knowledge about the risks and consequences of child marriage does not always seem to change the choices the girls make about this highly complex topic.⁹⁵

Are trainers sufficiently prepared by the training of trainers? Do they have sufficient capacity for that? Do the trainers provide appropriate time and space for the girls to learn?

The main concern expressed by staff of Hamro Palo about using trainers from the local area is that they are not educated enough. Frequently Hamro Palo is unable to find enough trainers that meet the minimum requirements and have to make compromises.⁹⁶ Another concern about the education level of the trainers is that they do not have administrative skills.⁹⁷ All these concerns have led Hamro Palo to consider other models for running the training. One staff member informed us *“We are thinking about sending some of our staff from Kathmandu to run the workshops in some cases.”*

Contrary to this perception, in all four of the surveyed VDCs this study found evidence that the trainers were performing well. Mentors in all of the areas told us that they felt well prepared to deliver the training.⁹⁸ The girls also told us they felt that the trainers were well prepared.⁹⁹ In the Baruwa FGD, the girls said *“we liked the teaching methods and styles, the trainer used to say if you don’t understand anything you can ask us, and when we asked they answered us each and every time. One time we asked a question and the trainer didn’t know the answer at that time, but she gave the answer the next day.”*¹⁰⁰ There is also evidence that some of the local trainers were skilled

educators.¹⁰¹ Of course, in talking mainly to the mentors about the training we are not getting a representative sample of all trainers. The mentors were chosen for their jobs as being one of the most skilled trainers, and therefore it can be assumed that not all the trainers were as committed and meticulous. Indeed, we did hear about some trainers that used practices that were not encouraged in the TOT run by Hamro Palo, such as threatening beatings, which goes against the rules of safe space that are meant to be so carefully established in Week One of the curriculum.¹⁰² However this voice was in the minority, with most stakeholders praising the training and few making any complaints about the trainers. All of the mentors surveyed said that they found the observations and feedback from Hamro Palo staff to be helpful.¹⁰³ Although most of the trainers did not have high levels of education, the ones that became mentors at least showed how eager they were to learn and improve.

A huge advantage of having trainers local to the areas is that they are able to increase access to the programme, by reaching out to girls who they knew otherwise may have been excluded. The workshops in Baruwa included a high number of participants who had dropped out of school. Some were already married with children. We spoke to three girls who had dropped out of school who participated in the training in Baruwa (two of whom completed the full training) and all of them said that they knew about it because the trainers personally informed them.¹⁰⁴ Another significant advantage that local trainers have over outsiders is that they know the local context and language.¹⁰⁵ Ultimately, the women trained as local trainers are the ones who will go on to be the mentors, and have an on-going support role in the community. As the role of the mentor is crucial for the project to continue making change through the GSC, it makes sense to invest in local women as trainers, to build their capacity as potential mentors.

Workshop delivery through schools: are schools the appropriate environment for workshop delivery? What is the added value/negative consequence of delivery through schools?

The main reason that Hamro Palo staff gave for choosing to work through schools was sustainability – that they could build a relationship with an institution as well as individuals, plus access free classroom space.¹⁰⁶ Working through institutions is not always easy, however, as it adds another layer of bureaucracy and involves working with more people. In schools, it is the principals who have ultimate authority and so they are the gatekeepers for the project's ability to work in schools.¹⁰⁷ Hamro Palo staff members talked about how the schools sometimes want to interfere with or influence the programme.¹⁰⁸ One issue staff report regularly coming up is schools ask for cash incentives or hardware support for the school. Sometimes the schools ask to use the cash grant for the school, instead of allowing the girls to decide.¹⁰⁹ It is good for relationship building, therefore, that the girls nearly always decide to spend their small grant on materials for the school. Although we have found that the cash grant does not seem to be a huge factor in increasing agency of the girls, it does seem to be successful in gaining the support of schools for the project, and in that way it is cost effective.

A major advantage of working through schools is that schools are a safe and secure place to gather young girls.¹¹⁰ Another advantage that was recognised by many stakeholders is that schools have a wide reach across caste and background.¹¹¹ The main group that seem to be excluded from trainings run in the school is girls who have already dropped out of education.¹¹² A Baruwa girl who had already dropped out of school, started the Her Turn training but did not complete the course. She specifically identified the location of the training in the school as a factor in her dropping out. She told us *“Had the training been outside of the school, I mean in another setting, I would have completed the programme. I am a drop out student and I don't feel like going to the school again. I feel that the students there might tease me, saying ‘Why she is coming to school when she has dropped out already?’ I felt really uncomfortable to go to that school for the training.”* Having said that, there are also other examples of girls who have dropped out but completed the course.

Stakeholders mentioned that the location of the training in schools was conducive to knowledge transfer to teachers and other students.¹¹³ As they are often the most highly educated in a village, teachers can be influential figures in communities and so ensuring that they also have information about the programme can be important. For the girls, the practical considerations of the location were also important. It was time effective in that girls did not have to spend time moving to a new location.¹¹⁴ It also included food, which helped to challenge caste barriers.¹¹⁵ Like menstruation, food is a highly charged topic associated with issues of untouchability (girls' 'polluting' what they touch when they have their period).¹¹⁶ Sharing a meal can symbolically break down barriers of caste pollution. Furthermore, the remote villages that the Her Turn project targets are extremely resource-poor, and conditions worsened further after the earthquake. If food was not provided, the girls would not have had time to go home and cook, and probably would have been unable to buy food, so would be forced to spend the day at school hungry. A teacher in Chokati revealed the importance of providing food: *"I even heard and saw that girls gained weight during training."*

Probably the most important advantage to holding the trainings in school, and definitely the one most often cited by stakeholders, is that schools are viewed as sacred places of learning, and that many community members believe that whatever is taught in a school cannot be questioned. This view was directly expressed across the project areas.¹¹⁷ The Chokati boys identified this dynamic and said *"Most of the parents seem happy that their daughters are learning good things at the school, but on the other hand, no one seems to know what their daughters learned."* The girls in Thulopakhar, who amongst the VDCs we surveyed seemed to be the most restricted in terms of menstrual rules and freedom of movement, specifically pointed out that they may not have been allowed to attend the training if it had not been held in the school.¹¹⁸ The feeling that school is important and learning is sacred may be so high in rural communities due to the fact that, for many families, the students now attending school are the first generation to do so. This links to a final point that holding the training in schools reinforces the importance of staying in school.¹¹⁹ Certainly, many of the actions taken by the GSC related to ensuring that female students got the chance to continue their education.

Ultimately, a major barrier to suggesting alternative places for the training is that there are no appropriate alternatives in most of the villages. As a Hamro Palo member of staff pointed out *"Even most of the school buildings are temporary – there's no infrastructure in the villages [due to the earthquake]."* Most girls and mentors agreed that the school was the best place by default.¹²⁰ The only serious suggestions for alternative venues were made when discussing how to target girls who are not in school.¹²¹ Overall, the advantages of holding the training in schools seem to greatly outweigh the disadvantages, so instead of suggesting changing the venue the only suggestions we got was for additional programmes to run from other locations.

Is the learning and teaching approach effective in knowledge transfer and attitude shift?

The project's approach is clearly effective because, as we have explored, the project is achieving significant outcomes in girls. For example, every respondent to the scenarios strongly advised 'Anu' not to get married (and suggested reasons and courses of action) and 'Nima' to volunteer for the leadership position at school.¹²² In 75% of the scenario responses, the girls indicated that their answer would have been different before the Her Turn training. In fact, every girl said for at least one scenario that they would have given different advice before the training. This shows that the Her Turn model is effective in increasing knowledge and shifting attitudes, which seems to be long term.¹²³ There is evidence that Hamro Palo has improved the model over time. Manbu and Thulopakhar, both areas that had the training in 2013, did not have guidebooks for the girls. Neither did the project try to include girls who were married or who had dropped out of school. Both these changes were evident in Chokati and Baruwa. We did record several stakeholders worrying that the girls will have 'forgotten' the information, as well as several requests for 'refresher' training, and

mentors requesting more feedback and monitoring.¹²⁴ Despite the evident effectiveness of the project without it, some more input from the Hamro Palo office to previous project sites would be welcomed. A final quote on the effectiveness of the teaching and learning model comes from the principal in Thulopakhar school. *“Before we taught about the same subjects in our class, but students didn’t understand. Her Turn gave training in a real sense. After the training I learned how to teach and make students really understand. It was my learning too.”*

What is the rate at which knowledge delivered in the programme is transferred to indirect beneficiaries?

In general, girl participants in the project perceive there to be a reasonable amount of knowledge transfer to other stakeholders.¹²⁵ Most of the girls in the FGDs stated that the boys in their school knew about the contents of the training.¹²⁶ However across all surveyed VDCs, the reality seemed quite different when asking the boys what they knew about the training the girls had received. Many said that they did not know what the training was about as the girls had not told them. Some of the boys in the FGDs did not know that there had been a training or that there was a GSC. For example in Chokati, only three among the eight boys in the FGD knew about the Her Turn project, even though the workshops had happened only one year previously. In Manbu, seven boys out of eight in the FGD knew about the training, but none of them reported knowing about the GSC. One boy said *“We know that Her Turn gave trainings to girls but what kind of training we don’t know.”*¹²⁷ It seemed that the boys’ understanding of what was taught was limited. The reasons for the lack of knowledge transfer seem to be partly, due to shyness or lack of interest, the boys not asking about it.¹²⁸ On the other hand, some boys explained that they were keen to know more about the training topics, but the girls refused to tell them.¹²⁹ In Chokati, a boy explained *“We even asked them [the girls] to give us the book they got at the training but they refused us, saying if boys read that book they will go mad like a lunatic.”* If knowledge transfer to boys is one of the aims of the project, then other components need to be added to make this effective.

In the mothers’ FGDs in all four VDCs there were complaints from mothers that their daughters did not share their learning.¹³⁰ In one amusing situation, a girl from Manbu told us in the FGD that her mother knew all about the training. The researchers informed her that they would check this as they planned to meet her mother the following day. The next day the mother told us *“I know she [daughter] has taken training, yesterday night she told me about this, but before she hadn’t talked about it.”* It seems that the girls are aware that they should be sharing what they have learned with their mothers but find it difficult.¹³¹ On the other hand, the rate of knowledge transfer to mothers seems to be the highest amongst all stakeholder groups.¹³² It may have been that the mothers initially did not to admit they knew about the content of the training in case they were quizzed on it, as some mothers opened up as the FGD went on.¹³³ In all of the mothers’ FGDs some women were able to explain what their daughters had learned in the training.

As is to be expected, we found less evidence of girls sharing their knowledge with their fathers. Partly, the methodology used in this study meant that much less information was collected from fathers.¹³⁴ However from the fathers we spoke to, and from information given by other stakeholders, it seems that traditional roles prevented fathers and daughters from sharing information.¹³⁵ A local leader in Thulopakhar explained *“My daughter is the head of the GSC now. But I don’t know what she does. She does not tell me anything and it’s quite awkward for me to ask. It would be easy if she would just tell me but she won’t.”* Only very rarely did we come across examples of fathers learning about the training from their daughters.¹³⁶ Otherwise it can be assumed that the project was not particularly effective in transferring knowledge to fathers.

There is some evidence of knowledge spreading out to the wider community beyond families.¹³⁷ In all surveyed areas both girls and community members reported some knowledge transfer.¹³⁸ However,

we did not gain much evidence to show that this went to a deeper level than simply naming the topics they were studying. There also seems to be a low level of knowledge about the project amongst teachers who were not directly part of the training, although there was a little more of this reported in Thulopakhar and Manbu.¹³⁹

The most evidence was found of girls spreading knowledge to other girls. In all the surveyed VDCs we found that girls shared their knowledge with their female friends and sisters.¹⁴⁰ Other stakeholders noticed that the girls were happy to share knowledge with other girls their age but not others.¹⁴¹ Several girls mentioned that they felt like it was their responsibility to pass on what they had learned to other girls.¹⁴² The girls in Thulopakhar indicated that the Her Turn training was the reason that they had learned to share knowledge with other girls. *“Before, when sharing learning with friends we used to think we are the bigger one, feeling ego and pride, and that we didn’t have to teach others, but now we believe in sharing the knowledge with friends.”* It seems that the girls saw it as their role to share knowledge with other girls, but not necessarily with anyone else in their family or community.

If knowledge transfer is a specific aim of the project, then girls need to be explicitly told about it and trained for the task. In fact, the curriculum as it is does not set up girls for sharing their learning, and further, seems to actively discourage it by creating a ‘girls only zone’ at the start of the training.¹⁴³ On the other hand, it is possible that the training was so effective with girls specifically because they were able to keep the learning between themselves.¹⁴⁴ Instead of relying on knowledge transfer, it may be more effective for the project to ensure that girls have their ‘safe space’ in the training room, and to target other stakeholders separately with supplementary interventions.

What are the modes of knowledge transmission?

Some stakeholders reported being formally briefed about the project. The Hamro Palo staff make a presentation about the training in each community to announce the project, and some parents recalled it. Some mentors took it upon themselves to inform others about the project, or encouraged the girls to share at community meetings.¹⁴⁵ Some just found out about the training because they were there and could stop in to listen.¹⁴⁶

There are not many examples of girls telling others about the contents of the training unprompted. It was most commonly mentioned in Thulopakhar and Manbu, possibly because in these VDCs the girls were on average younger when they took the training.¹⁴⁷ Four of the mothers in the Manbu FGD knew about the training and the activities of the GSC because one girl told them all. There are more examples of girls explaining about the training only after being directly asked.¹⁴⁸ However there were also examples of the girls not giving away information even when asked.¹⁴⁹ A parent in Baruwa said, *“My daughter took that training for 23 days...but she didn’t tell me anything. I even asked her and she answered it’s none of my concern.”* Furthermore, some stakeholders report a reluctance to ask, because they feel ‘shy’ or ‘awkward.’¹⁵⁰ Some stakeholders said they learned about the training indirectly, for example by overhearing conversations.¹⁵¹ We also found instances of stakeholders finding out about the training from a secondary source – most commonly, a father finding out from a mother.¹⁵² A girl in Baruwa explained, *“When we were talking with our mother, father heard about this and he asked about it. Mother was the mediator between father and daughter.”*

The most common form of knowledge transmission was others reading the materials the girls were given by the project. This was mentioned several times across all four project sites.¹⁵³ This is surprising for areas that have such low literacy rates.¹⁵⁴ There are also several instances of girls reading the book aloud to others who did not know how to read.¹⁵⁵ A girl in the Manbu FGD said, *“My parents can’t read and write, so I read to them.”* Not everyone had the chance to read or listen to the contents of the books.¹⁵⁶ However it is undoubtedly helpful for knowledge transfer that the girls have written materials to accompany the training. A girl in Baruwa who dropped out of the

training halfway through told us, *“I learnt those things from the book given to us so it was like the same as if I took the training. I understood things about harassment from that book. I also learnt about girl trafficking, that we should not talk with boys who intend to convince us to go with them, their intention could be different, like to sell us. They could try to convince us but we should be cautious.”* In this way the materials can provide a kind of ‘training’ for those who were unable to participate.

Yet another mode of knowledge transfer was through the visible signs of the project. In the two most recent project areas, Baruwa and Chokati, the girls were given bags with the Her Turn logo on it. Several stakeholders mentioned these bags.¹⁵⁷ The boys in Chokati gave the bags a nickname (*jogi le bokne jhola* – “a bag like those carried by a holy person”). The bags therefore serve a dual purpose – the girls obviously like them and use them, and also it gave some visibility to the project in the communities. As we have discussed, usually questions need to be asked before information is transferred, and the bags offer an opportunity for people to ask. In Manbu, the GSC has been active in putting up signposts in public areas, giving advice about topics from the training, which is another form of knowledge transfer.¹⁵⁸ Some community members asked about the training when they saw girls going to school at an unusual time.¹⁵⁹

Finally, the project itself has information sharing built into it, and this was a major way that stakeholders found out about the content of the training. On the last day of the workshop, parents and community members are invited to watch the girls perform songs, dances and drama that teach about the issues covered in the training. Many stakeholders pointed to this as the main way they knew about the training.¹⁶⁰ There were fewer mentions of the closing event in areas where the project started after the earthquake.¹⁶¹ Still, the final ceremony seems to be a good way for the girls to test their leadership and public speaking abilities, whilst also educating others about the topics they have learned.

What impact does this knowledge have on indirect beneficiaries?

As the highest rate of knowledge transfer observed was between mothers and daughters, most of the examples of impact also come from mothers. The most common impact was mothers reporting having increased knowledge as a result of learning from the girls.¹⁶² They often reported that the knowledge they gained from the girls was new to them.¹⁶³ We even found a teacher in Chokati who said the knowledge was new to her. *“Before I also didn’t have much idea about menstruation and how to take care of myself at that time but now I know how to take care in those days.”* There were also plenty of examples of stakeholders responding positively to the new knowledge.¹⁶⁴ A mother in Thulopakhar was happy that her elder daughter got knowledge that she could pass on to her other daughter. She told us *“She [daughter who took training] even asked her younger sister to be healthy and tells her about menstruation. I didn’t have to teach her [younger daughter] about menstruation since she already knew about those things.”* Some stakeholders explicitly told us that the knowledge from the training made them change their mind – especially in regards to menstrual restrictions and child marriage.¹⁶⁵

Not every instance of knowledge change resulted in an impact on the other stakeholder.¹⁶⁶ Traditional power hierarchies mean adolescent girls informing their elders does not always effect change due to their low status.¹⁶⁷ However, there is evidence of knowledge transfer resulting in a change in behaviour in all VDCs surveyed.¹⁶⁸ This impact could be enhanced through more directly targeted programming.

Efficiency

How does the programme provide (or fail to provide) value for money? Are there areas in which value for money can be improved?

This study found the project to be extremely lean and efficient for the extent of what is delivered. The total cost of the full workshop, including all training and support costs is between USD 65 and USD 85 per participant depending on the scope and coverage of the grant through which the project is delivered under. Working through local trainers and mentors who are already based in the community cuts out the costs of paying field allowances and maintaining field offices. The fact that these employees are not highly educated or in competition for other jobs means that they are satisfied with lower salaries and incentives.¹⁶⁹ Working through schools means there are no costs associated with venue hire or transport expenses for beneficiaries. The biggest cost of the workshops is providing meals for the girls, which is an average cost of USD 1.30 per girl per day. Although this adds up over the month-long workshop, it is still small considering the outcomes of the project. The project requires little in terms of hardware spending. Each student group receives a small grant of USD 45, and some have received a community grant, a larger expense of USD 450, which helps the GSC connect to other support networks in the community such as the *ama samuha* (mothers' group). It is a large enough grant to have a real impact in the community. These projects have only been implemented in the last few months, so it is difficult to assess their impact, but early indications are that the projects address a real need in the community, and that stakeholders respond positively to them.¹⁷⁰

All of the Hamro Palo staff interviewed stated that in their job they were conscious about keeping project costs to a minimum.¹⁷¹ The Hamro Palo staff also point to problems caused by the project's frugality, especially that relationships with the government can be strained.¹⁷² When asked for ideas on how the project could cut costs and still achieve the same outcomes, staff and mentors had some ideas. Many of these revolved around cutting the most visible expense: food.¹⁷³ However not all the stakeholders agreed, and some were nervous about cutting the costs of the programme.¹⁷⁴ The Chokati mentor pointed out *"We have ensure the quality of the training of trainers rather than cutting the budget, as we have to make them capable for a successful and effective programme. Let's focus on the training for trainers and girls. We need all the materials required for the training so we can't cut off the budget from that also."* Overall, there were few suggestions that would seriously cut the overall budget whilst not jeopardising the effectiveness of the project.

Alternatively, staff and mentors had ideas of how extra money could be used to enhance effectiveness. Most of these focussed on being able to provide extra support for issues that arise from the project areas.¹⁷⁵ All surveyed staff mentioned how they are currently powerless to stop girls dropping out of school due to their financial condition.¹⁷⁶ They also suggested expenditure to improve coordination with local government.¹⁷⁷ Other suggestions included giving a bigger cash grant to the girls, making the mentor's role a full-time position, and working in even more remote areas that are supported by fewer NGOs. Another idea put forward to expand the programme whilst maintaining cost effectiveness, was for the project to get better at mobilising existing resources. A Hamro Palo staff member pointed out that this was the idea behind joining up the GSC with the mothers' groups for the community grant, as they are existing local structures. Some mentioned the budget allocated for women's issues in the VDC office.¹⁷⁸ Finally, a Hamro Palo staff member suggested that the project could be enhanced in a cost-effective way by building partnerships with other organisations.¹⁷⁹ There are therefore opportunities on a local level for improving access to existing capacity and resources.

Impact

What are changes in attitudes/perceptions of gender in the following groups:

Girls (how they perceive themselves & each other?)

The way girls perceive gender is mixed – on one hand girls in all the FGDs talked about equality, on the other hand many accept that there are different roles for men and women in their society.¹⁸⁰ The girls in Thulopakhar told us that they strongly believed in equality between the sexes. *“We have to act equally within our homes. We were born from the same mother in the same house so we have to be treated equally in everything. Boys don’t have to say ‘we are boys and we don’t have to work’. They don’t have to throw their plates at women to wash after they finish eating.”* The very fact that they vividly describe this behaviour of boys likely shows that they do not have equal gender roles at home. Rather than revolutionising or defying gender roles, it seems that the girls are being more pragmatic and instead are trying to close the gap.¹⁸¹

Boys

In general, as knowledge transfer to boys was limited, the impact on them that is directly attributable to the project is also limited. In terms of their perception of gender, in all four VDCs, boys in the FGDs professed their commitment to gender equality.¹⁸² However boys did not attribute this thinking to the Her Turn project, and it is probably more a result of teaching about gender equality being embedded into Nepal’s national school curriculum.¹⁸³ Instead, true understanding of equality amongst boys seemed limited.

There is plenty of evidence of more traditional thinking about gender roles amongst boys. Most boys agreed that there are occasions where girls and boys should act differently to each other.¹⁸⁴ In all of the FGDs, few of the boys stated they did any housework.¹⁸⁵ The girls in Thulopakhar complained that the boys did not think that women could do certain careers. *“Before [the Her Turn Training] when teacher asked about our aim we used to say doctor, pilot, police and boys used to say that as girls we couldn’t do this, and we used to be quiet.”* Some of the boys’ comments also reveal some interesting perceptions of masculinity.¹⁸⁶ A boy in the Chokati FGD gave this reason for why he has to act differently to girls: *“I don’t do household chores because I have no time. I have to go to the village and talk about what is happening in the village.”* This boy was only in Class 6. Boys imply that housework is a low status activity, which adult men shouldn’t be involved in. In Chokati there is a strong tradition of teenage boys leaving home to find work in the city, which means the higher classes at school have a skewed male to female ratio.¹⁸⁷ Not only housework, but even studying seems to not be seen as a high-status activity for adult men in this community.

In all the schools, there seemed to be traditional ideas around socializing between the sexes, with girls and boys sitting and playing separately.¹⁸⁸ There is stigma around girls and boys touching each other, especially in Thulopakhar, which seemed to uphold the traditions around untouchability more strongly than the other communities we surveyed.¹⁸⁹ Interestingly, it was also in Thulopakhar where we found the only evidence of the project significantly altering the attitudes of boys towards girls. The boys themselves told us of this change.¹⁹⁰ In the boys FGD, a boy said, *“Now I respect girls more than before,”* and other stakeholders remarked on it too.¹⁹¹ The reasons for the change were not stated, and as the boys did not have much knowledge about the training it is more likely that their attitudes changed as a response to girls behaving differently towards them after the training.

Parents and siblings

Every parent that we talked to told us that they believed girls and boys were equal.¹⁹² A mother in Thulopakhar said, *“I want my son and daughters to be equal. I gave birth to them, they are a part of me and it will be unfair if I treat them differently at home, so I want them to be equal in each aspect.”*

However, from a case study about her daughter, we know that this mother followed menstrual restrictions and sent her daughter away from the house when she got her period, which shows that she may not have defined this as a discriminatory practice.¹⁹³ In the words of the mentor in Thulopakhar: *“We can hear the loud voice of equality from parents, but in reality we can't find equality.”* There is plenty of evidence of traditional thinking amongst parents. One way in which this is expressed is through the traditional division of labour where only females work in the kitchen.¹⁹⁴ Girls mentioned being punished for not completing their household work.¹⁹⁵ Parents restrict the movement of their daughters more than their sons, for example, by not allowing them to visit friends.¹⁹⁶ A mother in Manbu told us *“they [girls and boys] are equal in the matter of food, lodging, and education. But I won't send my daughter alone across long distances. She goes alone to her maternal house, but beside that I send a friend or I take her myself.”*¹⁹⁷

There is evidence of some change in the traditional thinking in parents. One common change was seen in parents' attitudes about educating their daughters.¹⁹⁸ In Manbu, the mothers in the FGD said, *“After the training we...became convinced about the importance of education.”* Several stakeholders report that some parents are changing their attitudes towards girls doing household work.¹⁹⁹ There was also evidence of parents changing their minds about child marriage.²⁰⁰ In Baruwa, girls mentioned that an impact of the training is that their parents allow them more freedom. *“Before the training, parents used to scold their daughters when they go out, but now they don't scold us...before girls were not allowed to walk in evenings but now we are not restricted, before we were not allowed to go even to the neighbour's house but now we can go. They [parents] are trying to treat us equally.”* Some even told us that these days they show preferential treatment to daughters.²⁰¹ There is more evidence of impact on mothers than other family members. Some mothers expressed feeling confidence and pride in their daughter.²⁰² However this was not widely identified, and ultimately, changes in the thinking of parents and siblings did not seem to be large scale.

