

**Needs Assessment Survey Research: Women Empowerment**  
**Program in Okhaldhunga, 2024**



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## **Executive summary**

Within Bhadaure, Thulachhap and Taluwa, a needs assessment survey was verbally administered in order to realize the situation in which the women of these communities are in. In the communities women on average have a low educational level, have limited access to healthcare, are married at young ages as well as face difficulties in supporting themselves year round. This questionnaire has given data as the foundational information which allowed for recommendations to be suggested in ways in which VIN can improve their “Women’s Empowerment Project” the main general suggestions are as follows; use of social media, local or national employees, equal reach, long term project plan and collaboration. Furthermore, specific elements which should be focused upon in the three different communities have been highlighted

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## Introduction

Volunteers Initiative Nepal, also known as VIN has been impacting communities around Nepal since 2005. With the mission of “empowering marginalised communities through equitable, inclusive and holistic development programs” With this mission statement in mind, many programs have been developed covering an array of different issues that rural communities face in Nepal. One of the main and seen as a truly important project for VIN “Women’s Empowerment” within the 19 years of work, VIN has recorded that 30,000 women have been empowered, in the locations in which they have worked (Volunteers Initiative Nepal, 2024). In the region of Okhaldhunga, just like the other regions in which VIN started the women's empowerment project, it is of the utmost importance to assess the needs of the community. Through a needs assessment within the different communities VIN will be able to provide the women with the skills set that they will benefit the most from. Furthermore this assessment will act as the foundation of the Women’s Empowerment Program in Okhaldhunga, providing a clear view of areas which needs to be addressed with priority. The use of this needs assessment will allow VIN to create a long term plan for each community tailored with the results of this report in mind. In turn the time of the volunteers who will take part in the Women’s Empowerment Project will be used in the most efficient and effective manner for the community. Resulting in a larger impact which will lead to further development of these communities in the long term.

This needs assessment research will become the foundation of the women's empowerment project in Okhaldhunga as well as a guide in assessing the needs of women in other communities across Nepal.

## Background Information

Before being able to assess the needs of a community it is important to understand the definition of women's empowerment and the aim of the project itself. To start off there have been 5 identified pillars of women's empowerment; education, economic independence, healthcare, political participation and legal equality. The pillar of education is defined as ensuring equal access and opportunity to be involved in getting education and learning. Economic independence occurs when women do not need to rely on their family or husband for economic support and are able to be self-sufficient. Furthermore, healthcare involves ensuring that women are able to access quality healthcare including reproductive healthcare

and pre and postnatal care. Political participation means that women are aware of the importance of their vote, understand the political process and know how to get involved politically. Finally, legal equality is when women are aware and know their legal rights, enforcing the laws as well as knowing where they can go if their rights have been violated. These five different areas, once they are established, will allow for women to feel and actually be empowered. The objective of the Women's Empowerment Program is "to empower women socially and economically through education, life skills and income generation initiatives" This objective covers the pillars of women's empowerment while also maintaining cultural sensitivity through the use of international and national volunteers.

Okhaldhunga is one of the fourteen districts in the Koshi province, with a population of roughly 141,000 people. This area is located in the Everest region, which means it is a quite remote area, however Okhaldhunga headquarters are accessible by paved roads. VIN has been actively implementing and carrying out projects in this area since 2012, with the focus on the villages of Taluwa, Thulachhap, and Bhadaure. Since these communities are in a rural area, with limited access to daily essentials, there are a lot of people struggling to make ends meet, with people heavily relying on a good harvest to be able to have food.

Due to the rural area, around 90 percent of households rely on farming and agriculture to support their households. However, due to the lack of education regarding agriculture, households often do not produce enough food year round. This has led to women needing to take on hard physical work, therefore sacrificing their chance to get educated. Throughout Nepal, there is a difference between the education level of women in comparison to men, with the literacy rate of men being 85.8% and women being 70.1%. This difference means that there are many women in these communities who are illiterate or have a low literacy rate which hinders their ability to work and earn money in the formal sector of employment. Furthermore a low educational level, means that these women are more vulnerable to trafficking, abuse and misuse. These women are often unaware of their rights and rely on the man of the household financially, putting the women in a position that their freedoms are limited. To decrease this dependance it is important that the women of the community become more aware of their rights and give them opportunities in which they can grow and become more self-sufficient. This is one of the roles which VIN has taken on within these communities.

## Objective

The objective of this needs assessment questionnaire is to gather information about the women in the communities across different subject; general information, education, work and wages, domestic work, property and land ownership, access to internet and technology, leadership, human rights, gender based violence, marriage, hard skills, soft skills, and access to healthcare. These topics will provide information to hence achieve the goal of the program to “empower women socially and economically through education, life skills, and income-generation initiatives” Through the results an in depth plan will be made, prioritizing the areas which are found to be the most important, this plan can be used and implemented in these communities to have a larger and more effective impact.

## Methodology

The questionnaire used, which can be found in appendix 15. has been constructed with the following main topics; general information, education, work and wages, domestic work, property and land ownership, access to internet and technology, leadership and community, human rights, gender based violence, marriage, hard skills, soft skills, and access to healthcare. With the questionnaire having 70 questions, there needs to be an adequate sample size in order to ensure the validity of the questionnaire. The sample size of each community is respectively at least 20% of the population, this was calculated through the Nepal census 2021 (Central Bureau of Statistics, 2021) A minimum 20% of the population was chosen due to there being no further official data regarding the population besides the information regarding the demographics. Therefore the sample size is 320 people. When looking at the 3 different communities there are 105 interviews done in Bhadaure, 111 interviews done in Thulachhap and 104 interviews done in Taluwa. Within these communities there are different villages, to ensure these villages are also represented, all villages have been visited to collect data. Furthermore houses in different parts of the villages will be visited for interviewing. Since we are making an inference about the communities from individual interviews, the population fallacy could occur, however the interviews will be taken from a representative group of the population preventing the population fallacy as much as possible.

The questionnaire has been issued verbally to the sample, due to a lower literacy rate amongst women in these communities, and to ensure that the questions are understood in the way they have been intended to. The questionnaire will contain both open ended and closed

ended questions to gain a better understanding of the women in the community and their needs which VIN could provide them with. Since some of the questions which will be asked are sensitive and private, it is the goal to ask them in a place in which the woman feels comfortable to share. Therefore it is important to make sure that there is no interference during the interview which could sway the woman to respond in a particular socially acceptable manner. This part of the method is crucial to getting information as close to the truth of the need of the women in the community avoiding response biases and conforming to the group's norms and ideologies.

### **Sample and Target Population**

With the questionnaire having 70 questions, there needs to be an adequate sample size in order to ensure the validity of the questionnaire. The sample size of each community is respectively at least 20% of the population, this was calculated through the Nepal census 2021 (Central Bureau of Statistics, 2021) A minimum 20% of the population was chosen due to there being no further official data regarding the population besides the information regarding the demographics. Therefore the sample size is 320 people, this was also chosen in request from ViN as they best believed this would increase the validity and a representative sample. When looking at the 3 different communities there are 105 interviews done in Bhadaure, 111 interviews done in Thulachhap and 104 interviews done in Taluwa. Within these communities there are different villages, to ensure these villages are also represented, all villages have been visited to collect data.

This research made use of cluster sampling in order to select members based on the specific villages they are living with. This was done to ensure that each village within the area of Bhadaure, Thulachhap and Taluwa were represented. Within the clusters, purposive random sampling was done to ensure that the sample was women ranging between the ages of 18 till 59. The age range was selected based on this group of women being considered an adult and still actively working within the communities. This age group has been predetermined by the ViN as the target for the women's empowerment program and age group who are allowed to join the given programs.

### **Data Collection Procedures**

Each questionnaire was verbally administered, due to the lower literacy rate in the area, ensuring that all women no matter their level of literacy would be able to participate.

The interviews were done directly within the communities, this was chosen specifically so that the women did not need to take much time out of their day to travel to do an interview and were consequently in the comfort of their own surroundings. Furthermore it allowed women who were working in the fields or around their homes to also have the opportunity to be interviewed, creating a more representative sample of the population.

In addition, the aim was to interview the women individually, with no other people around, to ensure there were no response biases or influence from other people in the environment. This would allow the women to be able to answer as openly and honestly as possible, especially regarding the questions which cover more sensitive topics.

Before the questionnaire started, the women were made comfortable with a little bit of small talk. This was the point at which it was made clear what the purpose of the interview is and a rough estimation of the time it will take to participate. When the women clearly understood this, they were asked to consent to the interview.

During the interview an audio recording was made as well as the answers were directly recorded. The audio files were used to fill in gaps of information regarding the open answer questions and more extensive information.