School staff

A few teachers told us about their change in thinking about gender.²⁰³ There is also evidence of teachers trying to make the school environment more supportive for girls.²⁰⁴ A teacher in Thulopakhar explained how his attitude towards girls changed because of the project. *“One time before the training, a girl came to me and asked for leave. I didn't know what the problem was. I thought she was just making some unnecessary excuse to leave school. So, I didn't give her leave. But later after the training I realized that girls have different problems during menstruation and she was genuinely asking for leave. The other aspect was that the girl did not feel able to clarify the problem. Now, they can openly tell us and we have become open about the issue. I felt guilty for not making a girl-friendly environment.”* As schools in Nepal for the last few decades have been admitting male and female students on an equal footing, at least in policy, the concept of gender equality was not new to teachers.²⁰⁵

Wider community

Almost everyone surveyed professed a belief in gender equality and a desire for there to be no gender-based discrimination. However, when asked about views 'in the community' we were able to get a better picture of gendered social norms. This study uses Bicchieri's definition of social norms as 'situation frames triggering scripts of behaviour.'²⁰⁶ Several stakeholders repeated traditional sayings that reinforce gender discrimination, especially referring to the traditional practice of girls going to live with their husband's family after marriage.²⁰⁷ There was also some level of belief in menstrual restrictions in all of the communities surveyed.²⁰⁸ In terms of menstrual restrictions, as well as other forms of discrimination such as the division of labour and freedom of movement, we found the most evidence of traditional attitudes in Thulopakhar. This is interesting as it is also the least remote (it is on a main road), the least affected by the 2015 earthquake, and appears to be the wealthiest.²⁰⁹

In three of the four project areas, community members told us how people prefer to give birth to sons instead of daughters, even to the point of aborting female fetuses.²¹⁰ Many stakeholders also told us that traditionally women are blamed even when they are a victim of harassment or gender based violence.²¹¹ Many of the stories are of women blaming other women.²¹² A girl in Baruwa told us about the reaction of her harasser's wife when she learned of the harassment. *"I told her about the harassment, but she didn't believe me and said maybe it is your fault not his."* Some even offered the perspective that girls can be blamed for showing behaviour that would be positive in boys, such as leadership skills.²¹³ Finally, in all four VDCs we uncovered evidence of domestic violence.²¹⁴ In many instances we also found community members, especially elderly males, normalising SGBV. ²¹⁵ A community leader in Chokati said *"Every week here some domestic violence happens, but it's okay as people manage it within the household...after some days the situation becomes normal again."*

The Her Turn project aims to challenge much of this traditional thinking. Many stakeholders recognise that against the weight of these social norms and restrictions, it is a big task.²¹⁶ Despite the difficulties, there is plenty of evidence in all surveyed project areas that these gender norms are changing. For example, traditionally girls did not go to school.²¹⁷ However, when asked for evidence that girls and boys are treated equally these days, by far the most frequent answer was that both genders have equal access to education.²¹⁸ People frequently mentioned community members encouraging girls to study more.²¹⁹ This recent trend of believing in girls' education seems to have been a major factor in community support for the Her Turn project. Many also observed that the division of labour is no longer as strict.²²⁰ This change is very recent in places, as boys in the Baruwa FGD could remember times when community members would tease them when they were seen doing housework by saying *"where is your sister and mother?"* but they report that this has now changed. Changes were also reported in girls' freedom of movement.²²¹ With most of these general community changes, it is harder to attribute it directly to the project. However a mother in Manbu linked the changes in gender equality to the project herself, saying *"I felt changed as we start to know about the negative side of early marriage. Women discussed 'why do we live under other's domination?' Women have knowledge about legal action on violence against women. These changes become possible after girls training."*

Many stakeholders claimed that there was a better understanding of gender equality in their community. ²²² Most agreed, however, that it was not widespread.²²³ It was common for stakeholders to state that there was no discrimination in their community, and then go on to offer discriminatory views.²²⁴ An elderly person in Thulopakhar said *"Before there was lots of discrimination among them [boys and girls] but now parents treat them equally... Girls and boys should act differently. Both should go school and study accordingly. Son has to be practical and more serious for their work. In case of daughter they have to study, work in home, boys also have to work in home and girl should marry only one boy and stay with him no matter what happens, and handle her house properly."* In Chokati, the evaluation team discovered of a story of a girl being harassed in front of her 'village uncle and brother' [male community members] where they did not react. *"He [harasser] left me and my village brother and uncle didn't say anything at this time."* In general, community members have a low understanding of discrimination, including that not standing up to harassment is also perpetuating discrimination. There seems to be a general acceptance that discrimination is bad and equality is good, but this has not yet had a significant impact on gender norms.

What are the changes in the behaviour of the following groups:

Girls

In all surveyed areas we found evidence of girls changing their behaviour as a result of the Her Turn training. The most frequently mentioned change was in regards to hygiene. This was reported by not

just girls themselves but also by their parents, teachers and male classmates.²²⁵ Many talked about specific changes in menstrual hygiene practices.²²⁶ Girls also seemed to be making changes to public sanitation.²²⁷ A mother in Manbu observed *“They [girls] have started to keep the water pots clean.”* Although this is seen by all as a positive impact, girls taking increased responsibility for public and family cleanliness may serve to increase inequality between the genders as the burden of cleaning again falls on women and girls. We had no reports of boys changing their behaviour to support girls to improve family hygiene. Girls also reportedly changed their behaviour towards studying.²²⁸ One explanation is simply that the girls were excited to be part of the Her Turn training, which was held in schools, and parents and community members confused the girl’s enthusiasm for going to the training for enthusiasm for studying. However this seems unlikely seeing as two of the places where this change was noted had the training three years previously. More likely is that through being told that they are equal, they can be active community members, and they have careers in the future, girls are being inspired to study harder at school.²²⁹

As is to be expected, fewer girls changed their behaviour and more showed signs of increased knowledge.²³⁰ On the other hand, other stakeholders specifically told us that this project had more impact on behaviour than other projects.²³¹ The principal of Thulopakhar said, *“all [trainings] make a change in the mind, but after Her Turn training the behaviour changed along with the mind.”* There is evidence that the training directly resulted in the girls breaking the traditional restrictions around menstruation. In Thulopakhar, the GSC was involved in bringing a girl back out of menstrual exclusion. In Chokati, there is evidence that the training spurred some of the girls to do away with the menstrual rules altogether. *“We did need to restrict some things in menstruation time [barnu parthyo]. We needed to go to another house at that time, and were not allowed to dry our [menstrual] cloths in a place visible to our fathers. We were not allowed to enter the kitchen. After this training we used to go into the kitchen, touch our brothers, dry our cloths in an open space, and reject going to another house during menstruation.”* All the girls in the FGD agreed that they had done this, and the principal and some parents backed this up. This is a huge change that is directly attributable to the training. Overall, including the actions taken by the GSC and others in preventing violence, it seems that this training had significant success in changing behaviour according to the different contexts and challenges girls faced.

Boys

A few stakeholders could point towards behaviour change in boys as a result of the project. We gathered evidence of boys ‘teasing,’ ‘misbehaving’ and ‘using dirty words’ in all the areas, and also evidence of this behaviour changing in recent times.²³² There was even change reported in Baruwa, where the workshop had just ended, although less than elsewhere.²³³ An elderly person in Manbu attributed this to the project. *“After this programme, boys teasing girls in public places and in schools has reduced.”* A few people observed that boys now know that they should not behave in this way.²³⁴ This change is likely not caused by an increase in knowledge, but is rather a response to the changes in the behaviour of the girls.²³⁵ In Manbu and Thulopakhar, where the GSC has been active for longer, there are examples of boys changing their behaviour as a response to the complaints and requests of girls.²³⁶ It seems that some of these changes can be attributed to the threat of repercussions rather than a genuine heartfelt change.²³⁷ The boys in Thulopakhar confessed, *“If we do anything wrong, they will threaten that they will go to Her Turn, so we are afraid to do anything.”* Simply, the existence of the GSC seems to be enough of a deterrent for boys to avoid teasing and harassing girls.

Parents and siblings

In terms of behaviour change in parents and siblings, we found evidence of this in the three areas where the workshops ended over a year ago.²³⁸ The main changes identified at a family level are to do with hygiene practices and menstrual restrictions.²³⁹ In a few instances, families changed their behaviour towards household work.²⁴⁰ In Manbu, a girl told us, *“I told my mother that we should not*

carry heavy loads during our period and I have seen changes in this practice.” Behaviour change in families does not seem to be as widespread as other results of the project.²⁴¹ If attitude and behaviour change of families is a specific objective of the project, then it should develop activities that specifically target this change.

School staff

Some of the most tangible examples of changes in teacher behaviour come from their support of GSC activities. The mentors in Manbu and Thulopakhar are also teachers in the school, and the female principal in Thulopakhar is an active supporter of the GSC.²⁴² A boy in the FGD in Thulopakhar said, *“One of our teachers told us not to tease girls during menstruation.”* In all the areas, we found examples of teachers changing their own behaviour to reduce violence or harassment in the classroom. Boys in Chokati explained, *“Before teachers used to beat the girls, but nowadays the teachers don’t beat them because they talk about violence and women’s rights.”*²⁴³ On the other hand, we also have evidence of teachers not fully supporting the project or the actions taken by the GSC. This is especially true for extreme and serious cases that involve crimes, which we found mainly in Thulopakhar and Manbu. Child marriage is an issue that teachers seem reluctant to get involved in.²⁴⁴ In Thulopakhar, there were two allegations of serious SGBV, one by a student and one by a teacher, neither of which were adequately investigated.²⁴⁵ The project may need to offer teachers more training or support in how to respond to SGBV and other crimes committed by those connected to schools.

Wider community

As with other stakeholder groups, there was less evidence for a change in behaviour in the wider community. When stakeholders were asked how the project has impacted the behaviour of community members, the most common response was that there has been no change.²⁴⁶ However, in all of the VDCs except for Baruwa, where the training had just finished, there were reports of some change in behaviour of community members, usually as a result of action taken by the GSC.²⁴⁷ A community leader in Manbu observed, *“We have a trend of reduced violence against women, reduced second-marriage [polygamy – when a man leaves his first wife and takes another], and a feeling of equality. These changes were possible after the training.”* As changes in community behaviour from the project seem to be limited, the recent programme of Hamro Palo to link the GSC to other community groups such as the *ama samuha* [mothers’ groups] may be one way of bolstering the position of the girls within their communities to enable them to make changes. For the community grants, the GSC and mothers’ groups take joint action, and Hamro Palo hope to extend this component to other project areas.

Do any of these behaviour changes happen at a systemic level and result in systemic changes in the following areas:

School attendance rates

There is evidence in all four areas surveyed that the project has a positive impact on the school attendance rates of girls. The first reason cited is that girls are now attending school during their menstruation.²⁴⁸ In Chokati, the principal explained, *“before the training, various Brahmin, Chhetri and Dalit girls didn’t attend school at their menstruation time. After the training they come and attend.”* As has been explored, girls even getting the chance to go to school is a relatively recent change. In all of the VDCs, some of the mothers in the FGDs, did not know how to read. In Thulopakhar, school children recall this change happening within their lifetime.²⁴⁹ Throughout the project areas, we met girls who had dropped out of school before completing their SLC, and we also found evidence of the project enabling girls who had dropped out early to re-join school.²⁵⁰ In Baruwa, involving so many girls who had dropped out in the training had itself encouraged girls back to school. The mentor said *“One of the drop-out girls is thinking of re-joining the school after*

attending this session, and I am also convincing one of the drop outs from Bolgau village to re-join school.” In Manbu and Thulopakhar, the mentors described how they felt it was their job to prevent girls dropping out from school.²⁵¹ This change can be identified as a direct result and success of the project. In the words of a teacher in Thulopakhar, *“The absence rate is low now. The facilitation done by GSC has changed thinking and brought confidence to a lot of girls.”*

Early marriage trends and perceptions

The topic of early marriage was the most commonly talked about issue across all project sites.²⁵² Firstly, many stakeholders gave insights into traditional marriage practices. In all of the four VDCs, up until recently child marriage was considered the norm rather than a crime.²⁵³ This study found several examples of families arranging the marriages of very young girls.²⁵⁴ In Chokati, a girl in the FGD said similarly, *“One of our village's respected persons tried to force me to get married, saying ‘he is a good boy and his parents and house are also good, so why do you refuse to get married with him?’”* In talking about the scenario with ‘Anu’, girls revealed why parents may want to get their daughters married off early.²⁵⁵ Notions of marriage seem to be entangled with ideas of material signs of wealth.²⁵⁶

All the girls we talked to in all four VDCs knew the legal age for marriage (20 years).²⁵⁷ Many girls in all the surveyed VDCs told us how they had resolved not to get married early.²⁵⁸ A girl in Baruwa told us *“I don’t want to get married soon and this training is one of the reasons I have taken this decision.”* All of the girls discussing the scenario of ‘Anu’ advised her strongly to not get married and to wait until she was at least 20. They articulated consequences, such as legal punishment, the health effects of giving birth early, and the impact of marriage on future life. Knowledge of the legal age for marriage seems to have spread to other community members after the training.²⁵⁹ In Manbu, the GSC made a noticeboard displaying this information in the school. Knowledge about the legal punishment for early marriage also seems to have been transferred to other stakeholders.²⁶⁰ A mother in Thulopakhar informed us that, *“before also we knew that child marriage is not good, but now we know more about that and if we do so, we can have legal punishment. We didn’t know about this before.”*

Overwhelmingly, community members claimed to be against child marriage, and saw the project’s emphasis on this as positive.²⁶¹ Some stakeholders credit the project for their change in thinking.²⁶² A teacher in Chokati shared, *“I think after 25 [is a good time to get married]. Before I didn’t know about this...after the training I had a revolution in my thoughts.”* Others told us that they were against child marriage because of the problems they had experienced in their own lives.²⁶³ A teacher in Baruwa, who herself had married at 16, said *“When teaching about child marriage to girls of our class, I became a living example for them and shared the problems I went through.”* The project has not been running long enough to accurately assess impact on child marriage rates. However stakeholders across project sites reported a perceived decline in the past few years.²⁶⁴ We found examples of the GSC intervening in cases of early marriage.²⁶⁵ The Manbu mentor explained, *“We were able to stop child marriages when we got information about them. If it was before the training we wouldn’t have tried to stop the marriages.”* The Hamro Palo staff informed us that this also happens in other areas, although it is not always successful due to legal loopholes that allow underage girls and boys to get married.²⁶⁶ It is therefore unclear if the GSC’s actions could really make a significant reduction in child marriage rates.

A much bigger challenge to overcome is that most of the child marriages seen in the project areas are not arranged by parents, but are adolescents voluntarily choosing marriage through elopement. While other forms of child marriage seem to be declining, this trend seems to be increasing.²⁶⁷ Some stakeholders did not even count elopement as child marriage.²⁶⁸ It was a common theme amongst adults that the reasons for the rising trend in elopements was not clear to them.²⁶⁹ An elderly person

in Chokati said *“The thing I am so bewildered about now is this generation are marrying earlier even if the parents are not compelling them for child marriage.”* In general, stakeholders did not claim to support the trend of elopement.²⁷⁰ A positive side to elopement, recognised mainly by stakeholders in Manbu, is that it is cheaper than arranged marriage, which requires lots of material gifts.²⁷¹

Unfortunately the girls who participate in the Her Turn project also elope. Hamro Palo staff told us that this happened fairly frequently.²⁷² We found evidence for girls eloping after the workshops in both Chokati and Manbu.²⁷³ A Manbu girl explained, *“Most of the girls who got married were also involved in the training.”* In Chokati, a girl eloped on the final day of the workshop. Overall, there was a sense of puzzlement, surprise and helplessness amongst stakeholders when discussing the issue of elopement. Again, the link between knowledge change and behaviour change seems to be missing.²⁷⁴ Hamro Palo staff also expressed that elopement is a challenge for which they don’t have an answer. A staff member said, *“No one knows how to deal with it. We’re more prepared for stopping arranged child marriage.”*

One thing that is clear is that the trend of early marriage is extremely complex and there are many overlapping forces at play. This limited study just scratched the surface. In order for a programme to be designed that tackles this problem holistically, more research needs to be conducted into why children voluntarily take the decision to get married at an early age. Some stakeholders point to poverty as an underlying factor in early marriage.²⁷⁵ Hamro Palo staff suggest there is more of a link to adolescent sexuality.²⁷⁶ Talking about sex with young girls in conservative rural Nepal is not a strategy that is likely to gain much community support, although acknowledging feelings of attraction and the role of hormones in adolescence may help young people to better understand the temptation to elope. Finally and ironically, there is the possibility that some empowerment elements of the project inadvertently encourage girls to take big life decisions such as early elopement. On one hand, the programme encourages empowerment, making decisions for oneself and taking control over one’s life – all features of elopement marriages. This can work in opposition to other elements of the project that work to enforce restrictions such as no marriage (and therefore sexual contact) before the age of 20. In the area of child marriage, the project team should decide on what the goal is and what strategies can be employed to achieve it.

Girls participation in classes

In all project areas, we found overwhelming evidence that the project increased girls’ participation in class. This observation was made by teachers, boys and the girls themselves.²⁷⁷ In Baruwa, the boys observed that, *“the confidence level has increased in girls very much after the workshop. They have started asking lots of questions in class.”* This is a clear success of the project and one that is easily attributable to the workshops.

Practices in the school related to girl and boy students in terms of hygiene, safety, and students’ participation in classes

There is evidence for two major changes in the environment of the school as a result of the project. The first is a change in hygiene practices, which was found in the schools of Baruwa, Chokati and Thulopakhar, mainly down to the facilities provided by the small and community grants.²⁷⁸ The boys in the Chokati FGD said, *“We only know that now girls throw less litter everywhere at the school. And there is always water in the toilet but this is not because of girls but because of teachers.”* This quote shows that the emphasis on cleanliness is impacting others in the school as well as the girls. Manbu is the exception to the schools improving their hygiene practices.²⁷⁹ The mentor explained that this is because their school has not had the community grant, so they have not been able to make the toilets girl-friendly. A girl in the GSC told us how, *“for health purposes and the safety of the girls we have raised our voice for girl-friendly toilets in school.”* The other schools are obvious success stories for the project, but even the situation in Manbu can be seen as a successful outcome as the girls are

aware of the cleanliness problem and are speaking out against it. If Manbu gets the community grant, it seems like they will be able to transform their situation of dirty and unhygienic toilets.

The second major change that stakeholders mentioned was that the school had become a more 'girl-friendly' environment. As we have explored, there is less beating of students by teachers, more openness between teachers and female students about menstruation and less teasing of girls by boys, resulting in girls feeling safer. In three areas, girls feel that they can talk to their teachers about menstruation without fear.²⁸⁰ The principal explained an initiative that could have been a possible factor. *"After the training the girls made a complaint box, and we got lots of complaints about simple issues. We solved issues such as teasing and harassment."* Traditional barriers between boys and girls were broken down.²⁸¹ The evidence indicates that girls feel more comfortable in the school environment.

Practices or values in direct beneficiaries' families related to gender

This has been covered in D2c above. We have found some parents changed their attitudes and perceptions about gender, such as some saying that they try to give a more even distribution of chores at home to their sons and daughters. However the change was not very widespread and parents' understanding of concepts such as equality and discrimination was limited.

Practices in direct beneficiaries' families related to health

There was some evidence of families changing health practices at home as a result of the training. Several mothers remarked that they now had better sanitary pad practices.²⁸² Improved hand washing practices were also frequently mentioned.²⁸³ There were references made to the home environment being cleaner in general.²⁸⁴ The impact of knowledge transfer on families seems to be most significant in the area of health.

Practices in the community related to women and girls and women's and girls' issues.

The biggest change related to women's and girls' issues is in regards to menstrual practices. Evidence of girls following these traditions was found in Chokati, Thulopakhar and Manbu.²⁸⁵ However, change was reported in all these three VDCs too.²⁸⁶ In Manbu, a community leader remarked, *"before there was tendency to follow menstrual rules, now we don't know whether they have period or not and we don't follow the rules now."* In Thulopakhar, it seems that menstrual exclusion (girls having to go to a separate house when they have their period) is declining in all areas, and that menstrual untouchability is declining but could still be found.²⁸⁷ Some stakeholders attributed these changes to the project, but it also seems there are other factors influencing such a huge change in cultural norms, as discussed below.

To what extent can these changes be attributed directly to the project and what other variables had an effect on the changes? What was the project's role in the changes that occurred?

Most of the questions asked to stakeholders specifically referred to changes that were a result of the project. As we have seen, many could directly attribute the change they described to the project.²⁸⁸ The stakeholders that did not know about the Her Turn project were asked to identify changes that had happened within the project's timeframe. Some beneficiaries seemed to point to more general changes over time, rather than anything specifically linked to the project. One question in the mothers' FGD and the KII asked about generational change. Although the project does not have a large hardware component, the community grants brought concrete changes to the communities in terms of improved WASH facilities. The GSC as an active community institution is also a directly attributable impact.²⁸⁹ As this study did not visit any areas that did not have Her Turn input there is no control group with which to compare impact. However a Hamro Palo staff member talked about a time when this happened by chance. *"I have some good evidence that this was an effect of the programme. I was in Pantang, a VDC in Sindhupalchowk that we haven't worked in, and no one I*

asked knew the legal age for a girl to get married. But in the next VDC along, Hagam, they all knew!" Instead of re-examining all the evidence that is directly attributable to the project, which is plentiful, this section will explore the other factors that beneficiaries identified.

Hamro Palo states that they work only in rural communities, targeting areas with few similar projects.²⁹⁰ However several other organisations working on similar topics were identified by beneficiaries as working in the project areas.²⁹¹ Many of the activities mentioned were not aimed at adolescent girls like the Her Turn project.²⁹² The girls in the Baruwa FGD said, *"We haven't participated in any other training before this and Her Turn is our first training programme."* Another factor to consider is the length of time the Her Turn programme lasts – there were no reports of trainings lasting anywhere near the length of the 24 days of the Her Turn workshops.²⁹³ Finally, in Chokati there were reports of an employee of a local organisation harassing girls in the village. One girl who was inappropriately propositioned and touched by this employee, told us how she responded. *"I said to him, 'Don't touch me, if you touch me again I will beat you. Your office invited us to a training about sexual harassment. And now you show bad behaviour - you should feel shame. You are an employee of this organisation which gave us training against this behaviour'."* On one hand, her response revealed that this organisation's training was effective. On the other, it shows how the presence of other organisations in communities does not necessarily contribute to the safety of local girls. The work of (I)NGOs was highlighted by many stakeholders as a major reason for the changes observed in communities in regards to gender roles, discrimination and equality. A parent in Manbu said, *"My thinking has changed in recent years because of trainings given by different organisations."*²⁹⁴ Overall, the perception of (I)NGOs in the communities was positive.²⁹⁵ Obviously, there was an inherent bias in our questioning as researchers identified as representatives from an INGO, although a few stakeholders told us candidly when they observed no changes.²⁹⁶ Stakeholders were also open in highlighting other factors for change, in addition to the work of organisations.

Education was mentioned over and over again as an important factor in changing gender norms. Most stakeholders talked about education in general terms.²⁹⁷ Others could point to specific things they had been taught in school that led to change.²⁹⁸ Another factor that stakeholders identified was the growing access to media and technology.²⁹⁹ Many of the adults we talked to pointed to this being a negative influence on young people.³⁰⁰ Others linked the rising accessibility of mobile phones and social media to the increase in elopement.³⁰¹ A parent in Baruwa said *"I think that Facebook has made them marry at an earlier age."* On the other hand, the impact of this may be exaggerated.³⁰² The boys in Chokati said, *"Only four of us [out of eight] have a TV in our house. We don't even listen to radio or watch TV so we don't know."* Some expressed that they thought media alone is not effective for change.³⁰³ While media and technology is a factor in change, stakeholders seem to want its effects to be tempered with other more deliberate influences.

Several people in Chokati and Manbu mentioned the influence of politics in changing ideas about gender, although no one in the other VDCs mentioned this as a factor.³⁰⁴ This may say more about how politically active the leaders in this VDC are than how influential politics are in idea change in these areas. No one who mentioned this could give a specific example. Some people pointed to 'experience' as a factor for change. Stakeholders referred to learning from both positive and negative experiences.³⁰⁵ An elderly person in Manbu said, *"It's been around 25 years that I have been working as a FCHV. I got a chance to learn about lots of things, and from that my thinking started changing."* The final factor mentioned by stakeholders was things changing naturally over time.³⁰⁶ A girl in the Thulopakhar FGD explained that, *"women grew the feelings that they have to move forward and be empowered."* Ultimately, although everyone consulted said they observed change, it was difficult for them to always identify specific reasons for it. It would be unwise to conclude that the Her Turn project was the single factor responsible for all the impacts outlined in this report given the broader

socio-economic changes that Nepal is undergoing. However, enough people highlighted its influence for us to reasonably assume that the project was a major factor in many of the changes observed.