## **Data Analysis**

This study will be making use of mixed methods with both quantitative and qualitative elements. The quantitative data will be statistically analysed to identify trends, correlations and relationships between elements of the data. Furthermore qualitative elements would be analysed through a thematic analysis which would shed more light on personal living experiences and more in depth point of view. The qualitative elements of the questionnaire will serve as clarification and further insights on the quantitative data. In addition, these qualitative questions provide the women with the opportunity to express their personal experiences creating more nuanced insights. The questions will allow women to expand on questions; therefore, clarifying possible assumptions regarding certain topics. These elements would allow for further research to analyze the relationships between the personal experiences in regards to the data as a whole. By doing so, these personal experiences can be analyzed across the sample as a whole, allowing one to see if this personal experience is an experience in which the group as a whole experiences. This will ensure that the data will be insightful to be able to draw conclusions on the needs of the communities.

The table in appendix 14, shows the variables and variable type which has been used. In which the dichotomous variables had a yes and no answer option in which 1 is yes and 0 represents no, the ordinal scale variables have an numeric representation in which 1 represents the most usually “strongly agree” and 5 represents the least usually “strongly disagree”, the variables which are ordinal represent the variables related to education level which 0 is no education and 4 is university level education, the discrete variables are the variables with a numeric representation like age and the ratio scale variables are related to the variables regarding time.

### **Limitation of the Methodology**

The limitation of the methodology is that when administering the questionnaire, it was challenging to do it one on one with a single interviewee as oftentimes people would show up to the house and sit there during the interview. In order to respect the culture of the people and the community, it was not very possible to ask people to leave while we were interviewing. Therefore the focus was to make sure the interviewee answered the specific question herself. In the cases other outsiders gave an answer, the interviewee would be asked again till she herself gave an answer.

Moreover, with limited information of the demographics of the area, it is difficult to know for sure if the population is accurately represented with minimal amount of knowledge. However the large sample size across all villages, builds more credibility of the sample increasing the validity of the sample.

Since the questionnaire was administered verbally with a written script, this ensured the reliability of the answers as each interview contained the same questions and subquestions. Due to the sometimes lower levels of education for some women, verifying if the questions are understood might also be a limitation, although care was put into making questions as understandable as possible

### **Ethical Considerations**

Looking at the ethical consideration regarding the questionnaire, the questions chosen took into account the culture of the area. This means that the questions were tailored to the community, regarding sensitive questions women were allowed to choose not to answer if they did not feel comfortable sharing as personal experiences are private, giving the women

space to say that they do not want to answer made sure that they did not feel forced or pushed to talk about subjects that they are not comfortable with.

As the questionnaire is private, it is important to make sure that they are kept anonymous and the data file is kept safe. This means that people within the organization and outside the organization would not be able to trace the interviews back to a specific woman in the community.

## Data Analysis

With the data collected by 320 participants it will be analyzed regarding the whole group, and the 3 different communities; Bhadaure, Taluwa and Thulachhap. They will be examined regarding their differences and similarities. This will create a clear and coherent overview of the data collected. Providing a foundation of information of the needs of the Women as a whole and per community. This data will hence be used to create recommendations for how the women's empowerment project can proceed in the communities.

### Age

When looking at age across all three communities, found in appendix 1.1.1, the age ranges between 18 and 59. The mean of the whole sample is 37.25 with a standard deviation of 11.7. In Thulachhap the mean age is 37.4 with a standard deviation of 12.3, in Taluwa the mean age is 34.9 with a standard deviation of 10.7 and in Bhadaure the mean age is 39.4 with a standard deviation of 11.7. With the means ranging 4.5 years, it shows that the average population ranging between the ages 18 and 59 are the youngest in Taluwa with the older population being in Bhadaure. This could suggest that the younger generation in Bhadaure are moving outwards of the community.

In appendix 1.1.2, the variable age has been correlated across different numeric variables. When analyzing age against the variable being part of a women's group, there is a moderate positive significant correlation (.326\*\*). When inspecting the difference across the different communities, within Taluwa this correlation is strong positive correlation (.521\*\*) where as in Bhadaure it is a weak positive correlation (.262\*\*) and in Thulachhap it is a moderate positive correlation (.314\*\*). This means that as people get older, in these communities, they are more likely to be part of a women's group.

There is a strong positive correlation between the variable number of children and age (.574\*\*), with the correlation also being strongly positively correlated in the communities Thulachhap (.586\*\*) and Bhadaure (.600\*\*) whereas in Taluwa it is moderately positively correlated (.487\*\*). This shows that there is a significant relation between age and number of children, so within the community the older women tend to have more children in comparison to the younger generation.