Are there any other unintended, positive or negative effects or impacts of the project on direct or indirect beneficiaries? If yes, how were they addressed and mitigated (negative) or promoted (positive)?

One positive impact of the project that is not identified as an aim, but is an inherent outcome of the model, is that female mentors, trainers and teachers have their capacity built and feel more empowered, as well as the girls.³⁰⁷ The mother of a trainer in Baruwa observed, *“After the training she [my daughter] became more talkative. Before that she was a shy girl.”* This impact has been enhanced by the project, and Hamro Palo staff talked about investing more in mentors to use them as more effective bridges between the office and the communities.

An unexpected negative impact of the project is that the limited understanding of concepts such as violence, harassment, and discrimination amongst both girls and boys may be leading to more of these things at school.³⁰⁸ Boys express confusion that the girls now have a language that can be used against them but that they do not know how to use themselves. In the Chokati FGD a boy said, *“If any boy touches a girl they say it is violence, but when they touch us, nothing happens.”*³⁰⁹ To address these feelings amongst boys, a programme targeted at them that specifically talks about issues of gender violence and discrimination would help.

In different areas, the project seems to have incentivised either the breaking down of barriers between girls and boys, or the building of more barriers. As we have explored, in the more conservative area of Thulopakhar, stakeholders report barriers breaking down.³¹⁰ However, in Baruwa, the opposite seems to be true. A girl participant explained, *“Before girls used to spend most of their time playing with boys but after training this act has been less...Now girls know that after menstruation if they take wrong move with boys they can get pregnant, or other unexpected things can happen, so nowadays they maintain their distance with boys.”*³¹¹ Depending on the way the subjects are taught and the existing preconditions in the villages, the same training can be interpreted in different ways. To minimise the unexpected negative impacts, it must be ensured that the training does not accidentally create fear and misunderstanding between the sexes or exasperate existing misunderstandings that may exist.

It is possible that the project has had an unintended negative impact on the environment. Previously, some women and girls were using reusable cloth-made sanitary pads during their menstruation, which can be unhygienic when not managed well. There are reports from both girls and their mothers that they are switching to disposable pads.³¹² Disposable pads can create a lot of non-biodegradable waste, which can be problematic in remote areas that do not have public waste management systems.³¹³ In Manbu, the girls have started to come to school during their periods, which is a positive and intended impact of the project. However, it has inadvertently created an unhygienic school environment.³¹⁴ This has created an unpleasant job for the school sweeper (traditionally a marginalised role to start with). The vice-principal explained, *“After this training the sweeper complained in our meeting that girls started to throw menstrual pads anywhere after they were used.”* In Thulopakhar, the community grant was used to ensure there is a place to dispose of pads, but even in this situation, the plastic in disposable pads will have a negative impact on the environment. Hamro Palo staff said that the programme does not encourage girls to use disposable pads and instead the intervention does include training on how to maintain reusable pads. It is possible that the disposable pads were introduced in the community after the earthquake as a part of relief materials.

Finally, in a couple of instances, it seems that the project has inadvertently caused further marginalisation of girls instead of empowering them. The first example of this was in Thulopakhar,

with a girl who was taken out of menstrual exclusion by the GSC and principal. The principal announced what had happened in front of the whole school, and the girl felt embarrassed. Afterwards the boys teased her and said she was untouchable.³¹⁵ In conservative societies that mainly uphold traditional practices, drawing attention to how the practices have been challenged can lead to girls feeling victimised twice over. The other instance of this is in Manbu, where the GSC and community members have tried to instate a rule to ban students that get married early from studying at school.³¹⁶ A parent specifically linked that rule to the Her Turn project. *“We heard Her Turn made a policy to stop early marriage, and they will not allow married students to come back in school.”* Not everyone in the school supported this move, with some teachers challenging GSC members about excluding married students.³¹⁷ This impact seems to be wholly outside the stated aims of the Her Turn project, and contrary to the motivation mentioned by Her Turn staff and mentors to keep girls in school. As married adolescents are already a vulnerable population, keeping them out of school is multiplying their disadvantage. Her Turn may want to explicitly promote the message that girls, married or unmarried, have the right to an education.

Sustainability

Does the project have support of local community leaders, local organisations and other stakeholders? Is there any backlash against the project within the community?

This study found the project to have overwhelming support from all sectors of society in all four of the surveyed VDCs. A Hamro Palo member told us *“I have only heard positive feedback,”* which was mirrored in this study as everyone we asked directly told us they were supportive of the project. Most of the comments centred on the fact that the project provided an opportunity for the girls to learn.³¹⁸ Stakeholders may have supported the project in part because it was associated with the school. A girl in the Thulopakhar said, *“When we had training we were very small and we felt lazy to get up early to come to attend training but our parents used to wake us up and send us in school.”* The fact that the project provided a meal was also mentioned positively many times.³¹⁹ A few people had positive comments to make about the changes they observed because of the project.³²⁰ There is also plenty of evidence for stakeholders supporting the work of the GSC.³²¹ A girl in the GSC in Manbu said *“The principal, the other teachers and women’s group also supported us and they said they will join us in this movement [stopping child marriage]...My family also supports me for this so I will do whatever I can for the better future of our village and girls.”* Finally, the mentors also expressed that in general they felt support for their position in the community.³²² Support for the project was expressed loudly and often suggesting that it is genuine.

We also uncovered some evidence of backlash against the project in the communities, though little of it was expressed directly. In fact, the initial reaction of many people when asked about criticism of the project was surprise.³²³ A few stakeholders had complaints about the timing of the workshops, as girls should be doing chores or homework.³²⁴ However, others expressed happiness that girls did not have to miss school for the training. Predictably, we found evidence of more backlash against the action taken by the GSC, usually from those whom the action was against.³²⁵ On the other hand, we found no evidence that this deterred the girls from taking future action.³²⁶ Finally, with the scenarios, we got some evidence of hypothetical backlash. In the case of ‘Anu’, many girls assumed that her parents and other community members would try to force her to marry.³²⁷ In Baruwa, one girl said *“Her own father can traffic her since she didn’t agreed to get married,”* and another said *“Her parents might have beaten her.”* In the case of ‘Nima’ it was most often boys whom the girls thought would be against her.³²⁸ Although these scenarios were hypothetical, it shows that the girls considered it possible and believable that these stakeholders would respond this way.³²⁹ Evidence of resistance or backlash is present, but considering how this project tackles taboo topics and aims to change deeply rooted social norms, it is surprising that the backlash is not more vocal and widespread. In terms of community support, the project seems sustainable.

In terms of a wider definition of sustainability, Hamro Palo staff members identified that their relationships with the government and with other organisations need to be strengthened.³³⁰ Staff members also recognise that there is an opportunity for the project to be more self-sustaining, by accessing the money allocated for women's issues in the VDC budget, or by convincing schools to rerun the trainings with local resources. Although these are just at the idea stage, it shows that Hamro Palo is thinking about long-term sustainability. For the girls and mentors, knowing that Hamro Palo supports them offers psychological encouragement.³³¹ Having a staff member visit the project areas seems like an important factor in sustainability. Ultimately, sustainability is built into the model of the project. The training results in attitude and behaviour change.³³² In Manbu and Thulopakhar there is evidence of the project's sustained impact, over three years after the workshops. There is evidence of girls working to make sure the project impacts are sustainable.³³³ The GSC itself is a sustainable institution. Although it has limited power in a male-dominated society, the fact that it exists gives a confidence boost to girls and deters boys, teachers and others from misbehaviour.



Conclusions

Relevance

- The curriculum is perceived by both direct and indirect beneficiaries to be extremely relevant. Menstruation and child marriage were the topics most frequently mentioned as the most relevant and useful, and girls have prioritised and adapted the information in the curriculum so that it is relevant to their local context.
- The topic of legal rights is confusing for some stakeholders and may need to be covered more in depth.
- These topics are missing from the curriculum and adding them should be considered: foreign employment, future/career planning, and safe sex/reproduction.
- Boys considered the programme as being relevant to them, and requested comparable training. Other stakeholders suggested that it would be useful for other members of the community get training, such as women wanting their husbands to get training.
- The small grants and community grants do not necessarily increase the agency of the girls.

Effectiveness

- As a result of the project, girls feel more confident in public speaking and speaking in general, even about taboo topics such as menstruation.
- The Girls Support Committee provides an opportunity for girls to take on leadership roles, although little evidence was found of girls taking leadership outside of this.
- The GSC and support from the mentor emboldens girls to take action in their communities, and enables girls to feel safe as there is a recognised structure to which they can report their problems.
- Girls are standing up to violence and harassment, which in turn has an impact on boys and other stakeholders as they now know that girls will not tolerate this behaviour.
- Due to their status in society, girls have limited capacity to respond to big issues in their communities, such as crime, or cases of consensual elopement. Girls have agency up to the point of reporting a problem, but they need support from mentors, Hamro Palo and the police. Hamro Palo strive to provide support in these cases, but also have limited capacity.
- Girls are more likely to perceive themselves as equal to boys, to see their bodies as natural, and to want to continue studying/have a career. Some girls are calling out discriminatory behaviour and standing up to discriminatory gender norms.
- Girl participants have increased their knowledge about areas such as puberty, health and hygiene, and the legal age to marry. However, they lack a more in depth understanding of their legal rights or what to do when they are challenged.
- There is evidence of the programme evolving to increase relevance and effectiveness. For example, the Girls' Guidebook has been developed, and the more recent project areas include a wider age range of girls, including those who had dropped out or were married.
- Increased knowledge does not always lead to behaviour change. Barriers exist, such as the limited ability for girls to take successful legal action on the issues they challenge.
- The local trainers do their jobs well. The TOT seems to adequately prepare the trainers, and the observation and monitoring from Hamro Palo staff motivates them. Their knowledge of local language and context, and ability to reach out to more marginalised girls, is extremely valuable to the project.
- Delivering the workshops through schools is effective. Working through an institution builds a more permanent relationship with a community. The small grants help sustain this relationship. Schools are viewed positively by the community, and this bolsters the status of the training

amongst indirect beneficiaries. The only group for whom this location does not work is girls who have already dropped out of school.

- Timing the workshops before or after school ensures that girls do not have to skip normal classes. Providing food in the training ensures that there are no adverse health effects on girls missing meals. Both of these facts help secure the support of parents, teachers and other stakeholders.
- Knowledge transfer from girls to boys has not been effective. This is partly due to the success of the project in making girls feel special and important in their 'girls-only' space. Girls seem reluctant to include boys in their learning.
- Knowledge transfer from girls to mothers is more common, but still the majority of mothers complained that they did not know much about what their daughters learned in the training. Knowledge transfer from girls to fathers is extremely rare, and to teachers, other relatives and community members it is also uncommon.
- The maxim of 'educate a woman, educate a family' does not always play out, especially in societies where women are traditionally disenfranchised. Giving training to girls does not seem to be an effective way of increasing knowledge in or influencing powerful adults in rural communities in Nepal.
- Knowledge transfer from girls to other girls is common. Unlike passing on knowledge to boys, family or community members, passing on knowledge to other girls is considered by many participants to be part of the Her Turn programme.
- The modes of knowledge transfer included direct questions, others reading the printed materials, secondary information from non-participants, seeing bags and noticeboards, and being invited to the girls' final performance.

Efficiency

- The project uses money efficiently, and achieves large outcomes on a small budget, representing excellent value for money.

Impact

- The medium-term impact of the project on the attitude and behaviour of direct beneficiaries is significant. Girls have changed hygiene and studying practices, and some are taking action to challenge social norms in their communities.
- Girls are taking more responsibility for family, school and village cleanliness.
- Most stakeholders profess a commitment to gender equality, but have a limited understanding of what that means. In practice, traditional gender norms are upheld throughout stakeholder groups in all the surveyed VDCs.
- There is some change in attitudes in indirect beneficiaries, especially in relation to girls' education, child marriage, and the division of household labour, but it is not widespread.
- There is some evidence of boys changing their behaviour towards girls – specifically reducing practices such as teasing and inappropriate touching. This behaviour change seems to be a response to the girls now having the ability to report the boys to a higher authority (school or the GSC) for this behaviour, not an attitude change in boys.
- By working only with girls, the programme may be inadvertently putting an unfair burden on girls to tackle issues that are caused by or involve others. Girls seem to be taking more responsibility for family and village cleanliness, and preventing and responding to violence, instead of teaching other stakeholders that these are community responsibilities.
- Girls' attendance rates at school have increased due to girls coming to school during their periods (as they feel safer and more able to manage their hygiene needs) and due to fewer girls

following the tradition of menstrual exclusion. The project is also encouraging girls who have dropped out of school to re-join, and those at risk of dropping out to continue their education.

- Both direct and indirect beneficiaries know the legal age for marriage, the risks of child marriage, and some also know about the legal repercussions of child marriage.
- In general, community members support the project's aim to reduce child marriage, and the project has played a role in preventing some child marriages.
- The project seems to have little effect on elopement, and it is a trend that it does not seem to be understood by adults in the community, or the adolescents whose peers are doing it.
- Girls are speaking and participating more in classrooms as a result of the project.
- The project has had an impact on the school environment, with girls feeling safer and students and teachers more aware of hygiene issues.
- The project has had an impact on some families' health practices, and has had a role in breaking down menstrual traditions so that girls are less marginalised during this period.
- Many of the impacts noted can be comfortably attributed to the project. Other influencing factors include: projects by other (I)NGOs, education, media and technology, personal experience, politics, and the natural progression of change over time.
- Ideas about gender are rapidly changing. Only in the current generation has it become normal for girls to be sent to school. It can take time for society to catch up with progressive thought, and more time before behaviour change is cemented into patterns.
- The project is also having an empowering impact on other females in the communities.
- There are some unintended outcomes of the project where girls are being twice victimised.

Sustainability

- Most community members express overwhelming support for the project, whether or not they know about the content of the training. In this regard, the project seems sustainable.
- Contrary to expectation, elderly people (especially women) support the ideas taught in the project after learning through experience that traditional expectations can cause hardship.
- There was little backlash in the community about the workshops, and the concerns expressed were mostly about timing, not content.
- There is more backlash against the actions of the GSC. Girls and mentors reported being threatened or scolded by people involved in situations they tackled. The interventions were often successful, however, and it did not deter girls from taking future action.
- The role of the mentors is crucial to the effectiveness and sustainability of the project. Without them, it is unlikely that the project would function. The mentors do a good job under challenging conditions.
- The project itself had built-in mechanisms for sustainability that are working. The GSC itself is a sustainable, low-input institution. There are clear on-going impacts up to three and a half years after the end of the workshops.

Lessons Learned

It was outside of the scope of this study to evaluate the monitoring tools used by the project, however a few points of learning can be noted.

- The current monitoring tool is a baseline/endline survey that asks participants to answer a series of quantitative questions at the beginning and at the end of the workshops. The current tool is a good way to check the immediate effectiveness of the workshops, in terms of knowledge increase and attitude shift. Useful statistics can be produced to check that the teaching was effective. If certain questions repeatedly receive lower scores, it can indicate that a section of the curriculum or TOT may need to be modified.
- Trainers need the purpose of the tool explained, and be taught specifically how to use it. There are reports of the trainers influencing the answers of their students in order to ensure a better 'pass rate.'
- The tool as it stands is too long (nearly 70 questions). Students may skip or not pay attention to important questions after already answering so many. 25-30 questions should be a maximum. It is difficult to understand the purpose of many of the current questions – for example, Q28 'Do you get threatened often?' On average there is a 11% increase from the baseline in participants answering 'yes' to this question, but this information does not explain why the participant feels differently after the training, or what part of it made them feel so. Instead, targeting questions at specific knowledge change (such as Q15 'What is the legal minimum age for marriage in Nepal?') and desired attitude change (Q67 'Do you feel as capable of doing as many things as boys?') would ensure all the data is useful.
- The levels of literacy in a community have been expressed as a concern when relying on a written test as the primary way to check effectiveness. There is no way to ensure the participant understands the question even though the trainer reads out all the questions beforehand, and makes it clear that she can explain questions that participants do not understand, without offering answers. One suggestion would be to use other methods of evaluation to crosscheck the quantitative data.
- As well as changes in knowledge levels and attitudes, the project aims at more intangible outcomes such as increased agency and empowerment. These cannot be judged through multiple choice questions – while the intention to act can be assessed, the ability to act involves many more factors. Thus it is suggested that the quantitative tool is used in conjunction with qualitative assessment. Maybe an adjusted version of the scenario tools used in this study could give a more nuanced assessment of these outcomes.
- A baseline/endline assessment measures short-term change. Participants at the end of an intensive training are more likely to remember facts and to reflect attitudes that have been represented in the training. Repeating the assessment after a longer period (two years) will more accurately reflect the sustainable impact of the project.
- The current tool only assesses impact on direct beneficiaries. It does not assess knowledge transfer to other stakeholders, impact on indirect beneficiaries or wider change to social norms. Undertaking a qualitative assessment such as this one on a scheduled basis would help the project team to identify broader changes in communities, to identify and troubleshoot issues arising, and continue to adjust the curriculum and follow up support to continue to maximise the effectiveness of the project.

Recommendations

Relevance

- The training curriculum should continue to be regularly reviewed and revised in accordance with feedback from girls and other stakeholders. The topics identified as missing from the curriculum (foreign employment, future/career planning and safe sex/reproduction/family planning) or as in need of expansion (the legal rights of girls) should be discussed by the project implementation team for possible inclusion in the curriculum. As some of these topics are extremely sensitive, a clear strategy should be made for how these topics will be addressed and how risks will be mitigated.
- One idea to consider is to have a separate curriculum for older girls, maybe those who have dropped out of school, are at risk of early marriage or who have already married.
- In areas where it has been several years since the initial workshops, girls are asking for 'refresher trainings.' One idea would be to have graduate girls undergo the TOT programme to enable them to lead the training for younger girls.
- A parallel curriculum aimed at boys should be designed and piloted. To ensure the girls' programme remains as effective, this should be run separately to the girls' training but can have some elements of overlap/collaborative working. The boys' curriculum should focus on the issues faced by adolescent boys, such as body changes, restrictive definitions of masculinity and the pressures on them to, for example, migrate for labour. It should also cover the issues faced by girls, and that boys have the capacity and responsibility to prevent gender-based discrimination and violence.
- If an aim of the project is to change gender norms, then tailored workshops should also be held with other stakeholders. As female community members generally knew more about the project, and as women seem to have numerous opportunities for training through other projects, one idea would be to specifically target a training course at adult males.
- Although it may not be possible or desirable to design a full curriculum for other community stakeholders, it may be worth considering a longer briefing on the topics for parents, to garner more support for the project and to more easily facilitate knowledge transfer, as well as providing a forum where questions and concerns can be raised.
- Teachers are critical stakeholders and may also need a more in depth briefing on the aims and content of the project, and information on how to encourage some of the positive behaviour changes in girls brought about by it (such as increased participation in classes).
- To ensure that the small grants are more successful in increasing girls' agency, mentors should be given more support for the process of increasing agency through the grant.

Effectiveness

- The leadership component is effective and should be continued. The project should continue to support the GSC as an important way for girls to take agency in their communities. Girls should also be encouraged to take leadership roles outside the project.
- More robust mechanisms are needed to support girls in tackling big issues such as child marriage and SGBV. This may involve partnering with other organisations, government agencies or the police, to ensure that issues can be adequately responded to as they arise.
- Expanding the curriculum so it focuses more on legal rights and how to respond when legal rights are challenged is an option, as girls and mentors feel they know less about this than about other topics. However, this must be done in conjunction with expanding the support systems for girls who speak out against serious issues, in order to ensure that their actions do not make them more vulnerable.

- There is not a strong case for replacing local trainers with staff from Kathmandu. Instead, continuing to build the capacity of local trainers through monitoring and support seems like a better use of resources, especially as motivated trainers will go on to be mentors.
- Due to all the advantages, the trainings should continue to be held in schools. However, if a separate training for older/dropout/already married girls is considered, then a different, safe location within a community should also be identified.
- If knowledge transfer to other community members is an important aim, then the training needs to be changed to reflect that. However, these changes must be carefully monitored to ensure they do not affect the effectiveness of the programme on the girls. An alternative is to not rely on the girls programme for knowledge transfer, and to instead target shorter briefings or workshops at other stakeholders in the community.
- The visible signs of the project in the communities, such as Girls' Guidebook, bags and the final community event, raise the profile of the project. As there are few other promotion activities, and these activities also facilitate knowledge transfer, they should be retained.

Efficiency

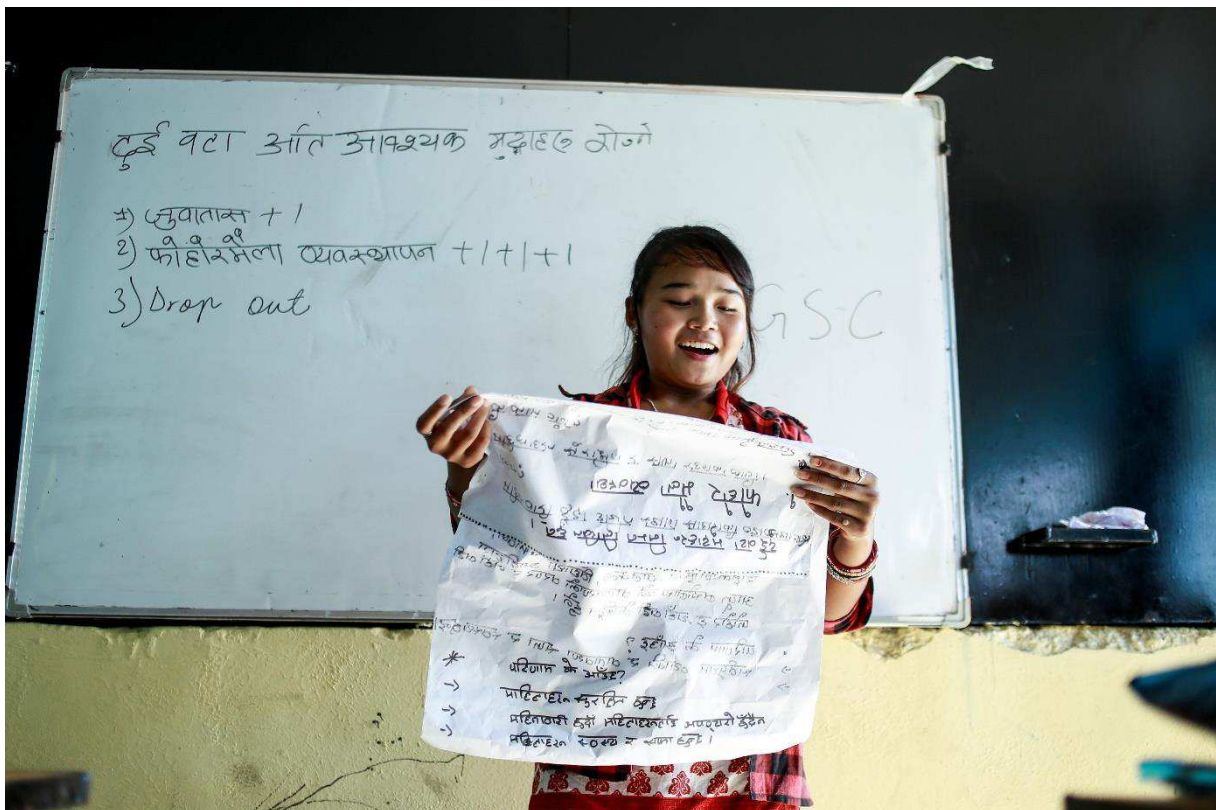
- None of the existing project expenditure should be reduced or cut. As the project is already operating efficiently, this would have an adverse impact on effectiveness.
- A strategy should be made of how to access local VDC or Rural Municipality funds, and which other organisations are able to provide support as a partner.
- One idea is for a larger budget to be allocated to the GSC, maybe in the form of a fund that they can apply to in order to solve problems, or to run local events and campaigns.

Impact

- If the project is aiming to have a directly attributable and widespread change on social norms, it needs to work directly with more groups than just girls. Specifically, the concepts of discrimination and equality should be explored with stakeholders, so that those who genuinely express a commitment to equality know how to put this into practice.
- Continue with activities that link the GSC to other community groups and initiatives, to bolster their position in society and to ensure that the action they take is effective.
- The project team need to have clear aims and strategies about how to tackle consensual elopement in the project areas. As this issue is under-researched, the team should consider undertaking a wider study on this issue, and using this to inform the curriculum and response mechanisms.
- One suggestion is that the curriculum should focus more on the hormonal changes in adolescence, explaining to adolescents that they may feel strong emotions and attraction to others. As these feelings may not be permanent, adolescents can be advised that it can be unwise to immediately act on them.
- As there are other organisations working in the same areas on overlapping issues, coordinating/collaborating could increase impact.
- The TOT should be explicit that boys should not be avoided, but viewed as potential allies.
- The project team should discuss the impact of their programme on the environment and make a strategy for minimising negative effects.
- To ensure vulnerable girls stay in school, a strong message should be communicated to all project areas about the rights of married students to continue their education.

Sustainability

- In the short- to mid-term, the project should continue offering support to the mentors and GSC in the communities, including regular field visits to ensure beneficiaries feel part of a wider initiative. Capacity building of the mentors should be continually invested in.
- As older people in communities, especially women, generally seem to support the project aims, this could be capitalised on in the training curriculum. For example, some elderly women could be invited in to the classroom in order for the girls to interview them about their experiences growing up and how this has affected their opinions.
- The project should invest in collaborating with Village Child Protection Committees.³³⁴
- The project should consider designing an exit strategy, including increased empowerment of mentors and the GSC and a gradual decreasing of project input, over a period of several years. The strategy should be piloted and evaluated before being rolled out.
- The project should encourage and support girls to pass on knowledge to their peers, and to continue to recruit and train younger girls. One way to do this is to include older members of the GSC in the TOT for new trainers, and to encourage them to run their own induction programmes for new members.



Annexes

Appendix I – Acknowledgements

The principal author of this work is Claire Bennett, an independent consultant who has been based in Kathmandu for six years. This study would not have been possible without the support of three dedicated and talented field researchers, Bina Bagale, Narayani Devkota and Puspa Paudel, who undertook the bulk of the data collection. The support of Vijaya Pun, Protection Officer for PIN was invaluable. The PIN managers and advisers who gave their input into the tool design and the draft of this report ensured that its conclusions are robust, and gratitude is also extended to the office team who helped with translations and coordinated field logistics. Thanks also go to the staff of Hamro Palo, in particular Yachin Sherpa, who helped coordinate with stakeholders. In each of the project sites, the mentors went above and beyond their job descriptions to accommodate the needs of the team – thanks to Smriti Samden, Balkumari Nagarkoti, Melina Lama and Radhika Dhakal. And of course, thanks to all the girls, boys, parents, teachers, community members and staff who contributed their time and perspectives. Finally, the dedication of Ola Perczynska to this evaluation and project is a true inspiration.

Appendix II – TOR for Evaluation

1. Background

People in Need (PIN) is an international non – governmental organization with headquarters in Prague, the Czech Republic. In its 20 years of history, PIN was working in over 40 countries in relief, development and human rights and democracy support projects. People in Need is a member of the Alliance2015 – network of seven European NGOs engaged in humanitarian and development activities (<http://alliance2015.org/>). After the earthquake in Nepal in April 2015, PIN joined the emergency response to support the most affected communities in Nepal. One of PIN’s main sectors of work throughout the humanitarian response and recovery process was the protection of women and girls.

The evaluation will look at the **“Her Turn project”** which has the overall objective **to increase the resilience of adolescent girls to violence, their knowledge of girls’ and women’s health, and their capacity for leadership**. The project consists of a **24 days long workshop that is delivered in schools to rural adolescent girls aged 12-16** and other related activities as listed below.

The main partner is the implementing national **organization Hamro Palo**, other partners include primary and secondary rural schools and rural women’s groups. The project is partially funded and supported by PIN since 2015 and has been implemented in Nepal over the past three years. The workshops incorporate gender transformative and interactive teaching methodologies and are delivered by rural women from the target communities.

The main activities include:

- training of trainers (young women from the target communities),
- delivery of the workshops to adolescent girls in target communities,
- formation of Girl Support Committees (GSC) in the target communities,
- organization of community events led by the adolescent girls,
- implementation of community/school projects by the adolescent girls themselves.

The project has been to date implemented in 34 schools of 17 VDCs in Gorkha and Sindhupalchok districts reaching over 2,400 girls.

2. Objective and Scope of the Evaluation

The aim of the evaluation is to assess project’s effects in terms of agency,¹ increased capacity and skills, attitudes and access to information on direct (adolescent girls) and indirect beneficiaries (their parents, teachers, other community members.)

The specific objectives of the evaluation:

- Changes in girls’ (direct beneficiaries’) agency, attitudes, behaviours and access to information as a result of the project.
- Changes in families’ and communities’ (indirect beneficiaries’) attitudes (social norms surrounding girls), behaviours and access to information (knowledge) as a result of the project.

The geographical scope of the evaluation will be Gorkha and Sindhupalchok districts (VDCs to be determined). The time period of the evaluation will be 3 months. Evaluation will include sites where the intervention is currently being implemented and sites where the intervention has been implemented in the past (2013 – 2016). Both qualitative and quantitative methods should be used in the evaluation.

3. Key evaluation questions

The key evaluation questions of **project’s short and mid-term impact:**

A. Relevance

A.1 How do the adolescent girls and other stakeholders evaluate the project's modality:

- a. Workshop's curriculum sections – health, safety, leadership:
 - Are these sections in line with girls' real needs?
 - Should any of the sections be expanded or scaled down?
 - Is relevant information/sessions missing from the curriculum/content of the section?
 - How are they important in comparison to each other?
 - How relevant was that the program was targeted only at girls?
- b. Do indirect beneficiaries (teachers, families of the adolescent girls, community members) perceive these sections/topics as relevant for them/the community?
- c. Are the cash grants and school/community projects implemented by the adolescent girls an appropriate way of increasing girls' agency?

B. Effectiveness

B.1 Does the project produce change for the adolescent girls in the three following areas as per its Theory of Change:

- **Capacity/skills:** girls' agency to take on leadership roles, their participation in school, family and community decisions, capacity to prevent and respond to violence (e.g. do girls voice their opinions? Are these opinions taken into consideration?)
- **Attitude:** girls' sense of being equal members of their communities, schools and families (e.g. do girls feel equal to their male peers? Are they perceived as equal?)
- **Access to information:** girls' knowledge of relevant health and safety issues (e.g. puberty, menstrual hygiene management, SGBV related laws, knowledge of response mechanisms).

B.2 How effective is the workshop delivery?

- **Workshop delivery by local trainers:** are trainers sufficiently prepared to deliver the workshops and answer girls' questions by the training of trainers? Do they have sufficient capacity for that? Do the trainers provide appropriate time and space for the girls to learn?
- **Workshop delivery through schools:** are schools the appropriate environment for workshop delivery? What is the added value/negative consequence of delivery through schools?
- Is the learning and teaching approach effective in knowledge transfer and attitude shift?

B.3 What (if any) knowledge is transferred from adolescent girls (direct beneficiaries/workshop participants) to families, wider community members and schools?

- What is the rate at which knowledge delivered in the programme is transferred to indirect beneficiaries? Is knowledge transfer very common, common, not common, or does not occur at all?
- What are the modes of knowledge transmission (eg discussions with family, discussions with peers, community events, others)?
- What impact does this knowledge have on indirect beneficiaries?

C. Efficiency

C.1 Does the intervention offer value for money, specifically:

- How does the programme provide (or fail to provide) value for money in terms of DFID's value for money guidelines (economy, efficiency, effectiveness, cost-effectiveness)¹? Are there areas in which value for money can be improved?

D. Impact

D.1 What are changes in attitudes/perceptions of gender in the following groups:

- Girls (how they perceive themselves and each other?)
- Boys
- Parents and siblings
- School staff
- Wider community

D.2 Are there any changes (and if so, what changes) in the behaviour of the following groups:

- Girls
- Boys
- Parents and siblings
- School staff
- Wider community

D.3 Do any of these behaviour changes happen at a systemic level and result in systemic changes in the following areas:

- School attendance rates
- Early marriage trends and perceptions
- Girls participation in classes
- Practices in the school related to girl and boy students in terms of hygiene, safety, students' participation in classes
- Practices or values in direct beneficiaries' families related to gender
- Practices in direct beneficiaries' families related to health
- Practices in the community related to women/girls and women/girls' issues.

D.4 To what extent can these changes be attributed directly to the project and what other variables had an effect on the changes? What was the project's role in the changes that occurred?

D.5 Are there any other unintended, positive or negative effects or impacts of the project on direct or indirect beneficiaries? If yes, how were they addressed and mitigated (negative) or promoted (positive)? Is the project sensitive to caste dynamics in target communities?

E. Sustainability

E.2 Does the project have support of local community leaders, local organizations and other stakeholders? Is there any backlash against the project within the community?

4. Methodology

Field research

- Key Informant Interviews (KIIs) with direct beneficiaries
- Focus Group Discussions (FGDs) with male and female students of target schools
- KIIs with parents
- KIIs with trainers

- KIIs with teachers
- KIIs with mothers' groups
- Peer ethnographic research
- Classroom observation
- Case studies

Document review

- Review of the curriculum and Girls Guidebook
- Review of the Theory of Change
- Review of previous M&E results: baseline results, endline results, observation sheets, attendance lists
- Review of existing M&E qualitative and quantitative tools
- Review of existing M&E methodology

The consultant will receive support from PIN Nepal Country Director and PIN Protection Program Manager.

Tools

- Semi-structured interview questionnaires (Key Informant Interviews (KIIs))
- Focus Group Discussion questionnaire
- Baseline and endline survey questionnaire/tool
- Peer ethnographic research
- Observations
- Document review

5. Specific Tasks

Evaluability assessment that would:

- a) check the quality of the existing data and that they can serve as a basis for comparison by review of the existing data;
- b) ensure that the evaluation questions are realistic to be answered within the given timeframe and under the agreed budget through in-depth review of the evaluation question with project staff (e.g. ensuring that the understanding of the objectives and questions is aligned within and between the project team, the PIN mission management and the evaluators, etc.);
- c) Suggest any changes in the TOR with regard to the feasibility of the evaluation, evaluability of the evaluation questions and timeframe.

6. Expected Deliverables

- **Inception Report** summarizing the outcomes of the evaluability assessment and detailing the methodology, sampling and data collection instruments such as questionnaires, FGD guides, etc. as well as data analysis methodology to be done after the project document review and interviews with Project staff
- **Draft evaluation report**
- **Final evaluation report**

All written deliverables must be written in English.

7. Evaluation Report

The final report should include following sections:

- **Executive summary:** Summary of the evaluations, with particular emphasis on the main findings of the short and mid-term impacts and the evaluation of the M&E processes, conclusions, lessons learned and recommendations.
- **Introduction:** Description of the evaluated project. Evaluation's purpose and questions.
- **Methodology:** Description of the methods used for data collection and analysis; description of the limitations.
- **Findings:** Evidence relevant to the questions asked by the evaluation of the project's short and mid-term impact and interpretations of such evidence as it relates to the relevance, effectiveness, efficiency, sustainability and impact(answered evaluation questions).
- **Conclusions:** Assessments of results against given evaluation questions.
- **Lessons learned:** General conclusions with a potential for wider application and use in project's implementation and M&E.
- **Recommendations:** Specific and actionable proposals regarding improvements of the intervention and its M&E processes.
- **Annexes:** Terms of reference, references, VfM assessments, data sets, transcripts of the interviews and FGDs, and case studies.
- The evaluation report Executive summary should not exceed the limit of 3 pages, and the remaining parts of the report should not exceed 30 pages unless agreed prior to submission (excluding annexes).

8. Duration

The evaluation's duration is maximum three months.

9. Logistics

PIN will provide car transportation to and from field sites (which in some cases might not have road access and may hence require walking from the road head.) Accommodation will not be provided by PIN and should be included in the budget. In some cases, the only available accommodation is homestays.

Appendix III – Evaluability Study (December 2016)

This short report details the evaluability of People in Need's Protection project Her Turn, specifically in relation to the key evaluation questions in the Terms of Reference.

Programme Design

The project has a clearly-defined and logical Theory of Change. In initial interviews with key staff members, there seemed to be agreement on the Theory of Change and the model used to implement it could be clearly articulated.

The timing seems right for this kind of evaluation. Assessing short and mid-term impact should be possible as the earliest workshops were conducted in 2013, and the most recent ones were completed in December 2016. Results from the study will be able to feed into program design, as it is planned for the project to be extended in 2017, as well as to reach other audiences such as adolescent boys.

Commitment to a genuine evaluation, that honestly assesses impact and offers constructive recommendations for improvement, has been expressed by staff members from both PIN and the local partner.

Availability of Information

The Her Turn project works to empower adolescent girls. This is a growing focus of current development work across the world and as such, there is a growing body of relevant literature, similar frameworks and comparative assessments.¹

The materials produced directly by Her Turn include the workshop curriculum and guidebook which are used in the program, and annual reports that compile output and outcome data. Although there is no comparative baseline, the raw data from quantitative assessment tools, which illustrates short-term knowledge change in direct beneficiaries, is available for analysis and inclusion in the final report.

Staff from the implementing organization, Hamro Palo, are supportive of the evaluation and are available for interview. Some staff members have been working with the project for over two years, and can give more long term assessment of progress and challenges.

The project sites are accessible by road and a few hours on foot, which are only considered semi-remote in Nepal and as it is winter there is low precipitation and low risk of landslides. In each project site there is a local mentor, who knows the project, community and direct beneficiaries well, and who for a small stipend can help with logistics.

Assessment of the Terms of Reference

The TOR was discussed with stakeholders from PIN and the implementing partner, and a few adjustments were made. The TOR is considered to propose clear and realistic evaluation questions.

The TOR has two core aims.

1. To assess changes in girls' (direct beneficiaries') agency, attitudes, behaviours and access to information as a result of the project.
2. To assess changes in families' and communities' (indirect beneficiaries') attitudes (social norms surrounding girls), behaviours and access to information (knowledge) as a result of the project.

It was felt that these aims were best assessed through qualitative data collection. This information will be complementary to the existing quantitative baseline and endline data.

Considering the programme design, availability of information and organisational context, it seems reasonable to expect evidence of impact on direct beneficiaries (Aim 1).

The proposed study will collect information on Aim 1 through interviews with project staff, local mentors and teachers, as well as Focus Group Discussions with the direct beneficiaries and Case Studies on girls who have illustrative stories. Whilst acknowledging the impact of other influences, such as access to media and education, we can have a reasonable level of confidence in attributing impacts on this group directly to the project, through asking about when changes occurred, and their own perceptions as to why.

In terms of Aim 2, considering the programme design, availability of information and organisational context, it seems reasonable to look for changes in indirect beneficiaries and to infer a relevance to the project. The study will collect information through interviews with local mentors, the families of direct beneficiaries, and other key informants, and will run Focus Group Discussions with boys in the same school and Mothers' Groups. These methods will gather good evidence for existing social norms around gender and perceived changes in knowledge, attitudes and behaviour, but due to the large number of other influences, these changes cannot be solely attributed to the project. However, specifically targeting questions to assess indirect beneficiaries' level of knowledge about the project, how they acquired it, and whether they support the message, will be able to ascertain the likely level of influence of the project on the community, and levels of support or backlash amongst indirect beneficiaries.

Assessment of Methodology

Tools were designed that covered all sections of the TOR, and cross-referenced with several stakeholders. The tools were piloted in the first field visit, and minor adjustments were made for clarity of language. Relevant qualitative evidence was collected for all sections and key questions of the TOR, so it was decided that the evaluation would continue using the same methods.

Limitations and Mitigating Factors

Limitation	Explanation	Mitigating Factors
Researchers are foreign and/or high caste	There may be suspicion or difficulty in gaining trust from low caste or janajati people. It could be assumed that the researchers are there to offer funds or support to the community	<ul style="list-style-type: none"> - Comprehensive preambles will be written for all research tools stating that the researchers do not control project funds - Foreign researcher will not be directly involved in collecting data - Researchers will arrange homestays in low caste houses
Researchers accompanied by project staff	Community may identify researchers as being part of the project, and "tell them what they want to hear" in fear of project support ceasing	<ul style="list-style-type: none"> - Comprehensive preambles will be written for all research tools stating that there will be no consequences for answers given in the study - Purpose of the study to improve the project made transparent, and that both positive and negative feedback is encouraged
Short time period for data collection	Community may not trust researchers enough to open up about sensitive issues and negative feedback	<ul style="list-style-type: none"> - Researchers to be trained in how to build rapport - Observations on non-verbal communication to form part of evidence base

Small sample size of project sites	Nepal is ethnically, socially and materially diverse. Lessons learned in one area may not be applicable for all	<ul style="list-style-type: none"> - Project site sampling is chosen to reflect diversity - Analysis will highlight common trends, as well as those seemingly applicable to certain regions/caste groups
Lack of comparable baseline study	The study aims to track changes in knowledge, behaviour and attitudes, but we do not know what they were before the project's start	<ul style="list-style-type: none"> - Examples of change collected retrospectively - Study of how community perceives impact of the project, even if not independently verifiable
Many variables contributing to changing social norms	Rural Nepal is rapidly changing through the impact of e.g. increased access to education and technology, the growth of migrant labour, other NGO projects. It is difficult to isolate the direct outcomes of the project	<ul style="list-style-type: none"> - Study aims to identify other variables and ask respondents to comment on their influence - Respondents asked to identify causal link to project activities
The covert nature of many of the research topics	The Her Turn project covers issues such as trafficking, child marriage, and menstruation taboos. Some people may not wish to discuss these topics, or may even lie about them to avoid showing the community in a bad light	<ul style="list-style-type: none"> - Researchers to be trained in how to build rapport - Unwillingness to discuss certain issues can be useful information in itself - Some questions phrased to refer to "others" or "other communities" to reduce stigma

Recommendations

As an impact baseline for this project does not exist, it is recommended that this study or a comparable one is repeated periodically to assess change over time, especially if there are plans to assess long term impact.

Appendix IV – Scope, Sampling and Analysis Methods

Design and Scope

Eight data collection tools were designed, as follows:

1. Semi-structured interview framework for staff of Hamro Palo
2. Semi-structured interview framework for the local mentors
3. Focus Group Discussion Guide for girls
4. Scenario outline and framework for girls
5. Focus Group Discussion Guide for boys
6. Focus Group Discussion Guide for mothers
7. Key Informant Interview framework for local stakeholders
8. Case Study template

The tools were designed to cover all aspects of the TOR and to cross-reference each evaluation question at least twice (Full evaluation matrix in Appendix V). The interviews and FGD guides were in question-answer format. Tool 4, the scenarios, outline two stories (one is a girl being forced into marriage, the other is a girl wishing to take a leadership position in school) and asks the respondent a series of questions about what she would say and do if this girl was her friend. Tool 8, the case study template, consists of some general guidance in gathering case studies and some example questions.

Except for Tool 1, which was conducted in English, the tools were translated by PIN national project staff, using simple Nepali language suitable for those with low levels of literacy and education. They were back-translated to check for errors. The field researchers had a full day of training given by the lead researcher, covering the purpose of the study, sampling, how to avoid common pitfalls, transcribing, and how to use each of the tools.

All three researchers were required to be present in the FGDs (one facilitator, one note-taker and one observer who recorded group dynamics). For mentor interviews, KII, case studies and scenarios, a minimum of one researcher was present. As audio recordings of the interviews may have influenced what stakeholders said, especially in regard to negative feedback, and especially considering that many respondents may have never had their voice recorded in the past, it was decided that recordings would not be taken but that detailed notes, aiming to capture answers as near to verbatim as possible, would be taken, and that full transcripts would be prepared on the same day as the interview was taken to improve the accuracy of the transcripts.

Sampling

The sampling method for the girls' FGD was as follows:

- 8-12 participants
- All girls who had participated in the workshops
- About half who are on the GSC and half who are not
- A mixture of confident and shy girls (according to teacher/mentor)
- A mixture of ages, and castes if appropriate/possible

The sampling method for the boys' FGD was as follows:

- 8-12 participants
- All boys who were in the same school and classes as girls who had participated in the workshops
- A mixture of confident and shy boys (according to teacher)
- A mixture of ages, and castes if appropriate/possible

The sampling method for the mothers' FGD was as follows:

- 8-12 participants
- A mixture of women who have daughters or granddaughters who took the training, and women who do not
- A mixture of confident and shy women (according to mentor)
- A mixture of ages, and castes if appropriate/possible

As the FGDs lasted for up to two hours, refreshments were served to the participants.

The other tools were used with a purposive selection method. The scenario tool was used as a follow up with the girls who spoke the least during the FGD, as a way of cross-checking any consensus that built during the discussion and balancing voices. KIIs and case studies were done with those whom fell into the prescribed categories, and whom were either recommended by staff, mentors or other KII as people who could offer insight into the project, or else were identified by the researchers as such.

The sample selection was checked at the beginning of each discussion or interview to ensure compliance with the guidelines.

Analysis

The full transcripts of all interviews and discussions were translated and typed, which resulted in several hundred pages of data. The translations were not always in perfect English. When the sentence was ambiguous or not clearly expressed, the lead researcher sought clarification from the transcriber. When the concept itself was difficult to translate in English, the phrase was also recorded in Nepali

The transcripts were coded based on the five areas of enquiry in the TOR, and emergent themes were also noted. Due to the timescale and scope of this report and the amount of the data collected, software analysis was not attempted. Further, not all emergent themes could be covered in this report, which sticks closely to the TOR as the analysing framework.

Appendix VI – Evidence and References

FINDINGS

Relevance

- ¹ Typical comments from the girls themselves include: *“This training is related to our life at the age we’re at.”* (Chokati girls’ FGD) *“[The things we learned were useful] because it’s for our own health and future.”* (Manbu girls’ FGD)
- ² The vice-principal of the school in Manbu said *“It was a programme where girls became happy to attend.”* A mother in the Baruwa FGD said *“I saw that kids were going happily to the school and with full enthusiasm, worrying that they would be late.”* A girl in the Chokati FGD drew this connection herself, *“We liked all the things we learned. So, we woke up early in the morning and came to school!”*
- ³ One girl in Baruwa explained, *“Before, I didn’t have any idea about how to use sanitary pads. When I got my menstruation for the first time no one knew about it...On my third time someone gave me a pad but I didn’t have any idea what to do, so I only removed the outer layer and used it...After the training I am more clear about menstruation and the use of sanitary pads.”*
- ⁴ Girls in the Thulopakhar FGD said *“We didn’t have menstruation yet when we had the training, but in the training we had information about this so it was easier for us when we got menstruation”* and *“But in first we didn’t know about the menstruation and when in the beginning we felt odd but later we realize that it was very useful and good for us.”*
- ⁵ For example, <http://www.independent.co.uk/news/world/asia/nepalese-girls-take-photos-of-all-the-things-they-cant-touch-during-their-periods-due-to-menstrual-a7052266.html>
- ⁶ One mother in Baruwa explained *“Since we don’t have tendency to follow menstrual rules like that of Brahmin and Chhetris within our Tamang community, we just keep silent and don’t talk about it. Now, these girls know that they need to talk about menstruation.”* A Hamro Palo staff member offered some context: *“I went to a good school in Nepal, and I was never told about this by my teachers – even my parents didn’t talk about it. I just had to figure it out by myself.”* Another Hamro Palo staff member added, *“In our culture, we don’t speak openly about [menstruation], and girls get confused. When we speak about it they get excited.”*
- ⁷ The mentor in Baruwa said *“What I found was everyone liked that material about child marriage. Some of them even brought questions about what was in the guide book.”* A girl in the FGD in Manbu said *“The learning about not to marry at early age was very important.”*
- ⁸ A Hamro Palo staff member said *“All the topics are important – we keep improving the curriculum.”* In Baruwa, the most recently-finished workshop, girls who were already married and who had dropped out of school were actively recruited for the training.
- ⁹ The Manbu mentor said *“In the curriculum there was no detailed information about legal procedure for stopping child marriage and multiple marriages [polygamy] but I have heard that it is included in new curriculum.”* Even if this was so, the mentor in Chokati, where the training was held two years later, also said *“They [the girls] only have a little knowledge about law and rights. In training we only have few things related to that but we don’t have more knowledge about that.”* Hamro Palo staff also acknowledged this. One staff member said *“We need to focus on this [knowledge of legal rights]. I think the girls forget this information – we have decided to do refresher classes that have more of a focus on legal rights.”* Another agreed that this was less of a focus of the course, but also said *“They are young and we need to link the topics to their own experience. So even though I’d like the girls to know more about civic rights and political issues I don’t think we should add this.”*
- ¹⁰ The mentor in Baruwa confessed *“It was little difficult for me to facilitate about the punishment for child marriage. I also got confused, I mean I found it difficult to understand it myself. I was unsure if complaining is enough to get the punishment or not. So, it is difficult to make students understand about that process and punishment system.”*
- ¹¹ <http://www.girlsnotbrides.org/child-marriage/nepal/>
- ¹² <https://thehimalayantimes.com/kathmandu/rape-tops-list-crime-women-nepal/>
- ¹³ A Hamro Palo staff member recounted the following story, illustrating the difficulties of teaching girls about their legal rights and what to do if they are challenged. *“In Ichwok, we found out a girl in Class 7 had eloped. I called 100, as we advise the girls to do in this situation, to talk to the police. I asked the police to give me the number of the local police station in Melamchi, and they asked what the case was about. I said it was child marriage. They asked me “Is it a love marriage?” and when I said yes, the police on the phone wouldn’t give me the number of the local station! It was only when I threatened to report him that he gave me the number.”* Unfortunately this intervention did not prevent the marriage.
- ¹⁴ A girl in Manbu said *“It’s been long since we got that training and I have forgotten many things, so I wish we could have training again.”* A similar sentiment was repeated by some of the teachers, parents and mentors. The mentor in Chokati said *“If we could give follow up training for girls it would be great. It’s been almost a year of the programme and there are girls who didn’t get the training before and they also need the same training.”*
- ¹⁵ For example, the girls asked directly for training on this in the FGD in Baruwa. A parent in Baruwa explained *“Another main problem is there is tendency of girls going abroad to the Gulf like Kuwait or Dubai while they are studying in Class 8. Even some of the girls go to India to work as domestic workers.”*
- ¹⁶ Her Turn Curriculum, Week Two
- ¹⁷ For example, <https://www.theguardian.com/global-development/2016/nov/28/workers-for-mcdonalds-malaysia-claim-labour-exploitation>, <http://bigstory.ap.org/article/f7894887573e45169bd6c44e7cb33942/soaring-rate-nepalis-seeking-jobs-abroad-come-home-dead>
- ¹⁸ A teacher in Baruwa suggested it for the girls and the mentor in Manbu suggested it for the parents.
- ¹⁹ A staff member from Hamro Palo concurs. *“When we ask the girls about their aims, they say they want to study to Class 8, or 10, or sometimes 12, but never higher than that. When we ask what they want to be when they grow up, they say ‘a nurse’ or ‘a miss’ [teacher]. They haven’t seen anything above that. One thing I would add to the curriculum would be the stories of successful women as role models – for example, famous models and actresses, or social activists such as Anuradha Koirala or Puspa Basnet. Or women that made it into the police or army. At the moment, the role models for the girls are their mothers, their aunts, their grandmothers etc, and they are all farmers.”*
- ²⁰ One Hamro Palo staff member mused *“There are a few things missing [from the curriculum] – especially reproductive and sexual health, pregnancy, HIV. Maybe we need to group by age because this is less relevant for the younger girls.”* Another staff member explained *“The curriculum is specific to girls who are in school and who have not yet married. Now we are starting to involve more drop-out girls, some of*

whom are married and have kids. They have separate needs and need a different curriculum.” One of the mentors also mentioned this as a topic that needed to be covered in the training. The previous mentor from Thulopakhar said “I think we can have more informative roleplays about these elopement issues and some awareness programme about safe sex. They should know about safe sex.”