With the variable education level, there is a strong negative correlation (-.569\*\*), in the communities there is an even stronger negative correlation Thulachhap (-.640\*\*) and Bhadaure (-.652\*\*) whereas in Taluwa there is a moderate negative correlation (-.341\*\*). This correlation reveals that the older women in the community tend to have a lower level of education in comparison to the younger generation. When looking at the variable of barriers faced to accessing education, the correlation is moderately positive (.378\*\*). Within Thulachhap (.461\*\*) and Bhadaure (.390\*\*) there is also a moderate positive correlation. Though in Taluwa (.255\*\*) there is a weak positive correlation. These correlations express that the older women in the community are more likely to experience barriers to education in comparison to the younger generation. However in the community of Taluwa this relationship between the variables is less strong.

Furthermore, with the variable husband education level, there is a weak negative correlation (-.252\*\*), this weak negative correlation is also present in the community of Thulachhap (-.235\*\*) whereas in Bhadaure it is a moderate negative correlation (-.326\*\*), whereas in Taluwa there is a non-significant correlation of (-.171). This shows that as the women of the community in Bhadaure and Thulachhap are older their husbands level of education is lower, however this correlation is not significant in the community of Taluwa.

With the variable of children within education there is a moderate positive correlation with age (.420\*\*), across the three different communities there are also moderate positive correlations; Bhadaure (.405\*), Thulachhap (.478\*\*) and Taluwa (.386\*\*). This reveals that the older women are more likely to have children in education in comparison to younger women. This is supported by the reasoning given by women who are younger have in general younger children who would not be in school due to their age.

There is also a weak negative correlation between age and income (-.216\*\*). In the communities of Thulachhap (-.315\*\*) and Bhadaure (-.313\*\*) there is a moderate negative correlation between age and income, whereas in Taluwa (-.007) there is no significant correlation. Within Thulachhap and Bhadaure, the younger generation of women are



generally earning more money in comparison to the older generation, where in Taluwa there is no significant correlation between age and income. The differences could be explained by a higher percentage of young women, their husbands, are working abroad and sending back remittances which is the women's major source of income.

There is a weak positive correlation between age and managing personal finances (.188\*\*), this type of correlation is also in Bhadaure (.216\*\*) and Thulachhap (.235\*\*) This correlation indicates that there is a slight relationship with age and managing personal finances however this relationship is weak. Whereas in Taluwa (.048) this relationship is not significant.

Looking at the variable hours spent on domestic work, there is a weak positive correlation (.213\*\*), where in Thulachhap there is a moderate positive correlation (.300\*\*) while in the other communities there is no significant correlation; Taluwa (.156) and Bhadaure (.166) Within the community of Thulachhap, this correlation shows that women who are older are likely to spend more hours on domestic work in comparison to the younger women. In the communities of Bhadaure and Taluwa, the age of a woman does not significantly impact the hours they spend on domestic work .

The correlation between free time and age is a moderate negative correlation (-.330\*\*), this is the same within Thulachhap (-.356\*\*) and Taluwa (-.362\*\*). This relationship suggests that the older the woman is that there is a moderate correlation that she will have less free time. Within Bhadaure this correlation is weaker at (-.250\*\*) suggesting that age plays a smaller role in the amount of hours one has free time.

Furthermore there is a moderate positive correlation between age and land ownership (.333\*\*), similarly looking individually at Thulachhap (.370\*\*) and Taluwa (.455\*\*) the relationship is also a moderate positive correlation. However in Bhadaure this correlation is a weak positive correlation (.208\*\*). This suggests that the older generation of women in Thulachhap and Taluwa are more likely to own land whereas in Bhadaure this likelihood is lower however still significant. This correlation could be explained through whether women inherited land from their parents, or husbands.

The correlation between age and phone ownership is a weak negative correlation (-.176\*\*), looking at the communities individually, the correlation is not significant in Thulachhap (-.116) and Taluwa (-.054) this means that the association between these variables in the two communities occurred by chance. Where in Bhadaure the correlation is significant (-.278\*\*) meaning that there is a low probability this correlation occurred by

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chance and therefore slightly explains the association that the older generation are slightly more likely to not have a phone in comparison to the younger generation.