21 A Hamro Palo member of staff said “I feel like this is because they don’t know that you can have sex before marriage, so they get married. Maybe if we told them that it was okay to have sex before marriage, we could reduce the early marriage rate. But we’d have to be sensitive!” Another expressed a similar sentiment. “The community shouldn’t punish a young couple for having safe sex. But if we taught this in our curriculum we probably wouldn’t be allowed to teach it in schools! There would probably be a big backlash.”

22 “Like Her Turn training, we boys also need a programme which talks about boys’ issues.” (Baruwa boys’ FGD) “We also want a programme like these. Why is it only for the girls?” (Chokati boys FGD) “If trainings can be conducted for boys and girls together than we will have chance to understand each other and each other’s problem.” (Manbu FGD). These requests were strongest from Baruwa and Chokati, where the training had been held more recently, and less so in Thulopakhar and Manbu, maybe because over three years had elapsed since the training took place. A boy in Thulopakhar said “I used to think it would be better if they gave training to boys but now I don’t think like that.”

23 A member of Hamro Palo staff suggested a halfway solution “I think we need to have separate classes for girls and boys, but sometimes join them up.”

24 For example, a community leader in Baruwa said “Boys also need to know about the change and adolescent issues.” In all four VDCs someone mentioned that the boys want ‘Their Turn.’

25 In the Baruwa boys’ FGD, a boy said “Please don’t discriminate against us boys and give us chance to learn!” The boys in Thulopakhar expressed that “There are no trainings given to us boys... Now, girls are given more priority and they are ahead in everything.”

26 A girl in Thulopakhar said “We think training should be given to boys also. In class, teachers don’t teach us detailed information about things like menstruation. We are girls so we know about this but boys don’t know about that, and they ask about this in exams and boys get confused. One boy asked me in an exam - who gets menstruation, boys or girls? He didn’t know that girls have menstruation and I told him to write girls. They have sisters, a mother, will have wife and daughters so it is good if they about this things.” In Manbu, the girls in the FGD told us that if trainings can be given to both girls and boys only then can the boys understand the girls’ problems.

27 A boy in Baruwa said “If boys get these types of training human trafficking, violence and child marriage might be stopped.” A Hamro Palo staff member offered the view that working with girls only may be feeding in to harmful gender stereotypes. “So far, we work with the ‘victims.’ We make girls aware of what may befall them in terms of sexual harassment, discrimination etc, but we never tell the perpetrators not to do this.” Several other stakeholders shared a similar perspective. A girl in Manbu said “I think there should be a training where both boy and girls sit together since boys are the one who misbehave,” and the mentor in Manbu said “If we can work with boys they will know they shouldn’t do violence against women, they will know it’s not right to use offensive and dirty words etc.”

28 A mother in the Thulopakhar FGD said “If an organisation gives them [parents] trainings they will understand their children. So it is necessary to give trainings to the parents.” The mothers in Chokati requested that “training should be done for our husbands also because when we go for a meeting or training our husbands scold us by saying ‘how many times do you have to go?’ so it will be easier if they also get to go and gain knowledge about different things.”

29 For example, the boys in the Baruwa FGD said “This type of training programme is good for girls. They need to know about health, security and leadership. If they know all about this then they won’t have any problems in their life.” A Hamro Palo staff member shared an example of a parent who complained about the curriculum not being relevant. “One father said to us – my daughter is just 12 years old, why do you teach her about menstruation? She won’t understand!” However she went on to point out that the father was mistaken about the relevance of the topic. “That father probably had no idea that 12 year olds often already have started their menstruation.”

30 A mother in the Chokati FGD said “Menstruation knowledge is especially good because it is related to girls and every girl need to go through that.” A mother in Thulopakhar explained how the training helped her two daughters understand their own family situation. “They started to talk about my and my husband’s unsuccessful married life and the negative part of child marriage.”

31 One mother reportedly said “you are doing our job! It is hard for us to talk to our daughters about these things, so thank you for doing it for us.”

32 Her Turn Curriculum, Week Four

33 A Hamro Palo staff member explained the purpose of this grant. “We give money so the girls learn how to manage it. They have to plan the whole project themselves...It’s not much money, but the girls have never had that much money in their lives. They have to go to the market, which is sometimes far away...It builds their confidence, collaboration skills, and leadership skills...The purpose of the grant is to develop leadership skills, so that they can feel they have achieved something, so they own something. It is very useful for girls, it is practical skills that they don’t learn in school.”

34 In Baruwa, the grant was spent on sanitary pads, and dustbins and towels for classrooms. In Chokati, it was spent on dance materials, and mats and cushions for the classroom of classes 1-3. In Thulopakhar it was spent on sanitary pads and cultural dance costumes. In Manbu, the girls bought sanitary pads and sports and music equipment.

35 The girls in the Manbu FGD said “We discussed with each other about what to do with the money.”

36 However, in Baruwa, the mentor was unsure about the purpose of the grant. “The monetary aid came little late for us. We were confused about how to utilize it.” In Chokati it was observed that the girls that were not in the GSC did not know how the money had been spent.

37 The principal of the school in Chokati suggested that it was he who actually spent the grant once the girls had decided. “They want to buy cultural dress and musical instruments by Her Turn economic support. As per their expectation I bought these things.”

38 The Manbu girls concurred with this view in the FGD. “No one has asked for a pad in school, we would rather buy it from the shop than to ask for it.”

39 A Hamro Palo staff member confessed that “we’re still not completely satisfied with this part of the project.” Another staff member explained “Girls always decide what they want the money spent on, but they can’t always buy the things themselves, as the market is far away, their parents won’t allow them etc.”

40 A Hamro Palo staff member told us “Our idea was to connect the girls group and the mother’s group, but the mothers also don’t know how to think big, they talk about things to do with sewing, knitting etc because it is what they know.”

Effectiveness

41 A teacher in Baruwa informed us that “Girls from the Girl Support Committee came to us and said that it’s not good to depend always on other organisations so let’s do something on our own. Let’s collect 5 or 10 rupees per month to buy sanitary pads and soap.” The previous

mentor in Thulopakhar had a similar story. *"To make this scheme (I mean pads) available at school for longer time, we used to collect one rupee per use of pad at first and then it was raised to two rupees. Till I was there, it was continuous."*

42 Comments include: *"Before I feared to talk with others, now I don't."* (Manbu girls' FGD) *"Before we used to talk less and [now] we speak more than before."* (Baruwa girls' FGD)

43 A mother in Chokati said *"Now most of the girls express their thoughts. They talk now and express their feelings. [Daughter's name] was shy before but now she talks and expresses her thoughts without any hesitation."*

44 A boy in the Manbu FGD said *"We saw changes in their [the girls'] speaking habit and behaviour, before they didn't laugh but now they laugh a lot."* In the Thulopakhar FGD a boy observed *"They [the girls] have become more open while talking with friends also."*

45 A Hamro Palo staff member told us *"Girls never used to talk about menstruation at all before the project. This completely changes in every place we run the workshops."*

46 A teacher in Baruwa shared this story: *"The happiest moment I had after this workshop is, one girl whose menstruation started during the school day came to me and shared that she is menstruating and that she needed to go to her aunt's house to bring a pad. She asked me to tell the teacher that she will be back to school soon. Girls had never shared this kind of information in our school before, which is one of the great changes in girls after this workshop. They have got so much of confidence and now some of them don't feel shy to talk about menstruation even with their teachers."* The head teacher in Chokati told us that *"girls now asked for sanitary pads with male teachers - this behaviour is an impact of this training."*

47 The girls explain it was *"because we have a higher number male teachers than female and pads are in the office room, and we feel uncomfortable to ask them [the teachers] about pads."*

48 A community leader in Thulopakhar said *"This training encouraged them to speak publicly...Before the training they didn't speak publicly, they felt shy."* A girl in Baruwa explained *"now I know...things like if you speak once in front of a crowd then you will develop the habit of speaking, if you won't speak today than you can't speak next time, if you speak once, then you won't be nervous from the next time and your legs won't tremble when you go in front of others."*

49 *"The most common change between start and finish is confidence in public speaking. This applies to most of the girls."*

50 *"The whole group decides what activities will be performed at the ceremony and assign who will write speeches, learn songs, act drama, etc."* Her Turn Curriculum, Week Four

51 A girl in Manbu told us *"There was a programme on the occasion of Nepalese women's festival Teej, we had a programme in the VDC, so for that we prepared a song in the name of Her Turn. The main themes of the song were don't do violence against women, child welfare, and let's speak up for ourselves."*

52 The president of the Chokati GSC explained: *"After the training when we knew about the Girls Support Committee I was really excited. I joined the GSC and I became the president of GSC. We have monthly meetings on every first Friday of the month and in that meeting we discuss about various problems and we look for solutions together."*

53 A girl on the GSC in Manbu vividly explained the difficulties she experienced in speaking out for change. *"At that time no one was ready to talk with the Principal and School Management Committee and [mentor] came to me and requested me to talk. So I went to the office and talked about the toilet, and all the teachers laughed at me and said if we need that kind of facility then bring a pipe from your home, don't you feel ashamed to talk about these things like this? And I said these are the things we really need to talk about and I think it's important. Then they stopped talking."*

54 A boy in Thulopakhar said *"They [the girls] have developed a sense of leadership,"* and the mentor in Thulopakhar explained that the girls *"have improved their skills in how to work in a group and who needs to be involved in tasks."*

55 The majority of girls either offered to nominate 'Nima' themselves, or offering to support and coach 'Nima' in public speaking. A girl in Chokati gave this advice to 'Nima': *"Don't feel shy. You need to develop your speaking and leadership habit. If you are shy at this time you will be backward all time in your life."* A Thulopakhar girl admitted *"Before the training, it [my advice to 'Nima'] would have been different because I am also of shy nature and have a fear of speaking and I didn't know that we need to speak up and express our thoughts."*

56 A staff member explained *"Some of the girls on the GSC are senior – Class 10. Now we are inviting the confident and vocal ones to become an assistant mentor."*

57 In the FGD there the girls told us *"We learnt that we need to raise our voice if someone misbehaves with us...When we walk along the path, a few boys used to tease us and use dirty words and to defend ourselves we scolded them."* The mentor also had an example. *"I saw a girl answer back to an adult man who was teasing her about why she is not getting married, as Mangsir, the month to get married in, was nearly going to end. She confronted him by saying she was not past the legal age to get married and told him that it would be better if she would not be teased, in a very authoritative voice. I saw this myself at the shop."*

58 The girls in Chokati make it clear that it is the project that caused their behaviour to change. *"We didn't have the confidence to react when we were teased by boys, sometimes we felt shy and feel weak, but after the training we start to react. We said, 'haven't you a mother and sister in your house?'"*

59 The girls in the Manbu FGD told us about one case of domestic violence. *"In Thalchowk [another village] there was a man who used to drink and beat his wife. Our GSC member [girl's name] told us about him and [mentor] and one GSC member went to his house and talked with him."* The girls reported that he has now changed his behaviour. A mother in Chokati also explained that *"Nowadays when we argue [husband and wife] our daughters come and tell us not to do these things and they go and they also make suggestions to neighbours if they are fighting."* The girls in Thulopakhar state that they now see preventing violence as their role. *"We know that we need to counsel the people who are addicted to alcohol, do domestic violence."* In Manbu, a girl in the FGD who was 11 years old told us how she intervened in a case of child marriage.

60 The previous mentor in Thulopakhar explained the importance of the GSC. *"It has been a support system for them. They have a sense of who they should be and how they should be. They feel safe in their community."*

61 A girl in Thulopakhar said *"If they are not convinced I will go myself and try to convince her parents. If it does not work, I will go to [GSC] and along with all of the members of the group, I will go to her parents to convince them to stop the marriage."* A girl in Manbu has a real life example of going to the GSC when she was at risk of child marriage (she is now 13 years old). *"I told my friend who is in the GSC about my problem. I had taken the training also and knew there is a group...[mentor] personally met my mom and convinced my mother not to get me married...I am very certain and sure that I won't be getting married till I complete my study and I become twenty. I know that there will be strong support from Her Turn if I face similar types of cases."*

62 The Thulopakhar mentor said *"Society won't let girls go anywhere. Here parents don't allow their daughter to go to a friend's house. For example, we have 14 girl students in Class 10 but only two girls got permission to go on the tour."* In Manbu, a girl complained that *"I did follow the menstrual rules since my family compelled me to, so I didn't get to apply my learning in this matter."*

63 In the case of child marriage in Manbu it was the mentor who met with the girls' parents to convince them not to arrange her marriage. In Thulopakhar, when a girl was taken out of her school and home in order to observe menstrual traditions, it was the principal who intervened.

64 In Chokati, the mentor seems to take more of a back seat – the GSC girls reported going to meet fathers and other family members to request they send their girls to school themselves. In Thulopakhar, the GSC girls went to the home of a girl who was being excessively scolded by her aunt, to convince the aunt to change her behaviour. The previous mentor explained *"This is very interesting since I already had told them that even if I was not there, they can conduct a meeting and intervene. They did these things when I was not here and informed me later in the meeting when I came and I was happy."* They did so without the presence of the mentor, although they took some adults from another NGO that works in the village with them.

65 A member of Hamro Palo staff explained. *"The main problem is that they don't have real access to the resources that should be there to support them. Local government, police, none of them will give their support. For example, elopement is a serious problem. Just telling girls their legal rights doesn't help when the police say they can't prevent it."* In Chokati, the mentor told a story of a girl who had eloped to their village without the permission of her family, who *"beat up the girl and the boy and we couldn't do anything at that time so I feel bad for that. It was a big case and we can't do anything in this kind of situation."*

66 One staff member said *"So many issues are reported, and we don't have the capacity to deal with all of them."* Another said *"We need to get better at responding to the issues that arise. We can do that by making partnerships with other organisations."*

67 As one staff member pointed out, *"All the issues we know about in the community, we know about them because the girls themselves have stood up and taken initiative – that's how this programme works."*

68 In Manbu, the girls told us *"I think they [girls and boys] needed to be treated equally since we are equal."* In Baruwa a mother told us *"Now, my girl sometimes tells me that we [girls and boys] are equal so treat us equally."* A girl from Baruwa, when talking about the scenario of 'Nima' explained how her opinion changed as a result of the training. *"Definitely my opinion would have been different before the training. I would have said Nima leave it, since you can't speak it's better if you don't give your name, and I would have convinced her saying is not good for girls to speak in front of other people. The reason for me saying this would be because I have heard from our villagers that it is not good for girls to speak much and in front of other people and I thought it was true."* This girl advised 'Nima' to volunteer as a school leader.

69 Her Turn Baseline/Endline data for all VDCs, 2013-Jun 2016

70 A girl in the Baruwa FGD said *"We learned about the changes during puberty and now we take it as a general, everyday thing."* The girls in the Thulopakhar FGD said *"before we wanted to be a boy sometimes so we didn't have to suffer from menstruation, but now we don't think like that."*

71 The GSC in Thulopakhar has plans to build a temple in their school *"to show that menstruation is a natural cycle and it is not related with god."*

72 The girls in the Thulopakhar FGD said *"We know that together we can stop violence against women and child marriage."*

73 In Chokati, the president of the GSC told us *"Especially I don't like when I see child labour cases because I have suffered from that and I know how hard and heartbreaking it is... In the future I want to work as social mobilizer and work to eliminate child labour."* In Thulopakhar, a girl advised 'Anu' to say to her parents *"If I marry a person who is much older than me then I have to leave my studies, but I want to study and become a great person [thulo manchhe]."* When asked who might not like her advice, she said *"The people who are against it are the people who do not want to see her becoming something great."*

74 She said *"I don't think I can do anything in future by continuing my study, rather I will weave carpets and earn money."*

75 A girl in the Thulopakhar FGD said *"now we can take decisions for ourselves."* A girl participant in Baruwa who was already married with a daughter told us *"After this training I have had a revolution in my thoughts. Now I have decided to educate my daughter, and I have decided not to marry my daughter at an early age."*

76 A parent in Thulopakhar told us *"My daughters told me that they won't get married till they complete their bachelors."*

77 More of this story. *"I told them that I don't want to get married now since I am not 20 which is the correct age of getting married. They asked me to elope with that man if I were not to marry. I refused clearly saying I won't be getting married till I become 20 years old. But that aunt tried to convince me as well. I clearly refused saying that we were told in the Her Turn training that we should not be getting married before 20."*

78 A parent in Manbu was surprised by her daughter's perceptions of inequality. *"She told her class teacher 'my mother behaves differently towards our brother and us [sisters]'. I was surprised after this incident to see how she interpreted our behaviour between her brother and her. (We gave birth to more children trying to get a son, and she thinks it's discrimination)."* A Hamro Palo staff member shared another story. *"I remember talking to one girl...who after the workshops asked her mother why she discriminates between her and her brother. Her brother went to private school and she went to government school. I don't think anything changed because of it, but at least she asked!"*

79 The girls in Thulopakhar told us *"we protest in home – why only we have to work?"* A Hamro Palo staff member gave the example of Hagam VDC, where the girls demanded to have half of the time on the school volleyball court, whereas previously the boys wouldn't let them on the court at all.

80 A Hamro Palo staff member said *"They know the theory that girls and boys should be equal, but because they have been conditioned since childhood they find it hard to change their behaviour. For example, in class, girls will clean, and boys might move the desks etc. At home, girls may do lots of chores while boys relax."*

81 For example, a girl in the FGD in Baruwa said *"I think it is good if boys and girls behave differently. I think girl should talk less than boys because if girls speak more people don't like it."*

82 A girl in Manbu expressed an awareness that the situation is unfair but not that she wanted to change it. *"We [boys and girls] should behave differently at home since we have the bad concept that normally household works are not done by male and we have to do it."*

83 Her Turn Baseline/Endline data for all VDCs, 2013-Jun 2016

84 A mother in Thulopakhar explained that her daughter now has *"knowledge about the menstruation cycle now which she didn't have in the past."* A parent in Baruwa said *"The girls didn't know the changes that are the signs of adolescence, after taking those classes they now can talk openly about these changes happening to them."* The girls in Thulopakhar said *"We know about women's body parts and how to take care of them, we have cramps and pain during menstruation and its normal we don't need to take medicines."*

85 In all four VDCs, girls responding to the scenario of 'Anu' could clearly articulate the health risks of early marriage. For example, in Baruwa a girl said *"If you get married in early age, you will get different diseases related to your health and uterus. If you get pregnant in small age, there is a chance of losing your life as well as your baby's as your body parts are not fully developed."*

86 A girl in the Thulopakhar FGD said *"After the training we knew that we have to pay more attention on our sanitation in those days [menstruation]."* An elderly woman in Chokati said that girls had increased their knowledge of *"sanitation during periods and the use of pads"* and specifically that *"they know they have to change every 6 hours,"* the detail of which suggests that she has been told about this from someone who took the training. A girl in the Manbu FGD said *"I learnt about properly disposing sanitary pads which is very necessary."*

87 In the Baruwa FGD, a girl explained *"In our house our parents haven't talked about marrying us till now but if they will talk about our marriage we can tell them about the law and punishment they can get if they will be involved in child marriage."* A girl in Manbu said she would inform the parents of 'Anu' in the scenario that *"if you arrange your daughter's marriage before she is 20 years, you need to face legal action."*

88 The Thulopakhar ex-mentor said that she thinks the girls had knowledge of their legal rights, but that as they didn't have it written down anywhere *"they might have forgotten."* (The training took place before the guidebooks were produced.) The current mentor in Thulopakhar states *"Girls don't have knowledge about their legal rights. It was one of the themes of training, but the training was held three years ago...We mentors also got general training, not training specific to this. We haven't faced any case to take legal action yet, maybe it was because of our lack of knowledge about legal rights."*

89 A girl in the Baruwa FGD explained that she now knows that *"violence is a misbehaviour or harassment - it can be a touch, a word or anything else that you don't feel is comfortable or right."* The girls in the Chokati FGD said *"We didn't know about human trafficking but now we got information about it."*

90 As we have explored, the GSC seems to perform that function in Chokati, Thulopakhar and Manbu. In Baruwa, a girl talking about the scenario of 'Anu' said that she would *"tell her to complain at a nearby police station or call 100 for help."* The mentor in Manbu told us *"They [the girls] know about how to help victims of domestic violence, how to be aware when they get in to any kind of persuasions or harassment, and how to stop child marriage. Everyone got the material and used it."*

91 Two girls in the Chokati FGD did not know even know the GSC existed. The Chokati mentor said *"Not all girls have knowledge about what to do when their rights are challenged. There are a few who know about these things and if they get in any trouble, at least they can try to overcome the challenge."*

92 For example, see these studies in different fields: *"Does Knowledge Equal Behaviour Change?"* Peter Badcock-Walters, Michael Kelly and Marelize Görgens, (2004), *"Understanding behaviour to understand behaviour change: a literature review."* *Environmental Education Research*, Heimlich, J.E. & Ardoin, N.M. (2008)

93 The mentor in Thulopakhar expressed that the girls *"already have ideas on child marriage, discrimination, gendered behaviour etc. But their knowledge doesn't come out of their mind."*

94 In Chokati, a girl eloped on the last day of the Her Turn workshops.

95 A Hamro Palo staff member explained that *"When asked the reason [for eloping], the girls say that they know the risks, but circumstances made them make that choice."*

96 A staff member explains *"girls who have passed Class 12 are hard to find in the villages. We usually can't find, so we except 10 pass, or even those who have not passed 10. Our minimum age was 21, but sometimes we have to accept mentors who are younger. Sometimes there is a language barrier between us and the mentor."* Another staff member was concerned that *"the trainers are not good quality. Sometimes when we observe them, we see that the girls don't understand the concept because the trainers don't."*

97 *"Also the local trainers find it hard to do the admin tasks required of them – making bills etc."*

98 Comments include: *"I feel the master trainer gave us everything we needed at that time."* (Chokati mentor) *"I think I was fully prepared and my preparation was enough for the training."* (Previous Thulopakhar mentor) *"It was enough training for the trainers."* (Manbu mentor)

99 The girls in the Manbu FGD said *"Teacher [trainer] explained if we didn't understand anything. If we didn't understand anything in the classroom we could ask in training."*

100 The one complaint the girls in Baruwa had was that the trainers would sometimes spell things incorrectly, but they were satisfied that *"when we told them, they used to correct it."*

101 The Baruwa mentor explained her process of teaching. *"My approach is that I ask lots of questions and let every participant speak, and continue asking questions until they speak...Everyone said I ran the sessions in a more interesting way."* The previous Thulopakhar mentor explained *"While teaching about one issue, the other issues automatically came up and we went into deep discussions. So, girls were able to put their views forward after that training."* The girls in Manbu also had positive comments to make about the skills of the trainers. *"I love the way she gave us opportunities to search for our own answer, like dividing us into groups so that we could talk and find solutions to the problems in our own way."*

102 Her Turn Curriculum, Week One. The girls in Thulopakhar let us know that *"One of the trainers used to bring a stick with her to threaten us."* The Chokati girls informed us in the FGD that *"One day [trainer's name]'s assistant gave training and we didn't understand,"* and that *"[trainer's name] missed one week of class because of work in her office."* A Hamro Palo staff member also explained that *"there can be tension when the teachers are 'observers' but they feel more qualified than the trainers."* A Baruwa mother indicated that she didn't have as much trust in the training as there were not people from outside running it. *"I was just worried about the absence of the Miss [staff] from PIN during the programme. I even got confused thinking who was responsible for running the programme, since they didn't come in regular schedule."*

103 The previous Thulopakhar mentor said *"I think the suggestions given to us were much relevant and were good in the sense our flaws in teaching styles could be pointed out and we could improve,"* while the Baruwa mentor said *"What I like about the monitoring and suggestions was that I get idea of how to complete session in given time with full efficiency and that helped me to improve so I took those suggestions positively."* The current Thulopakhar mentor said that the monitoring *"gave us inspiration to work on this issue."*

104 One girl who had dropped out of school said *"I found out about the training when one of the Miss [local trainers] I think, came here at our house and told me to come for the training."*

105 A Hamro Palo staff member explains that *"the local trainers are known to the girls, so the girls are more open. They are usually the same ethnicity, and often speak the same local language and can translate parts of the curriculum."*

106 A member of Hamro Palo staff said *"The mentors feel alone in their communities – people don't respect young girls. That's why we focus on schools and build a support network with the GSC."* Furthermore, a staff member pointed out *"There is a free space for the class, and the teachers can help us with the arrangements too."* Another Hamro Palo member of speculated that working through schools is sustainable as *"schools can get the budget to run the programme again themselves",* although she admitted that none have yet done this.

107 One Hamro Palo staff member observed “we need the support of principals, so if they do anything wrong we can’t say anything in case they get angry.”

108 Teachers “give their opinions about what the programme should do, and try to suggest changes to the way the programme is run.” The School Management Committees can also try to “influence who will provide the food, who will be trainers etc.”

109 One Hamro Palo staff member told us that “in Karthali, the principal and the School Management Committee wanted the cash to come into their own bank account.”

110 The girls in the Thulopakhar FGD described the location of the training in the school as “secure and easy.” The Manbu girls said “school is very safe place to learn these things.” A girl in the Baruwa FGD explained “It was easy because there were not any males around, only females were there. If other people were present we wouldn’t have been able to talk freely. And also others didn’t disturb us.”

111 A Hamro Palo staff member explained that this includes “girls from all backgrounds and castes,” and the Manbu mentor concurred, saying “We were able to include girls from every sector of the village in the training because it was held in school.”

112 The mentor in Chokati explained “Two dropout girls took the training...one missed it because she had already left school. If we organized trainings for dropout girls, we should organize in a different place to target them.”

113 A girl in the Manbu FGD said “It is good to spread awareness through school.” In Thulopakhar, a girl explained that it is good to have the training in the school because “other friends will also have information about the programme.” The Chokati mentor was a strong proponent of this view. “If we do trainings in school, teachers will also know about the trainings. Not only teachers, parents will also know about the trainings and have information about it. And girls who don’t take part in trainings will also know about the trainings. And if we go to other schools also can create an information flow through schools.”

114 “If the programme was organized in another place, we would need to come to school from the training place. It would take more time.” (Chokati girls FGD) “After attending the training from 7 am to 9 am it was easier to attend our regular classroom. It was...near from home so after training we could go home after training.” (Thulopakhar girls FGD) “An advantage was the utilization of time because it was in school so we didn’t have to rush at the end to get to school on time.” (Baruwa girls FGD)

115 The principal in Chokati said “The basic things like, providing lunch also supported them to learn.” The girls in the Manbu FGD told us “It was nice since we were provided food so that we didn’t have to rush to our home again.” The principal at Thulopakhar explained “Lunch also helped students become regular in the training...Maybe the arrangement of lunch took away the double burden to mother and student [of cooking].”

116 For example “There are minute rules as to what sort of food or drink can be accepted by a person and from what caste.” ‘Caste Systems: Theories and Practices in Nepal’, M. Subedi, Himalayan Journal of Sociology & Anthropology-Vol. IV (2010)

117 A mother in the Baruwa FGD said “I think they [the girls] are learning good things. Because I think when they go to school, they always learn good things.” A mother in Thulopakhar said “I don’t know whether they [other community members] know what the children are learning in the school, but we are happy that children are going to school and learning.” A parent in Thulopakhar said “Education could not be bad, why would we criticise it?”

118 They said “[an advantage of holding the training in the school is] the belief that we were going to training - if the training would be held in another place, trainees would skip the training by saying we have work at home.”

119 The Baruwa mentor said “I love that the workshops were delivered in schools, and wish that there were more things added about the importance of staying in school.” Hamro Palo staff also told us that a result of the project is that “girls are fighting to stay in school.”

120 The Chokati mentor explained, “In our village there are no other places where we can have trainings like this. We have a room in the Village Development Committee building, but they don’t provide it for others to have trainings in like this, and many people go there, so it’s not good there.”

121 When asked about how to convince drop out girls to come to the training, the Baruwa mentor suggested “changing the setting of the training programme, like if it’s near their home or in the community.” She added “I think this session needs to expand for the girls who have had a child marriage, and the best place to do it for them would be the VDC office building.”

122 In the girls’ FGDs in every project area, three girls were chosen to talk about the scenarios of imaginary classmates ‘Anu’ and ‘Nima’. The girls were chosen as the three that were the quietest in the FGD, and therefore as those who may not have shared the dominant viewpoint in the group, or who may not have as actively participated in the Her Turn programme.

123 As a member of Hamro Palo staff said, “a success [is] the fact that we continue to provide follow up support in the areas we have worked in. We don’t just finish the workshops and leave.”

124 The mentor in Manbu also expressed feeling demotivated because Hamro Palo staff do not visit the project area. “People from the organisation came three times during the training time. After that they haven’t come once in this area. It would have been really good if they would have come for evaluation and observation, it would be helpful to continue the programme smoothly. If they come to monitor then we will feel we have to regulate the programme and we will also have the support and motivation.”

125 For example, a girl in the FGD in Manbu said “I think everybody in the house knows about it [the training].” In the Thulopakhar FGD, a girl said “I was little at that time so I told [my family] everything about it.” The Baruwa mentor said, “I found that they share their learnings at their home.”

126 In Baruwa, the girls in the FGD said “Yeah a few boys also know about the training...A few of us talked with the boys from other classes.” In Manbu the girls said “They [boys] asked and we told them since we are in the same class.”

127 In Manbu and Thulopakhar, some of the boys could name some of the subjects the girls learned about. A boy in the Thulopakhar FGD said “Equality, child marriage and body development were the things they learnt at the training.” In Manbu, a boy told us that “one girl said training was about their own body and sanitation.”

128 In Thulopakhar, the boys explained that they somehow felt this was a training that they shouldn’t ask about. One boy said “I felt shy even to ask and they felt shy to tell us” and another added “I just guessed that it was a subject to be shy about.” A boy in Manbu said “I don’t care about girls so I haven’t asked.” A mother in Chokati expressed the same thought. “I think my sons don’t have any idea [about the training]. They don’t care about these issues.”

129 In Baruwa, the boys in the FGD complained that “the girls didn’t even let us touch their guide book.” The boys in Manbu claimed that the girls said to them “Why do you need to know about the training?” The mentor in Thulopakhar also noticed the lack of knowledge transfer between girls and boys, explaining that “still brother-sister relationship hasn’t developed to the level of sharing with each other.”

130 In Chokati, several mothers said they knew about the training but they lacked “detailed information about the programme, so we don’t have more idea about it.” In Baruwa, the mothers in the FGD complained a lot about the lack of information from their daughters. One mother said “Look Miss, it’s inside their brain that they have to do this and that, but won’t tell us. They would tell us one or two things when they want but won’t have longer conversations.” Another exasperated mother in Baruwa put it this way: “If we beat them with a 12-handed stick they would defecate, but they wouldn’t utter a word from their mouth.”

131 One girl in the Baruwa FGD told us “After the training we took an interview with our mother and we found it interesting, but a few of us thought it was awkward and hard to talk with our mother.” The girls in the Thulopakhar FGD confessed that they didn’t have any idea about how to share what they had learned with their parents.

132 The principal of Thulopakhar explained “Parents were happy because their girls share the subjects they learned about with their mother.” A mother in Manbu said “Yes, my daughter talked about the training. She told me what she learned, like child marriage, cleanliness and personal hygiene during menstruation. Some of them were new thing to me like menstrual hygiene.” The Chokati mothers FGD could list out the following topics “child marriage, human trafficking, how to be clean and take care during menstruation cycle etc.” A mother in Thulopakhar also shared “My twin daughters [daughters’ names] share their training with me. They talked about menstrual hygiene, how to used pads, how to dry a menstrual cloth, how to wash hands with soap before the cooking and eating of food. They shared about early child and double marriage and the legal procedure against it.”

133 Mothers in the Baruwa FGD, after first saying that they had no idea about the training, admitted that “we heard that they [the girls] were learning about child marriage, human trafficking, menstruation.”

134 There was no FGD with fathers, and the parent KII was done with both fathers and mothers.

135 A mother in the Baruwa FGD told us “My husband is quite strict so our daughters are not so close to him. Our daughters never share anything with their father and father also doesn’t ask anything.” A girl in Thulopakhar told us “I used to be scared of my father so I didn’t tell him.” A father in Chokati said “No, she didn’t talk to me. I think she talked with her mother.”

136 A Hamro Palo staff member told us about a father in Manbu who “said that his daughter used to be so shy, but now she will talk to him about menstrual issues!”

137 For example, in Chokati an elderly woman told us “Yes I know about the programme. It happened last year in Magh [December-January]. They [girls] learned about menstruation, child marriage, sanitation etc. My brother’s granddaughters told me.” A community leader in Manbu said “Yes, I know about it [the training]. My three granddaughters took that training. Yes, I asked what the training was all about and they told me it was about health issues, but they didn’t tell me clearly.”

138 In Baruwa, some of the girls in the FGD said “Our neighbours know about this. They saw us leaving home early, so they asked about our studies and other relevant things and we told them about the workshop.” The girls in the Manbu FGD said “the mothers group, neighbours, grandparents, uncle, aunt – all know about the training.” In Thulopakhar, the previous mentor explained “The girls students used to tell their locality members. Some of people asked me what was I doing and I told them everything.”

139 A teacher in Chokati told us “We talked about this training only in the training classroom, but after that we haven’t talked about it. Before, we had another observer teacher in school and the girls used to talk with that teacher but she left the job.” The mentor in Manbu said that all the teachers should know about the training, but “a few teachers behave like they don’t know or understand things.” In Baruwa, a girl in the FGD told us “All teachers don’t know about training. Only two or three teachers know about this training because they were near to the school.” The girls in Thulopakhar said “our teacher was the mentor so because of that every teacher knew about the programme.” The girls in the Manbu FGD had the following exchange:

- “I don’t think our male teachers know about the training.”
- “No our health teacher knew because he asked me and I told him what I learned.”
- “Yes, our teachers sometimes give examples, saying ‘it’s like what you learned in the training.’”

The teachers in Manbu backed this up. One said “I don’t know about everything they learned about but some of the girl students told me what they learned.”

140 For example, a girl in the Manbu FGD said “My friends and sister wanted to know what I learnt so, I told them and they told me I was learning good things.”

141 A parent in Thulopakhar said “These girls talk between themselves though they don’t share with me,” and an elderly person in Chokati said “No they didn’t share with us, they talk with their friends only.”

142 In the Baruwa FGD a girl said “We told our sisters about this, and told them that we need to adopt these practices by ourselves and others will follow this slowly.” The previous mentor in Thulopakhar explained “In these meetings, the leader of the Girls Support Committee teaches the junior girls about how to use pads in menstruation time.” A girl in Baruwa said “I will be aware and will be able to teach my child in the future.”

143 Her Turn Curriculum, Week One

144 The girls in Chokati seemed to be happy that “no one disturbed us during the training time. It was like our secret in school.” The boys in Manbu had a similar perspective. “They kept girls in the room and gave the class so we don’t know much about this.”

145 The previous mentor in Thulopakhar said “I went to each class and told boys what the programme was about.” Also in Thulopakhar, the mentor encouraged the girls to share their learning at community meetings. “When we had the training, Miss [mentor] told us if we have any ama samuha [mothers’ groups] tell them about the training, and when we created GSC we told FCHV and she informed mothers’ group.”

146 Two of the mothers in the Chokati FGD said they knew what was taught in the training as they cooked lunch for the girls. Also in Chokati, the girls in the girls’ FGD said “Principal usually came to look at our training. And another teacher who taught tuition in the morning, he also got information on the training subject.”

147 A girl in the Thulopakhar FGD said “When I took the training I was in Class 6 and I was very excited, so used to tell mother with excitement and my sister also told her. My sister was taking training at that time so she used to tell mother. I used to go home and tell her I learned this and I learned that, and I got a copy [notebook] and pen as well.” A girl in the Manbu FGD said “My family knows what I learned; I personally went and told them.”

148 A parent in Baruwa said “After my question she [daughter] said, it was related with early child marriage, human trafficking and other things...She told me only after my question.” In Thulopakhar, a girl in the FGD said “My mother used to ask us what we learned in the training when we got back home, so we used to tell her about the training.” A girl in Manbu told us, “My grandmother asked me and I told her what I learned. She told then me if there was training like this at her time, she would have learned a lot as well,” and another said, “I told my younger brother since he asked me.”

149 A girl in Thulopakhar said “father used to ask but I used to feel shy to talk about menstruation. Father didn’t know clearly like mother.”

150 A Hamro Palo staff member explained “Usually parents and children don’t share these things between them. Parents don’t ask ‘what are you learning?’ they ask ‘what did you eat?’ But I have seen this change a little with this project.”

151 A parent in Manbu said “I heard their [girls’] discussion with friends, saying if they get married in an early age they might need to leave their education, and it might affect their reproductive health.” A mother in Baruwa said “I overheard my daughter’s conversation while they

were talking with each other and while reading loudly and I thought they are getting good lessons. They were talking about the appropriate age of marriage.”

152 In Manbu, a girl in the FGD told us “My father read everything to my mother.” The Chokati mentor explained “They [girls] shared what we taught them in training with their mother and through mother their father also knew. Mothers told me personally about this when we were gathered to work in the field. Male teachers also know about the training as female teachers told them about this.” In Thulopakhar, two girls had fathers outside of the country, but both said that “our mothers used to tell them that their daughters were learning these things.”

153 A girl in the Manbu FGD said “My elder sister and brother know about what I learnt since they read the materials given to me.” A girl in Thulopakhar said “my father saw my [Her Turn] book after returning home and he said I was learning good things.” A girl in Chokati told us that she had given the materials to her mother to read. Her mother happened to be in the mothers’ FGD so the researchers asked her if she had read the guidebook, and her mother answered “Yes, I read it.”

154 According to 2011 census data, in Sindhupalchowk, the female literacy rate is 51.88% and for males it is 67.97%. In Gorkha district, the female literacy rate is 59.44% and for males it is 75.09%. As the Her Turn project areas are remote, it can be assumed that the figures are lower in the surveyed VDCs.

155 A girl in Baruwa said “After I came back from the training, I read aloud from the book given to me in the training to my mother and she was happy to know new things.”

156 A boy in Baruwa shared “I asked the girls to lend the book from which they are studying during the training class, but the girls refused to give and said ‘it’s not a book for a boys’.” Again in Baruwa, the mothers in the FGD lamented their inability to read. “Even if we wanted to look at the text, we are blind because we don’t know how to read and write.”

157 A community leader in Baruwa explained “People of the community did not know about the workshop at first. When they saw girls going to school in the early morning carrying a bag where it was written Hamro Palo, they asked those girls. Girls told them about the workshop and the topics they were learning.” The boys in Chokati explained that “We don’t know much about the programme of Her Turn. We saw girls carrying bag where it is written Hamro Palo.”

158 A mother in the FGD said “Women saw the poster written about not drinking alcohol and stopping violence against women and what would be the legal action for this type of activity.”

159 In Thulopakhar, a girl said “Neighbours and other saw us when we came to the training, and we told them about it.” A girl in the Chokati FGD said “Other villagers got information as they saw us coming school in the early morning.”

160 A community leader in Manbu said “The girls called me at the closing ceremony of this training as a guest. They showed a drama about the bad effect of early child marriage.” An elderly person in Manbu recalled “on the 24th day they did a programme where they showed their talent through drama, poem, song and dance. I went to see the programme myself.” In Thulopakhar, the mentor said “At the last day of programme all of the parents were there and they knew about the programme and things taught. Girls showed different issues through skits and songs.”

161 A Hamro Palo member of staff contextualised this. “Our closing ceremony used to be the way that all the parents would find out about what the girls have been learning. But since the earthquake we have noticed a decline in the number of parents attending the ceremony. We used to get hundreds. Maybe it is NGO fatigue, now there are so many programmes after the earthquake, or maybe it is that people are still feeling trauma after the earthquake and want to avoid the crowds, I don’t know.”

162 There are many examples of family members repeating things that had been taught in the training, for example in Baruwa, a mother in the FGD said “My daughter is 10 years old and tells me to be clean and healthy and I think it is because of that training.” In Chokati, a mother told us “my first daughter said me, ‘we need to change our menstruation pad three or four times in a day’.”

163 A mother in Manbu said “Some of them [the things her daughter talked about] were new things to me, like menstrual hygiene.” A mother in the Thulopakhar FGD explained that “before also we knew that child marriage is not good but now we know more about that, and if we do so we could get a legal punishment. We didn’t know about this before.” A mother in Manbu said “After training they said about the value of education, how to self-care about health and how to make a hygienic environment. From the daughter I also learn.”

164 In Thulopakhar, a mother said “The cleanliness and hygiene issues during menstruation and how to dry cotton pads in the sun were the things I like the most.” In the Manbu FGD, one girl said “My sister is a teacher and she cares a lot about health issues, she told me that I was learning very useful things,” and another said “My maternal uncle is a teacher in the school and he was happy that I get to learn such things.”

165 The Chokati mentor explained “Girls talked about the training with their mothers. As a result...a few people expressed their thoughts that their menstruation ritual is a bad trend [kupartha – the wrong path].” In Baruwa, the girls in the FGD reported “When we told our mother about child marriage she told us not to get married soon.” A mother in Thulopakhar said “Twenty two years is good time for marriage. My thinking was developed around two or three years ago [around the time of the training] when my daughters started to share their views, then I started to think in this way.”

166 A mother in Thulopakhar said “She [my daughter] came to me and told me about it [the training]. I am sorry I have already forgotten what she told me.” In Baruwa, a mother in the FGD explained how knowledge transfer does not always work. “My daughter was studying the book given at the training and my husband saw and took that book to read and immediately returned it. Maybe he was feeling shy.”

167 A mother in Thulopakhar said “When they [the girls] tell their parents this is good and that is bad, their parents won’t listen to their children.”

168 . In Manbu, a mother explained how “my daughter taught my son to wash his hands before having a meal.” A mother in the Chokati FGD told us “Before we used to use cloths when we had our menstruation and we didn’t change the whole day. We had problems regarding that, but now we also use pads and change them on time and it is much easier than cloth.” A mother in Thulopakhar shared a similar story. “Before this training I used a dirty cloth at the time of menstruation. After this training my daughters shared their knowledge of how to make a soft cloth pad, and to dry it under sunlight.” The Baruwa girls in the FGD said “We have taught family members about sanitation like washing hands before cooking and after use of toilets. Our family members used to throw sanitary pads wherever they wanted, but now they dispose of them in specific place.” There are other examples of the impact of knowledge transfer in the section exploring impact.

Efficiency

169 Mentors get paid a monthly stipend of 4000 rupees (about USD 37) plus an incentive of 500 rupees (about USD 4.5) when they successfully solve a problem brought to them by the GSC.

170 For example, in Thulopakhar the grant was used to ensure the school toilets were girl friendly and had a disposal area for sanitary pads, and stakeholders remarked on the cleanliness of the toilet.

171 One staff member explained “We don’t have that many costs. After the workshops ends it is mainly the mentor support. We only use public transport. We don’t have a budget for visibility, and we don’t focus on communication or advocacy. Many other NGOs pay the media to write stories about them – we don’t do this. Most of the money we have goes directly to the programme.” Another member of staff said “as we are a small NGO we don’t have the budget to hire jeeps.” Another said “The biggest expense we have is providing food for the girls, but this is important.”

172 One staff member said “We don’t have field offices or field-based staff, so this is a challenge.” Another explained “After the earthquake hundreds of organisation are working with schools and donating large sums of money. That scenario is a bit challenging as government officers as well as schools are after hardware programmes rather than software [education related].” Another mentioned that “so far, no-one from the government has come to see a workshop. For that, we need to hire a jeep, we need to pay per diems etc, and we don’t have that money.”

173 A Hamro Palo staff informed us sometimes community members say “that the programme wastes money. For example, the school management committee might say – don’t pay for food for the girls, build toilets!” The mentor in Baruwa suggested “it would be better if they gave snacks instead of full meal so that the money can be saved to buy different health related materials, kit and sanitary pads for the girls.” The ex-mentor in Thulopakhar thought the meal in the final event was unnecessary. “It would have been cost effective if that lunch for the parents one the last day of the programme was not given. It would have been okay even if they didn’t provide that lunch for parents.” The Manbu mentor also talked about cutting the food budget. “Instead of spending lots of money on food we can help people [by giving them monetary aid and other support]...In the project’s last programme staff from Hamro Palo paid 40,000 rupees [USD 360] for snacks but the shopkeeper provided fewer snacks than the money, so it was in loss. If we could have utilised that money in other places it would have been good.” A member of Hamro Palo staff also mused that “Maybe we could cut the food budget a little and get them a book or some school materials instead, as they last.”

174 The Thulopakhar mentor was concerned that “if we organize training in little cost, we would need to make it a shorter time, and in a short time we will unable to include all subjects.”

175 The mentor in Manbu also thought a bigger budget for dealing with the issues that came up in the community would be a good idea. She suggested spending money on those who “were victim of domestic violence, those children who are getting married soon because of poverty, to help to empower those who are in a dilemma about legal procedures for achieving their rights, stationary for needy children etc.”

176 One staff member suggested “We need a scholarship system.” Another told this story “One girl from Chokati is brilliant, but she is just about to drop out of school. Her father is mentally ill, her mother eloped with another man, and she lives with an elderly aunt. The aunt scolded her a lot and wanted her to work in the fields. So the girl moved to the town two hours away, and stayed in a place near the market in Budepa. But it is not a safe place – I want to support her. She is now in Class 10, 15 years old...We want to offer more support for these special cases. Even financial support cannot ensure her safety – we cannot take the place of parents.”

177 Hamro Palo staff also suggested spending money to address the problems identified above – one said “I think we need a contact office in Gorkha and Sindhupalchowk,” whereas another, specifically talking about the problems of the local government representatives not taking them seriously, said “We need a liaison officer to coordinate with the government.”

178 A Hamro Palo staff said “in VDC offices, 10% of the annual budget should be allocated for women’s issues. But the mentors don’t go there to advocate for it.” The previous mentor in Thulopakhar suggested that instead of the grant of USD 45 given to the girls, this money could have been obtained directly from the VDC office. “It [the small grant money] could have been collected from donations from the village, or the money which child club gets, or the budget that the VDC has for child welfare. We could have used instead of that five thousand.”

Efficiency

179 A Hamro Palo staff member said “I think we need to start mapping organisations – both national and local – that can help us respond to the issues that come up. Actually we have already started doing this. For example, sometimes we know about some girls who are at risk, but they have nowhere to go. We need a safe house, but we don’t have the budget to build one. But if we work with other organisations that already have a safe house, we could develop a partnership.”

180 The girls in Manbu said “We need to behave differently [from males] since we have seen that our mothers are treated differently.”

181 The previous mentor in Thulopakhar said she believed that “Though there are some natural laws such as having menstrual cycle for the girls which cannot be changed, the human difference can be minimized and girls have learnt these things somewhat now.”

182 For example, “We don’t think there should be differences in behaviour between girls and boys...They both should be treated equally.” (Chokati boys’ FGD) “We don’t expect different behaviour between girls and boys.” (Baruwa boys’ FGD) “We need to think positively and both [girls and boys] should behave equally and if one thinks negatively, we should not get behind that.” (Thulopakhar boys’ FGD) “They [girls and boys] have to act equally, everyone needs freedom, both have their rights so they need to have chance to utilise this, only one [gender] can’t run society, we need both so both have equal rights and responsibilities. If there are not girls there won’t be boys as well.” (Manbu boys’ FGD).

183 “Looking into the contents of these books through the provisions enshrined in the international instruments related to human rights, the rights of the child and women’s rights, Human Rights Education in Nepal’s School Curricula and Textbooks: the contents included in these books were found human rights friendly.” Human Rights Education in Nepal’s School Curricula and Textbooks, D.P. Pant and P.R Adhikari (2013).

184 A boy in Thulopakhar said “It depends upon the situation as to whether girls and boys should act the same.”

185 In Chokati, a boy said “I have cooked rice twice in my lifetime till now.” In Thulopakhar, one boy explained that “before I didn’t do household work since my sister always used to do, now she get married so I have to do compulsorily.”

186 The boys in Baruwa explained “if girls are late to come home, they need to give an explanation [whereas boys do not].” In Chokati, a boy said “I used to wash my mom’s clothes when I was ten years old, now I don’t because I am already grown up now.”

187 A girl in the Chokati girls’ FGD explained “In this school boys are in the minority, like in Class 9, there are 22 girls and six boys.”

188 In Manbu, the boys explained that girls and boys “sit in separate rows in class and separate lines in the playground. Girls play with girls and boys play with boys.” The boys in Baruwa said “We are not so friendly with girls. We even feel shy to look at the girls.” A boy in the Chokati FGD explained that although girls and boys are equal “they should be seated separately in class though.”