The correlation between ability to use a phone and age is a strong positive relationship (.520\*\*) this same type of relationship is present in Thulachhap (.525\*\*) and Bhadaure (.576\*\*) and in Taluwa the relationship is a moderate positive correlation (.434\*\*). This correlation reveals that the older generation in Thulachhap and Bhadaure have a stronger association with not being able to use a phone while in Taluwa this relationship is slightly weaker however significant.

There is also a moderate positive correlation between ability to use the computer and age (.450\*\*). This relationship is a strong positive relationship in Thulachhap (.570) and Bhadaure (.527\*\*) where in Taluwa it is a weak positive correlation (.222\*\*) This correlation means that the older generation of women have a lower ability on the computer in comparison to the younger generation. This relationship is stronger within Thulachhap and Bhadaure in comparison to Taluwa, showing that age plays a less important role in the ability one has to use a computer.

When looking at access to internet and age there is a moderate negative correlation (-.465\*\*). In Thulachhap (-.500\*\*) and Bhadaure (-.595) this relationship is a strong negative correlation, where in Taluwa (-.267\*\*) this correlation is weakly negative. This correlation shows that the older generation has a higher chance of not having access to the internet in comparison to the younger generation, however the chance of this difference is lower in Taluwa. This correlation can likely be explained by the older generation being less likely to have a smartphone and therefore having a phone which does not require internet.

In addition, there is a moderate positive correlation between interest in learning skills and age (.409\*\*). This correlation is moderate and positive across all three communities; Thulachhap (.359\*\*), Taluwa (.454\*\*) and Bhadaure (.329\*\*) this correlation expresses the association between the older generation being less interested in learning skills in comparison to the younger generation within these communities. The significance also suggests that this correlation is not likely to have occurred by chance.

Furthermore, while the attendance of ViN workshops are not significant, within the community of Taluwa there is a weak positive correlation (.247\*\*) meaning that there is a weak association with age and workshop attendance, in which the older generation is more likely to have attended a workshop in Taluwa in comparison to the younger generation.

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With the variables age and choice of marriage partner there is a moderate negative correlation (-.356\*\*) similarly this is also present in each of the communities; Thulachhap (-.352\*\*), Taluwa (-.368\*\*) and Bhadaure (-.397\*\*). This shows there is a moderate association with the older generation not being able to choose their marriage partner while the younger generation is more likely to have had a choice in selecting who they marry.

Looking at the variable training in hard skills; there is a negative weak correlation (-.241\*\*) this is also the case in Thulachhap (-.277\*) and Bhadaure (-.289\*\*). This means there is slight association with age and training in hard skills in which the younger generation is more likely to have had training in comparison to the older generation. This can be partially explained due to the younger generation having had training in computer skills within their secondary school or workshops offered by ViN. Whereas there is a non-significant correlation between the two variables in Taluwa (-.073). When looking at the variable of having received training in soft skills, there is no significant correlation, which means that there is no age bias when it comes to women in the community receiving training in soft skills.

The variable of current health issues has a moderate positive relationship with age (.310\*\*) In Bhadaure (.440\*\*) there is also a moderate positive relationship which means that there is an association with the older generation more likely to have health issues in comparison to the younger generation. The strength of this association is weaker in Thulachhap (.238\*\*) and Taluwa (.284\*\*) however still a significant relationship.

Looking across the different communities, age has had different correlations between the different variables.

In Thulachhap age was correlated the strongest with the variables; education level (-.640\*\*), number of children (.586\*\*), computer ability (.570\*\*), ability to use phone (.525\*\*) and internet access (-.500\*\*). These variables show the main generational difference in Thulachhap.

In Taluwa age was correlated the strongest with the variables; number of children (.487\*\*), land ownership (.455\*\*), interest in learning new skills (.454\*\*), ability to use phone (.434\*\*) and children in education (.386\*\*). Three of these generational differences differ from the other two communities.

In Bhadaure age was correlated the strongest with the variables; Education level (-.652\*\*), number of children (.600\*\*), internet access (-.595\*\*), ability to use phone (.576\*\*)

and computer ability (.527\*\*). Similar to Thulachhap the main generational differences are the same.

In figure 1 below, the top 5 most correlated variables with age are shown.