189 In Thulopakhar explained that “Because if we girls and boys touch, there might appear some other types of different feelings.” A girl in Thulopakhar described what happened to her when the boys found out she had her period. “When I got in class, my male classmates teased me by saying they can’t touch me now, I am untouchable because I am having menstruation.”

190 One boy in Thulopakhar said *"I have learnt to respect girls more."*

191 A teacher in Thulopakhar observed: *"Before there used to be friend circles of girls and boys separately now that is not the case. They work together now."* The girls in the Thulopakhar FGD also noticed this. *"Before when we had to play games and the teacher asked us to hold each other's hand, boys used to say we won't hold girls' hands but now they don't say that."*

192 In Manbu, a parent said *"They got birth from same womb so why do they need to behave differently? They both have a heart and desires so they should behave the same."* A parent in Thulopakhar said *"Here [at home] they need to behave equally because they both are human beings and they both eat and sleep alike."*

193 The Chokati mentor agreed. *"Girls know about gender equality but their parents don't have much knowledge about this and they do discriminate between son and daughter."* A Hamro Palo staff member explained. *"Parents know that both son and daughter are equal but their expectation and behaviour does not change in practice. I mean parents don't ask boys to do household chores."*

194 In Baruwa, one mother explained that in their view, *"girls should wash dishes, wash clothes and make food. Yes, boys can do that also but we girls cannot break and carry big stones, only boys can do that. That's why there should be a difference in roles between boys and girls...I don't think some of the roles like ploughing fields with oxen can be done by females."* The mentor in Thulopakhar said *"Boys are free to go anywhere, they are not responsible to work in housekeeping, kitchen and to help their parents. Girls...are responsible for kitchen work. Girls spent almost all their time collecting water, washing dishes, cleaning house, washing clothes."*

195 A girl in Manbu said *"My parents scold me every day even though I always do the work I have to do at my home."* A mother in the FGD in Thulopakhar said *"My daughter asks her father to work but he said 'I have women in house and you expect me to cook food?'"* In Chokati, a girl in the girls' FGD said *"Father scolds us more than other member of family."*

196 The mentor in Thulopakhar explained *"Girls are not allowed to go even to their friend's house throughout the whole evening."*

197 This mother has a son studying in Kathmandu but said that she wouldn't send her daughter there because *"my daughter doesn't know anything and we can't afford her education cost in Kathmandu."*

198 In Baruwa, a girl in the FGD explained, *"Before parents used to say we have done enough study at home, but now they tell us to study more and continue our study."* A parent and local leader in Thulopakhar said *"Yes [I have changed]. I have decided to give my daughter as much education as she wants to."* Girls in the Thulopakhar FGD also noticed this change in their brothers, *"we saw changes in brothers, before they used to say we won't study well and go to further classes, but now they don't say these things."*

199 A parent in Manbu said *"My both daughter and son do household chores equally and share their work. My son fetches grass, works in the field, cooks meal and washes his own clothes."* The girls in the Baruwa FGD said *"Before they [parents] wanted to send us to do work but now they want us to study."* A mother in the Baruwa FGD backed this up when she articulated *"I know the compulsion for girls to do all household chores and boys just relaxing is also a kind of violence."*

200 For example, the mothers in the Manbu FGD said *"After the training, we became convinced that no-one should get married before 20 years."*

201 A parent and local leader in Thulopakhar said *"I even scold my son more and won't scold my daughter,"* whereas the mentor in Chokati explained the unique situation of that village. *"In our village there is a new trend that when boys grow up they run away from home and go Kathmandu to work as a driver, silversmith etc, so nowadays parents are thinking their daughters stays with them, works for them, takes care of them, so they love their daughter more."*

202 A Hamro Palo staff member told us *"The most common change in indirect beneficiaries, is that parents grow trust in their daughter's capabilities."* We found examples of this, but mainly amongst mothers. A mother in Thulopakhar told us, *"After these training I feel completely confident in my daughters."* A mother in Chokati said that as a result of this project, *"I am proud of my daughter."* A mother in Baruwa said *"I am more open with my daughter now."*

203 For example, a teacher in Chokati said *"We don't have to follow old traditions to discriminate in between them [boys and girls] now we have to treat them equally."* The mentor in Chokati also observed this: *"Teachers now know that they don't have to see girl students in a bad way."*

204 The boys in Thulopakhar noticed that the *"Teachers began to take care of girls more,"* *"They told us to take care of our bodies,"* and *"They told girls to be more careful and told them about menstruation."* In Manbu, the girls in the FGD told us how the teachers had started to motivate them to study more, giving the example of female president Vidya Devi Bhandari.

205 As the principal in Thulopakhar said, *"we need to be equal, we need to have a wide view, but society also needs to change together with school."*

206 *The Grammar of Society: The Nature and Dynamics of Social Norms*, Cristina Bicchieri (2006)

207 For example, in Baruwa a parent told us *"There is one saying, chhora bhaye sansaar chhori bhaye aruko ghar ko bhitra ['Boys mean the world and girls are other people's house wall'] which is popular in the community like ours."* The girls in the Manbu FGD repeated a similar saying *"They [people in this community] still have a notion and publicly say 'chhora le je ni garna sakcha, chhori arka ko ghar ma jaane jaat ho' [sons can do anything, any work, but daughters are raised for another person's house]."*

208 A girl in Baruwa told us *"My grandmother initiated talking with me and told me that after menstruation I had to follow certain rules."* One girl in Thulopakhar explained *"We have a tradition that when we got our first menstruation we shouldn't stay in our home, we shouldn't look at our brother's face, if we stay at home our clan's god will get angry."*

209 A female local leader in Thulopakhar explained *"We don't have equality. We [women] need to work in kitchen. In my home my son doesn't help me. I also feel odd to force my son to work. But it is common to ask daughters to work."* The Thulopakhar mentor said *"Sons have the freedom to go outside the house, they are not responsible for housework. But girls need to spend huge amounts of time in the kitchen and around there and are not allowed to go outside the house...Unequal relationships between son and daughter are still manifest everywhere."* The previous mentor gave an example of girls not being able to do a traditional kind of ploughing, *halo jotne*, despite the fact that there is a shortage of people to do it due to labour migration.

210 In Chokati, a community leader told us *"In cases of child negligence, it's true that people prefer their boy children. To get a son they give birth to more girl babies and sometime people have abortions in favour of getting a male child too."* Similarly a mother in the FGD in Manbu said *"Yes gender discrimination exists in our society. Still people give birth to more children hoping for boy baby."* The mothers in the Manbu FGD agreed that it was the men in society who wanted sons. In Thulopakhar, a mother told us *"My husband got married again because I was unable to give birth to son. Now he has started to come home because I gave a birth to a boy."*

211 A parent in Baruwa told us *"Whenever people make mistakes, society will blame women."*

212 A community leader in Thulopakhar was the only stakeholder to make reference to witchcraft, *"when women have fights with each other than they accuse each other of being a witch and says dirty words."* Another local leader in Thulopakhar told her story about harsh treatment from her mother-in-law. *"I had an arranged marriage at the age of 16. After marriage, my mother-in-law gave me so much*

trouble and my husband started to listen to his mother's backbiting. In this time I felt if my parents had sent me to school in my childhood I wouldn't need to face my mother-in-law's torture."

213 In the scenario of 'Nima', a girl in Chokati explained that "Nima also can feel that people are saying 'so and so's daughter is becoming a leader!' and feeling shy, she could give up her interest."

214 A parent in Baruwa told us "I heard about a woman who died of suicide because of domestic violence." In Thulopakhar, a mother shared this story. "I gave birth to twin girls, and after their birth my husband didn't come at home regularly. If he came, he started to beat me. He got a girlfriend and she gave me torture."

215 An elderly person in Baruwa said "There is sometimes [domestic violence] but this is normal you know. Whose house hasn't had a problem?" An elderly person in Thulopakhar explained that "it's not appropriate [for a woman] to leave husband only saying he beats, because women also beat their husband. They can solve their problems, and they have to try to solve them."

216 A member of Hamro Palo staff told us that "The social norms and traditions of our country is a barrier. Due to socio-cultural aspects girls don't always have the environment in their homes to sustain changes." A mother in the FGD in Thulopakhar said, "many people have this thinking - why should we leave our tradition, listening to new people?" and in Manbu a girl in the FGD explained "We went to tell them [community members, not to drink and play cards] but they scolded us saying that we, meek girls, can't say anything to them."

217 A parent in Baruwa said "Here in the village, there is a tendency of thinking that it's useless to teach girls, [and there is] discrimination between son and daughter." In Chokati, the GSC took action on behalf of a girl who had dropped out, and reported her father saying "If I send her to school you will come to my home to do her chores for her?" A girl in Thulopakhar when discussing the scenario of 'Anu' repeated some of this traditional thinking: "Her parents can say, 'Are you becoming over smart? Do as we ask for, there is no use of studying for girls as they have to get married earlier'."

218 An elderly person in Manbu explained "Before people didn't used to send their daughters to school but now they know they have educate their daughters as well." The principal in Chokati explained the process through which this had happened. "In our time people didn't send their daughter to school. After some time, people sent daughters to school with discriminating behaviour between son and daughter. Daughter needed to work and son didn't need to work. Now parents don't discriminate between them, and boys and girls sit together in our classroom." And a community leader in Thulopakhar explained how recent this phenomenon was, "10-15 years ago there wasn't tradition of sending daughters in school but nowadays parents send their daughter and son school together - they give equal opportunities."

219 A school drop out in Baruwa who completed the training told us "Everyone says 'continue your study, why are you not studying?'" A community leader in Chokati explained "There is tendency to encourage girls by showing examples of other's daughter (in the same village) about how she is doing well in study and all other extra things." In Thulopakhar, a parent said "We told girls to study better and not to get into sorrow like the older generation." And in Manbu, an elderly person said "they [girls] have to study so work will hamper their study so we don't ask them to work."

220 The girls in Baruwa said "When boys wash dishes people say this is the work of girls, but nowadays this thinking is changing slowly, boys helps in household work, brothers wash dishes with their sisters. Before when neighbours or elderly people saw boys working in the house they used to say 'oh look at them, they make boys work and she is not doing anything!' but now this concept has changed." An elderly person in Chokati said "Before girls had to do all the housework but now both work equally in many places." An elderly person in Manbu said "Both male and female equally involve in household chores these days and they don't distinguish the work according to gender."

221 An elderly person in Chokati said "Before if we went anywhere independently, parents used to kick out us of home, but now girls have freedom." The mothers in the Manbu FGD said "Today's girls get a chance to go anywhere. We hadn't opportunity like that. They get more freedom than us."

222 The mentor in Chokati said "People are changing their mind in context of gender equality," and the previous mentor in Thulopakhar said "The feeling of gender equality is slowly getting into people."

223 In the mothers' FGD in Thulopakhar a mother said "we know about equality but this is not happening practically." A girl in the Manbu FGD said "Only those who are educated think that girls and boys are equal." The principal in Thulopakhar said "We need to make our perspective wide. All things will not change at one time, it's a process." The mentor in Chokati said that there has been 'a little bit' of change in the community, the mentor in Thulopakhar said that change is 'rare' and the mentor in Manbu said she has seen 'little changes.' In Thulopakhar, a mother in the FGD said "Out of three, only one portion of people have changed their thinking."

224 An elderly person in Chokati said "I think they [girls and boys] should behave equally. Yes, there should be different work division between girls and boys at home. Sons should do agricultural works like ploughing field while daughters should do household chores. Daughter should be organized in household works. Daughter should not behave badly while they are out of the house." A community leader in Baruwa said "Here we don't have gender discrimination, but girls do the all domestic work and boys try to avoid work in home... Daughters do all types of housework, like cooking food, washing clothes and dishes. Boys are not so much interested in that type of work. Daughters are meant to go to another's house so they have to learn domestic work as well...I also haven't met any parents who divide their property equally with boy and girl children."

225 A girl in Baruwa explained "I haven't used the other knowledge till now, but I am being more conscious about sanitation." A boy in the FGD in Manbu put it this way: "They [girls] are concerned about hygiene; girls have become clean and beautiful when they come to school."

226 A mother in Chokati explained "I found a change [in my daughter] in regards to health...Before the training first daughter didn't clean the cloth-made pads properly, and discarded the [disposable] sanitary pads anywhere. After, she cleans them properly." The ex-mentor in Thulopakhar said "They have learnt about cleanliness and things they need to do during menstruation and now they actually follow the healthy habits themselves. They used to feel shy to soak and dry their menstrual cloths in the sun in open spaces. Now, they don't feel shy about these things rather they are concerned about following healthy habits."

227 The mothers in the Chokati FGD said "they have changed their health behaviour compared to before. Girls are more concerned with and pay attention to cleaning themselves, and they also take care of drinking water and clean the house as well...Before we used to wash clothes every six months and wear dirty clothes but now girls wash their clothes every week."

228 A parent in Thulopakhar said "Before training she [daughter] was not good at studying but after training teachers said she is doing well now, she talks very nicely and she is being obedient." A Chokati parent told us "she [daughter] behaves nicely and is keen about learning and about her life." In Manbu a parent observed that "they [girls] have become better at their studies."

229 A Hamro Palo staff member said "Parents say that as a result of the training, their girls are more responsible. They study hard, they listen to their parents. It's as a result of us inspiring them to be independent and achieve more in their life."

230 As a Hamro Palo staff member put it "nearly all the girls increase their knowledge. Only some change their attitudes - many are still shy and under-confident. Only a small percentage change their behaviour."

231 The previous mentor echoed this. *"They [parents] told me that that 24 days training has really changed their daughters. They said it would be better if there were other trainings as well since only one training has changed their girls a lot."*

232 A girl in the Chokati FGD explained that *"In Class 6, the number of boys outweigh the number of girls, and the boys misbehave and are dominant in class. Boys tease the girls, saying 'I love you and I will come to your home to get permission from your parents to get married with you'."* In the Thulopakhar FGD with girls, they said *"The boys had heard few things about the training from others, so they called girls 'baby birthing machines'."* The boys in the FGD in Thulopakhar also told us that they teased the girls, saying *"It's okay to tease them [girls] at times."* In Manbu, a girl in the FGD said *"When we have classes about reproductive organs and menstruation, boys asked questions frequently about the things which they already know and we felt uncomfortable and embarrassed."* In terms of change: A parent in Chokati said *"In the past, boys spoke dirty language. This type of behaviour change is new, but I don't know if it came from this training."* In Thulopakhar, the girls in the FGD said *"Before boys used to tease us but now it has decreased a lot."*

233 For example, a parent in Baruwa said *"Since it was only for girls, I don't think there was much changes in boys."* A teacher said *"I don't see any changes in boys due to the programme,"* while a local leader mused *"I didn't find any change with boys. In true words they are not interested that type of change."* However, also a girl said *"before boys used to use dirty words but nowadays they are using those kinds of words less."*

234 The mentor in Manbu said *"they [boys] now know they shouldn't use wrong and offensive words, tease girls, unnecessarily touch girls."* An elderly person in Chokati said *"They [boys] now know they can't to touch girls improperly, with bad intention."*

235 As a Hamro Palo staff member put it, *"the boys react to the girls speaking up."* In Manbu, the mentor explained *"Boys have become more conscientious now as girls have become more competitive and they have to face these competitive girls."* The previous mentor in Thulopakhar observed *"Boys now realize that they should not tease girls. Most of the changes in them is due to the consciousness raised amongst girls and their continuous pointing out of this issue."*

236 The mentor in Manbu explained *"before when we were in our starting phase after the training, when boys used to use wrong words or unnecessarily touch the girls, the girls talked with them one or two times and after that they stopped that kind of behaviour."* The previous mentor in Thulopakhar also had a similar story. *"There were problems like girls didn't get teased by boys and even their [the girls'] classmates used to lock them from outside in toilet. These girls brought these issues to the meeting of GSC. I told them to ask boys politely not to do so at first and they did accordingly. Girls later told me that it actually did work."* The girls in Thulopakhar said *"Boys don't tease when we say we will mention their name to Her Turn."*

237 A girl in the Manbu FGD explained *"If I tell any boys not tease me, they would say 'oh! She is the one who has been to Her Turn, so better not tease her.'"*

238 The Baruwa mentor said *"Since it's too early and we have just had the sessions, I haven't found many visible changes in families."*

239 Documented later in section D3

240 In Thulopakhar, the GSC convinced the aunt of a girl to give her fewer household chores so she could get to school on time. In Chokati, a father explained how now he makes sure that his daughter and son have equal work *"otherwise my daughter will yell about equality."*

241 The mentor in Thulopakhar explained *"We rarely found change at the family level. The whole society need to change their traditional behaviour, which still does not change."*

242 The girl in Thulopakhar who was missing school because her aunt wanted her to do housework told us how *"a school teacher personally met my aunt and ask her not to send me school late since I have to study a lot."* In another case in Thulopakhar where a girl broke menstrual tradition, the principal came to her home to convince her mother. Others have noticed this change in Thulopakhar teachers as well.

243 The boys in the Baruwa FGD also observed this and said it applied to boys as well, *"Before this training, our teachers used to beat us for even a small mistake but now they rarely beat us."* The mentor in Manbu said *"When teachers try to beat them [the girls] they say it's not appropriate, they shouldn't beat them. They say 'we know our rights'."* The ex-mentor in Thulopakhar said *"Teachers have realized that they should not beat students, and not to touch girl children in any way."* The Chokati mentor gave this example. *"In [school's name] one teacher used to misbehave with the girls like beating, pulling their cheeks etc, and girls told that in our meeting. Me, an observer and a member of GSC went to the teacher and we talked with him, and now he doesn't do that kind of behaviour."* A member of Hamro Palo staff told us that *"In every school, after the training girls have started to react and oppose teachers when they are humiliated by them."*

244 A member of Hamro Palo staff said *"Even the school principals won't take action to stop child marriage."* A girl in Manbu shared this story. *"Even one girl from Class 5 who was just 12 years old got married. She was the neighbour of teachers from our school, and we thought they would have talked with her and her family so we didn't go there. But the teachers didn't talk with her, and she got married early."*

245 The ex-mentor told us that the teachers and principal were active in covering up the first case as it involved a male student from the school (she requested that the details of this incident not be disclosed in this report.) In another case in Thulopakhar, there are allegations against a teacher in the school of raping a female student who subsequently ran away. The teacher is still at the school and the allegations have not been investigated.

246 For example, a teacher in Chokati said *"I haven't seen changes in community. It is only limited in girls."* In Thulopakhar especially people emphasised that traditional behaviour is still prevalent. A mother in the Thulopakhar FGD said *"When we [women] have to do household work then we can't do the other things that we want to do, we are only limited to household work. Boys eat and throw their dishes aside and we have to clean them whether we want or not."*

247 These changes were most frequently commented on in Manbu. The girls in the Manbu FGD gave a few examples of how they have decreased alcohol consumption and domestic violence. As well as hanging posters with information and 'rules' about drinking, the GSC has intervened in specific cases. For example, the girls in the FGD told us how they intervened in a case of domestic violence. *"Now we have heard that he has controlled drinking and beating his wife."*

248 Although there could not yet be evidence of long-term impact in Baruwa, both the girls and a teacher mentioned the system that had been introduced to track period dates so it has less impact on their school attendance. The teacher said *"before the training girls used to return home if they got their menstruation but now we have told them to mark the date of their period on a calendar so they will have an idea when they are going to have their next period so they can be prepared. In case they get their period at school now they will provide pads so they won't leave school early."* In Chokati a teacher said *"Yes it [the project] has affected attendance...If they [girls] get menstruation in school they come ask for a pad and attend their class."* The vice principal in Manbu explained that *"After training the girls came regularly in school during their menstrual time."* The principal in Thulopakhar said *"Yes, because of this training we got a change in attendance at the time of girls' menstruation."*

249 A girl in the FGD said *“before the number of girls in school was less, but now the number of girls is higher than boys.”* A boy in the Thulopakhar FGD said *“My sister also didn’t go to school because there was no concept of giving education, and she had to do household works.”*

250 The mentor in Chokati gave two stories of how she and the GSC had successfully enabled girls who had been removed from school by their parents to go back. A third girl in Chokati who had decided herself to leave school was also brought back by the GSC. She said *“They [the GSC] convinced me to attend school...From the next day I started to come school. My parents are happy now. I am coming to school regularly.”* A teacher in Thulopakhar had a similar story. *“One girl nearly dropped out and the GSC intervened timely, and she was supported to re-join school.”* The mentor in Manbu also had a story. *“One girl left school when she was in Class 5, and after the training we went to her and convinced her to re-join the school...and after that she is regularly coming to school.”*

251 The mentor in Thulopakhar said *“I have some responsibility as mentor of Her Turn’s project like...[to] convince to parents to send their children to school even in economically bad situations.”* And the mentor in Manbu said *“My job is bringing back dropout students.”*

252 The evidence that was gathered on trends and perceptions is enough for a separate study looking only at this topic, so here we offer only an overview.

253 The mentor in Chokati explained that *“in our community people ask ‘why haven’t you got married? You have already aged a lot’, when the girl is only 18.”* The principal in Thulopakhar told us *“I got married at 20 years. According to old people in the village, it was too late to get married.”*

254 In Manbu, a girl in the FGD who was just 13 shared her story. *“There was one aunt in my neighbourhood, she came to my house one day and told my parents to get me married to one bus driver. At first, my parents had not talked about that but this aunt convinced my parents.”*

255 In Thulopakhar, a girl said *“Maybe her parent said to her...he has big plot of agricultural land and lots of property.”* In Manbu, similarly, one girl imagined the parents of ‘Anu’ saying *“He is a rich person, he has a big building, a huge plot of agricultural land and two-three taxis. This type of man we will be unable to get for your marriage in the future.”*

256 A girl in Baruwa mused that *“Maybe Anu’s parent will show greed for ornaments and new clothes to convince her. After marriage girls can get a lot of ornament and clothes.”*

257 <http://www.girlsnotbrides.org/child-marriage/nepal/>. A Hamro Palo staff member said *“The biggest impact [of the project] is that they [girls] know the age to get married. They know the law and what the punishment should be.”*

258 A girl in the Chokati FGD said *“We didn’t know that early child marriage is not good before this training,”* and another described the legal action to prevent a marriage, and was even confident that she would not spare her parents if they forced her. The mentor in Manbu explained *“they [girls] don’t want to get married early if their parents are trying to arrange their marriage they come and talk to me and GSC.”*

259 The mothers in the Manbu FGD said *“After the training we become convinced to get married after 20 years.”* An elderly person in Chokati said *“I think girls should get married only after 20. Before I had different thinking, we follow the tradition of the society before people used to get married early I have seen lots of women who get married at the age of six in my time.”*

260 An elderly person in Manbu also said *“Nowadays I heard that if we marry our sons and daughters at an early age the police will capture us, so maybe it’s good to get them married above 20.”*

261 In the Chokati FGD, a boy observed *“The change we have seen in the community is more people saying not to marry their child at an early age.”* A parent in Manbu said *“I think marriage is good only after standing on your own feet.”* A parent in Thulopakhar said *“I like the issues like not to marry at an early age, to get married only after one completes her study and becomes independent and powerful, and can speak for herself.”*

262 A parent in Manbu said *“A year after this training I heard early child marriage is bad for all...I felt a change as we started to know about the negative side of early marriage.”*

263 An elderly person in Chokati said *“before we used to marry at an early age and we went through such hardships that we know the woes of marrying earlier.”* A parent in Thulopakhar said *“I had my first child at the age of 15 but he died because I was not mature and my body was not prepared. With my bad experience I think girls should marry late for better health of their babies and themselves.”* A parent in Manbu said *“I got married early and I suffered a lot because of that, so I don’t want my daughter and others to suffer from these things.”*

264 In Baruwa, where change could not be attributed to the project, a community leader said *“Compared to the past, from 100% child marriage it has reduced to 95%.”* A community leader in Chokati said *“The number of child marriage cases reduced last year, I don’t know if it was a consequences of this programme or not. But the training was one factor which helped to reduce child marriage.”* The mentor in Thulopakhar said *“Child marriage is reducing but has not stopped yet.”* In Manbu, a girl participant explained *“Before most of the girls used to get married early but now only few have married and the trend is decreasing.”* And a local leader said that early marriage has *“reduced, but not stopped.”* The mothers in the Manbu FGD said *“After the training child marriage is reducing.”*

265 The girls in the FGD talked about the success stories in preventing child marriage, and even gave the example of an 11-year-old girl who tried to prevent a child marriage.

266 In one story, *“the case even went to the police, but the police can only stop the wedding party, not the couple living together.”* In another case in Ichowk *“The marriage was then cancelled, but the girl’s parents just went to the district headquarters and got them to change her ID card to show that she is 20 already, so the marriage could take place.”*

267 An elderly person in Manbu explained *“Before, there used to be forced marriage but these days, though the children are educated, they elope with their loved ones without the consent of the parents.”* The previous mentor in Thulopakhar said *“I have seen in other schools that girls are marrying at an early age not by force but by their own wish.”*

268 In Baruwa, a community leader said *“At last, child marriage is not happening at present. I have been here for six months and I don’t see any evidence. In terms of marriage practices, usually people get married after love and elope. From the age of 14-15 teenagers start fall in love.”* Similarly, a local leader in Thulopakhar said *“There was incident of child marriage 14-15 years ago. That time the girl was 12 years old and boy was 25. Now, there is no such thing, although there are elopement issues at the age of 16 and 17.”*

269 In Manbu, an elderly person said *“The tendency is decreasing in the sense of forced child marriage but they [girls and boys] are eloping on their own at early age. I think it is good if there is change but I don’t know why they are eloping at early age.”*

270 A mother in the Thulopakhar FGD explained *“Nowadays we ask our daughter to study well and get married only after being independent but they are eloping at an early age, they don’t think about the consequences and just run away. What could we do if we file a complaint about this, when they eloped by agreement?”* In Chokati, a mother in the FGD said *“In Thami community parents ask daughters to study but I don’t know why they want to get married soon. Instead of completing their education they elope.”*

271 An elderly person in Manbu said *“If a 12 year old girl came to ask for marriage we wouldn’t allow her, but what we can do if they elope, what we can do, the police can’t capture us and our cost will be saved as well.”*

272 A Hamro Palo staff said *"In Karthali VDC – it was the president herself who eloped. She was just 14 or 15."*

273 In Manbu, a community leader said *"I like that they learned not to marry at an early age but my own granddaughter who took this training eloped before 20 years,"* and a girl said *"we have tried to convince our friends not to get married early but they haven't listened to us and eloped at the end, and few already have children now."*

274 The previous mentor in Thulopakhar summed this up, saying *"I don't know how we can change this tendency of people getting married at an early age though they are educated. They know disadvantages of doing child marriage. They know but they don't internalize those understandings."* A Hamro Palo staff member said *"When asked the reason, the girls say that they know the risks, but circumstances made them make that choice."*

275 The mentor in Manbu said *"Child marriages occur because of poverty so if we can give vocational training, income generation training, we can stop child marriages."*

276 One staff member said *"I feel like this is because they don't know that you can have sex before marriage, so they get married. Maybe if we told them that it was okay to have sex before marriage, we could reduce the early marriage rate. But we'd have to be sensitive!"* Another staff member gave some examples. *"In Thamrang VDC, a girl went to meet her boyfriend at night, but her family found out what she had done and said that now she had to marry. In Ichowk, another girl went out on a date but she ended up having sex. Her parents were out looking for her, so she decided she had to elope."* This staff member went on to say *"The community shouldn't punish a young couple for having safe sex. But if we taught this in our curriculum we probably wouldn't be allowed to teach it in schools!"*

277 A teacher in Baruwa remarked *"Before they [girls] used to speak less in classrooms but during the training they started to speak up and after the training they are speaking in the classroom and asking questions, which is a positive change."* A teacher in Manbu said *"Girls are now asking more questions. Before they were shy and didn't speak in class now we don't need to force them to speak and give answers in class."* In Chokati, a boy in the FGD said *"we know that girls who were shy to speak in front of teachers can speak without hesitation now,"* and another boy said *"girls were shy in Class 6 but now they don't give us chance to speak!"* The principal in Thulopakhar said *"In the classroom, they [girls] started to ask questions to class teacher,"* and another Thulopakhar teacher said *"Girls have gained confidence, they have become more active than boys in the classroom. Girls even take part in more extra-curricular activities."*

278 In Baruwa, the small grant was spent on providing dustbins and towels to the classrooms. The vice-principal said *"regarding the dustbin and habit of using it, things have changed. Now students put litter in the dustbin and want to keep school clean which I have seen by myself."* The boys in the Baruwa FGD described a wider change to hygiene habits *"After the training, our school toilets are clean now and there is availability of water in both the toilets. There are two separate places to dispose of waste; biodegradable waste in one place and non-biodegradable waste in another."* The plan for the community grant is to get running water for the school toilets. The principal said *"They [girls] started to ask about sanitation, hygiene and water [as a result of the project]. They themselves start to get involved in building a clean environment."* In Thulopakhar, the community grant was spent on making the toilets girl-friendly and ensuring that there was a place to dispose of sanitary pads. The principal of Thulopakhar school explained: *"Before the training we didn't have a good place to dispose of menstruation pads. Girls threw them around the toilet. After the training the Girls Support Committee decided which place will best to dispose of menstruation pads. After the training students clean their classroom once a week. And they have stopped throwing pieces of paper on the ground."* The boys in Thulopakhar backed this up. *"There is more of a sense of cleanliness now. We have to clean the school every weekend together with our classmates."*

279 A girl in the FGD said *"Our toilet is very dirty and without water, it has been very difficult for girls."*

280 The changes in the school environment were more frequently remarked upon in Thulopakhar.

281 A teacher explained that *"Before girls and boys used to feel odd with each other"* but that the project *"promoted a girl student friendly environment."* Stakeholders in Thulopakhar observed that girls and boys were more comfortable with each other and would now sit on the same benches.

282 For example, the principal in Thulopakhar said *"various mothers and sisters started to use hygienic pads."*

283 The mentor in Chokati said *"before also they [the girls] knew about washing hands but they paid less attention towards that, but nowadays they are being more concerned about this. They also teach their parents. I have seen this in village."*

284 In Baruwa, a teacher said that *"students have learned to keep their surroundings clean and I think they will follow this in their houses as well."* A parent in Manbu said *"Before the community had a lot of litter [was 'dirty'] but now people clean not only their houses but also the village and near areas."*

285 The Chokati mentor explained *"The community leaders are people who know about many things like equality, health, menstruation etc, but they can't throw away their old rituals."* The mentor in Thulopakhar said *"They [girls] know menstruation is natural but they still follow the tradition of untouchability because their families follow it."* A girl in the Manbu FGD said *"I did follow the menstrual rules since my family compelled me to."* The sister of the girl that was brought out of menstrual exclusion by the principal in Thulopakhar said *"it's a tradition I have also followed that and I have told my mother but she won't listen."*

286 The girls in Chokati reported coming home from the training and deciding to break the rules of menstrual untouchability at home. The Chokati mentor also said *"Before girls were not allowed to touch lots of things during menstruation period but nowadays these restrictions are decreasing."*

287 The mentor said *"We [teachers] found some positive change in girls' families. Most of them now have stopped the tradition of hiding girls during their menstruation, although the practice of untouchability is still there."* The boys in the Thulopakhar VDC explained how the practice of menstrual exclusion is ceasing. *"There has been a change in the tendency of keeping girls in the cowshed at the time of their period, now they don't do so."* A girl in the FGD explain that her mother has changed her belief about this *"before we had to follow the menstruation tradition, when we had our first menstruation we had to go to another house, but now my mother is also going against it and tell others not to do this."* Some stakeholders talk about how the practice of menstrual untouchability is declining. The principal said *"In the community, untouchability at the time of menstruation is reduced."* An elderly person said *"Before we used to follow the menstrual tradition strictly, but the times are changing now...Now we don't know if the person is menstruating or not and it feels odd to ask, and if they cook and give to us, we eat. What can we do? And now we are used to this and have left the old tradition. In my house only sometimes we follow the menstrual tradition. It depends on the person, if she wants to follow or not."*

288 The girls in the Thulopakhar FGD said *"Before we didn't have any kind of training from anywhere, it was the first training, we learned about menstruation, child marriage...Her Turn project and education is the key factor for these changes."* In Baruwa, a mother of a project trainer said *"I think the Kathmandu's Miss [Hamro Palo staff] are the cause of any change here."* A community leader in Manbu said *"Some change became possible after trainings like Her Turn."* Three-quarters of the answers given for the scenarios of 'Anu' and 'Nima' were attributed by the girls themselves to the project. For example, a girl in Baruwa talking about 'Nima' said *"Before this training, I was unable to give advice to her as I myself used to feel shy. I used to feel shy and was afraid to speak with people I didn't know. I was scared of what people will say about me."*

289 A teacher in Thulopakhar said “Some of the changes are possible due to active involvement of our previous mentor. The facilitation done by GSC has changed thinking and brought confidence to a lot of girls,” and the principal in Thulopakhar said “It’s a consequence of the Her Turn training. If girls didn’t complain to us, we couldn’t work anything like this.”

290 A staff member said “We work in really remote areas – not many people go there, and few other organisations work there. There are no other girl-centred programmes in those areas.”

291 In all the VDCs surveyed, stakeholders could identify other organisations active in their communities. Below is a list of the organisations named in each of the areas. Note that this is not a comprehensive list of organisations that work in each of these VDCs, just those that the stakeholders we interviewed thought relevant to mention.

VDC	Organisation	Activities/topics
Baruwa	Aatma Nirbharta Kendra (Community Self-Reliance Centre, CSRC)	Gendered violence, child marriage and trafficking
	MANK (Mahila Aatmaa Nirvartaa Kendra) / CARE Nepal	Street drama and campaign on domestic violence
Chokati	GMSP (Gramin Shreejanshil Pariwar)/Oxfam International	Teenage problems, sexual harassment, child club formation, menstrual kit/sanitary pads, building school toilets, giving soap
	MANK (Mahila Aatmaa Nirvartaa Kendra)	Scholarships
	TUKI Sangh	Campaign on domestic violence
Thulopakhar	TUKI Sangh	Menstruation management, how to make sanitary pads
	GMSP (Gramin Shreejanshil Pariwar)	Menstruation
	Clean Energy Nepal	Menstrual hygiene
Manbu	Newah	Cleanliness
	Health Post (government)	Reproductive health
	Oxfam	Psychosocial counselling

292 In Thulopakhar, Her Turn was also the first training course for the girls, although a few more came in after the earthquake in 2015. The principal in Chokati said “This type of programme has not been held before or since. But child club formation and programmes related with children have been held.” In Manbu, a teacher said “No [other training] like this, but some organisation has done something about nutrition, about which I don’t have any idea.”

293 The principal in Thulopakhar explained “Two years ago, [x organisation] gave a one day training about menstruation hygiene, before 25-26 days [x organisation] gave a six hour training about how to make cloth pads, and after the earthquake [x organisation] gave a two-hour training about menstrual hygiene.”

294 A community leader in Thulopakhar said “changes occur because of different programmes from different organisations – awareness programmes and education.” A community leader in Baruwa said “Child marriage and domestic violence is decreasing due to awareness programmes from national and international organisations.”

295 The vice-principal in Baruwa gave positive feedback about the MANK programme on domestic violence “They learnt many things in this programme too...The visible change I saw was when one case of domestic violence occurred, the women’s group went looking for the reasons and punished the culprit.” A local leader in Chokati said “All these tendencies [child marriage, domestic violence etc] are happening at a decreasing rate because of different programmes...by different organisations.” A local leader in Thulopakhar said “Many organisations have given training regarding foreign employment, health and sanitation so because of that few changes can be seen in the community, mainly in the sector of sanitation.”

296 For example a parent in Chokati said “The people in the community are aware from different organisation’s programmes and are united. So, I can’t point out actual change brought about by this [Her Turn] programme.” A teacher in Baruwa also said “Non-government organisations are working here but change hasn’t occurred – for example, the Care Nepal drama.”

297 For example, a parent in Manbu described the reason for change as “Some parents are educated and society became an educated society. Educated people send their daughter to school and others followed.”

298 A girl in Baruwa who was forcefully married when she was in Class 5 said “From school I knew that early marriage is bad for maternal health and the career of girls.” The principal in Chokati said “some learn from school text books and teachers. It depends on their way of learning.” A teacher in Thulopakhar said that change comes from “teachers in the school and children who study at school taking home the learnings from school.” A local leader in Baruwa could specifically point to his opinions being changed by “my sociology teacher in Class 11 and 12.”

299 A parent in Manbu explained “The radio also told us to stop discrimination between son and daughter.” A mother in the FGD in Thulopakhar said “radio and television talked about change and different health issues which helped in bringing change.” The girls in the FGD in Baruwa explained that “Through television and news we knew about human trafficking and that women are the main victims of this act.”

300 The mothers in the Chokati FGD said “Radio and television also bring changes, but they bring negative changes rather than positive.” A teacher in Manbu said “I think TV has been spoiling people. Girls only watch daily soaps and are becoming too emotional.”

301 A mother in the Baruwa FGD said “It seems like at this time our girls are getting married earlier than we did because of mobiles, Miss. Everyone has a mobile and we don’t know what they are doing with it.” An elderly person in Chokati said “television and radio has brought change but also it brought malignancy. People fall in love because of their phone and they run away.”

302 In the boys FGD in Baruwa, only half of the boys said they had a mobile and two had a Facebook account.

303 A teacher in Baruwa said “I don’t think television and radio is one of the most effective factors because most of the people don’t understand what they were really trying to teach so I think direct education, programmes and classes are more effective.” A parent in Thulopakhar had a similar perspective. “Rather than TV programmes, people need to internalise what they see and analyse if it is good or bad.”

304 An elderly person in Chokati said “The main factor responsible for the change is political change which affects everything.” A community leader in Manbu said “I think the change has been possible due to education and some political changes also.”

305 A girl in Baruwa told us “I have seen girls of my age getting married early and they have suffered a lot. So, I know there are a lot of disadvantages of getting married earlier.” A boy in the Thulopakhar FGD said “They [parents] have seen and have experienced the woes of not being educated.” A community leader in Baruwa said “most people went to foreign countries for work and when they returned back

they have changed their mindset because of the influence from others." And a parent in Chokati explained "Look at us, my wife and I are both educated, we have seen the world and we have put certain values to both of my children."

306 A community leader and parent in Thulopakhar said "Yes, there has been change. It's because of time and it is automatic change. The people in the past should have known, but they didn't send their daughters to school." An elderly women in Baruwa told us about how young men are more respectful than they were in her time. The reason she identifies is simply "The time has changed and people and their behaviour also changes." The vice-principal in Manbu said "Time is the main factor for change, people copied sending their children to school and giving modern education."

307 In Baruwa, a teacher explained "for me as well I have developed the habit of speaking with confidence. I used to feel shy and hesitate while talking about menstruation but now after the training I don't feel that way." A Hamro Palo staff member gave the example of "a mentor that was so shy to start with, then she became a social mobiliser, and now she is studying bachelors." The principal in Thulopakhar shared a similar story, "This time our [ex-mentor] Miss was the teacher of ECD and she didn't have a good salary. She was active and creative. So, [ex-mentor] got the chance to take this training and become a teacher." Now this ex-mentor has a job with an NGO.

308 A Hamro Palo staff member said "Sometimes the girls might take some of the concepts too far. In Duskun I heard complaints that now the girls had learned words such as 'harassing' they would use it too lightly."

309 The boys in the Manbu FGD complained "sometimes girls also use bad words and but when we [boys] use them they tell the teachers!" In Baruwa the boys complained that "When we tease girls during our free time in class, they beat us very badly." A Manbu teacher also expressed confusion over how seemingly one-sided the rules were. "They are taught that if boys tease them, they can take action, but what if girls tease boys because sometimes they actually do. What type of action can boys take? They are not taught and sometimes boys ask us and I don't have any idea as well."

310 Boys and girls sit together, are in the same friendship circles, and hold hands in games.

311 The boys also remarked on this. "After this programme, they [girls] don't talk much with us."

312 A mother in the FGD in Baruwa explained "I taught my girl how to use a cloth at the time of menstruation, now they use pads, and from what I heard they learned this at the training." A mother in the Chokati FGD told us "before we used to use pieces of cloth during our menstruation period but now our daughters use pads and it's much easier than cloth."

313 For example, <http://www.taiwanngo.tw/files/15-1000-27147,c156-1.php?Lang=en>

314 The boys in the Manbu FGD said "The toilet is dirty; we can see pads everywhere in toilet area."

315 "Principal told about me in assembly and everyone looked at me...I felt very shy when principal said that in assembly because everyone stared at me. I literally wanted to run away from there for a moment, and I just stayed quiet, staring downwards. When I got in class my classmate boys teased me by saying they can't touch me now, I am untouchable because I am having menstruation. And my brothers from the village [male friends] also didn't touch me for seven days."

316 A community leader said, "Some other schools in the area restricted those students who got married early. Our school [school's name] still does not have this policy, although teachers verbally threaten students and tell them they will not be allowed back if they get married." A girl active in the GSC in Manbu explained that "We also made the rule that if someone gets married early and comes to school they will be prohibited from learning...to control the marriages we have taken this step and school also supported us in this movement...Now girls and boys know if they get married early they won't be able to come school and continue their study."

Impact

317 A girl in the GSC told us this story: "One day when I was coming to school I met a teacher of my school on the way, he asked me 'What kind of training did Her Turn give you? What did you learn?' etc. and he asked 'Why did you guys not allow [girl's name] (who got married early and tried to come school) to come school, why did you hurt her?' And I said if she really wanted to study why did she leave school and get married early? After this he didn't say anything."

318 An elderly person in Chokati said "The girls got the chance to learn good and useful things. People said Her Turn did good work." An elderly person in Manbu told us "All the people whom I met were happy about the trainings which girls were receiving. They use to say that girls are learning about good things." A community leader in Baruwa said "Girls got chance to learn about things which they can't learn in school so I am very happy about it."

319 A teacher in Chokati said "In the context of this village, parents have to cook early for children to go school sometimes children don't eat in home because they got late, but girls family also got break for 24 days from cooking early in the morning so it made easier for them to go to work also. So everyone supported the programme." A community leader in Manbu said "The thing they [parents] liked the most was that food was given by them [the project]. Some people were happy that they didn't have to feed their child in the morning."

320 A community leader in Thulopakhar said "it's good that organisations are giving trainings for people, because of this people's thought is changing towards many things like gender equality, child marriage etc." A community leader in Manbu said "I think this type of training was good for girls and others, after I have seen the change in girls."

321 The girls in the FGD in Baruwa said "we like the concept of Girls Support Committee and we joined the group voluntarily. We have support from our family." A community leader in Thulopakhar said "I like the girls' work. After the girls' action on [name of girl who was brought out of menstrual exclusion]'s case the villagers said the girls did good worked."

322 The mentor in Chokati said "It's been nine months that I have been working as a mentor. I haven't heard any criticism or bad comments from anyone. Everyone says you are doing well and mothers group praise me and said they will support me if I need their help." The mentor in Baruwa said "While I was a trainer, one of the elderly neighbour told me that I was doing great work and should continue." The previous mentor in Thulopakhar said "People have told me I was doing well. I don't know if they said anything behind my back but in front of me they have not said anything bad."

323 A mother in the Baruwa FGD said "No-one has ever stopped the girls from going school as we feel they might become lame [disadvantaged through a lack of education] like us." A community leader in Baruwa said "Why I would think negatively? I don't have negative comments or perspectives towards this programme."

324 A teacher in Manbu explained that "Those who are uneducated, they told it was unnecessary to send their girls in the morning since they would have done many household chores like fetching firewood and grass in the morning time." A mother in the Chokati FGD said "One father said they [girls] have work in home, why do they need to go school so early?" A girl in the Thulopakhar FGD told us about "one girl's father's grandmother who said why to go for such things, leaving their household work." The vice-principal in Baruwa said "Because the training was from early morning and some of the students come to school walking two hours daily, because they have to do homework from that programme also, they could not concentrate and do homework of their regular studies."

325 In Thulopakhar, both the girls and the mothers in the FGDs mentioned that other community members had been against the GSC taking a girl out of menstrual exclusion. The mentor in Thulopakhar said that she received threats when she tried to intervene in a serious crime.

A member of the Chokati GSC told us about going to the home of a girl who had dropped out of school. *"When we went to their home and started to consult with them, [girl's name]'s stepfather scolded us by saying 'you got lots of money by saying just two words, and you get to travel in smooth cars.'* [dui sabta – 'two words' is a generic way to mean they just talk. He is accusing them of getting money from doing this work.] *And he was cutting sisno [stinging nettles] and looked at us full of anger. We got scared and we returned from there."* A Hamro Palo member of staff even told us that *"There are sometimes even death threats to the mentors."*

³²⁶ A girl on the GSC in Manbu explained that *"a few people criticize us by saying 'they act like they know everything.' A few people try to demotivate us but I won't stop trying to convince people."*

³²⁷ A girl in Manbu said *"Her parents may stop caring for her and ask me why I have been convincing her daughter not to get married. Her parents may not give her permission to go on picnics and other places as she wants, and may stop giving her money."*

³²⁸ In Chokati, one girl said *"Boys of her class might stop her,"* while another girl suggested that *"Nima's parent will scold her, asking, 'why do you need to become leader and speak publicly?'"*

³²⁹ They were given no prompting other than that 'Anu' or 'Nima' had taken a certain decision.

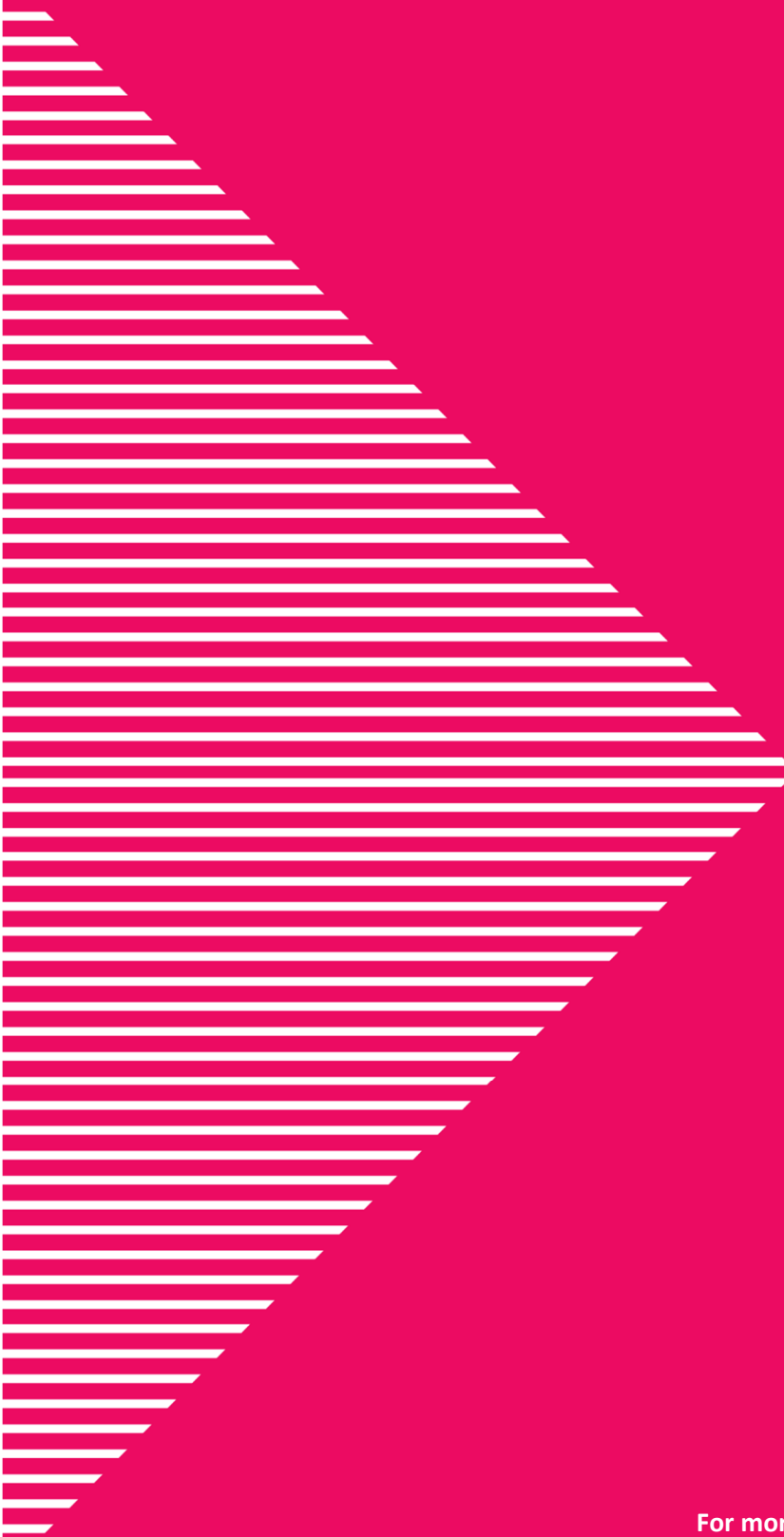
³³⁰ One member of staff said *"Being a new organisation, Hamro Palo doesn't have strong network with the district offices,"* and another said *"I also think we need to start mapping organisations – both national and local – that can help us respond to the issues that come up."*

³³¹ The girls in the Thulopakhar FGD said *"after the training we thought the organisation wouldn't come again but they did. It's been more than three years and they are coming till now so it's good."* Conversely, in Manbu, the mentor said she felt demotivated that Hamro Palo staff have not visited the VDC. *"The organisation hasn't paid attention to the programme in Manbu...I felt discriminated against."*

³³² A parent in Baruwa said *"I heard people talking about how this programme was durable unlike the previous programmes which were not very effective."*

³³³ In Baruwa and Thulopakhar, girls collect money amongst themselves to ensure that there is an ongoing supply of sanitary pads in school. One remark in the Chokati girls' FGD was *"We can't think of many things that we need for extra support."* In Thulopakhar, as new girls join the GSC, the older members train the new girls using their Her Turn books.

³³⁴ UNICEF and local partners have mapped all organisations working with children in these VDCs, and are supporting the Village Child Protection Committees to take action to respond to cases such as those reported in this project. A coordination meeting with UNICEF's local implementing partners may be fruitful.



For more information about People in Need visit

www.PeopleInNeed.cz

For more information about Hamro Palo and Her Turn visit

www.Her-Turn.org