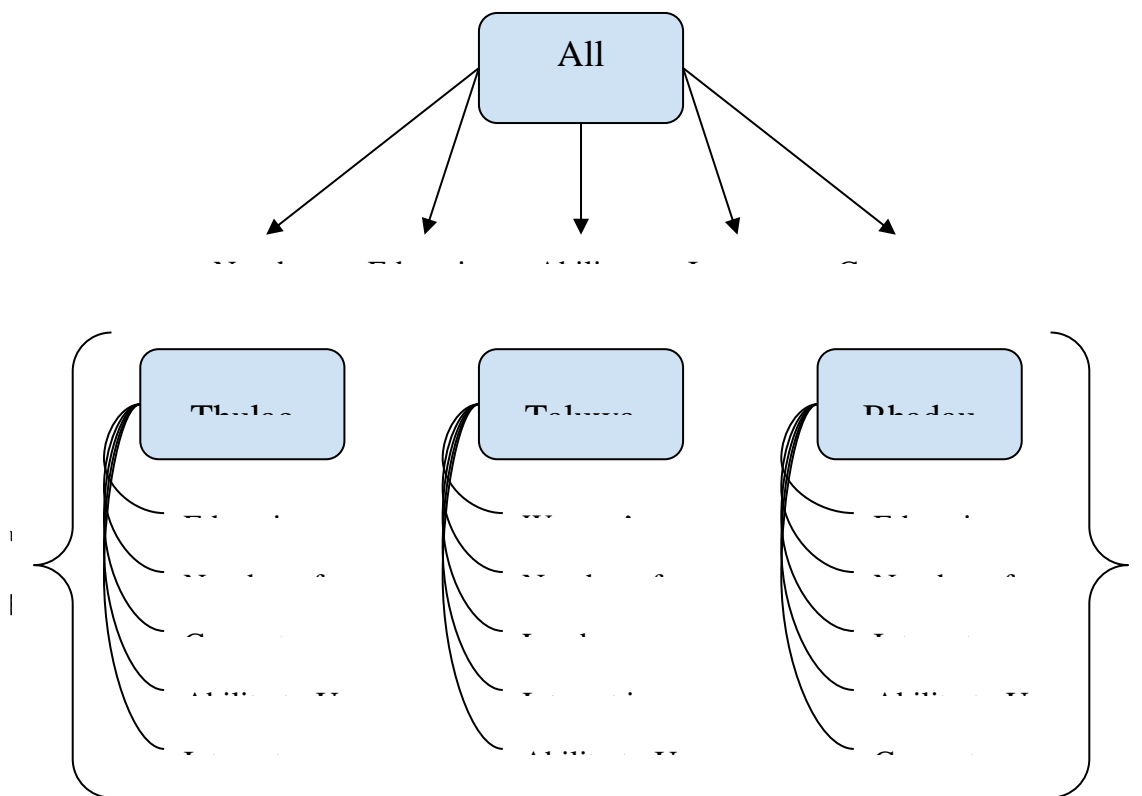


Figure 1

### Literacy and Education

Literacy and education is often seen as an important element of development, looking at the percentage of literacy amongst the women in the community, found in appendix 2.1; 69.7% being able to read, 68.1% being able to write, 30.6% being able to do basic calculations and 30.9% being illiterate. With the national percentage of illiterate women being 30.6%, however this percentage includes women ages 5 and higher. This means that the percentage also includes the older generation of women who largely represent the illiterate population. With that said, 30.9% illiterate is quite high in comparison to the national percentage. When the data is compared across the three communities; Bhadaure has the highest percentage of illiterate women with 38.1%, followed by Thulachhap with 31.5% and then Taluwa with 23.1%. With Bhadaure being well above the National rate as well as Thulachhap being slightly above the national rate however, Taluwa is well below the national rate of illiteracy.

To give more perspective on literacy the education level of the women was noted, found in appendix 2.2.1. Amongst all the community 23.3% did not attend school, 26.4% attended basic school or adult education, with 13.2% having attended primary, 29.9% having attended secondary and 7.9% having attended or attending university. Within Bhadaure 30.1% did not attend school, 27.2% attended basic school or adult education, with 10.7% having attended primary, 30.1% having attended secondary and 1.9% having attended or attending university. Within Taluwa 13.5% did not attend school, 27.9% attended basic school or adult education, with 14.4% having attended primary, 35.6% having attended secondary and 8.7% having attended or attending university. Within Thulachhap 26.1% did not attend school, 24.2% attended basic school or adult education, with 14.4% having attended primary, 24.3% having attended secondary and 10.8% having attended or attending university. Comparing the three communities; Bhadaure has a significantly lower education level while in Taluwa the women are significantly more educated on average.

The correlations found in appendix 2.2.2, expresses the correlations between the education level of the women with the other variables. As already previously stated there is a negative and significant correlation between a woman's age in the community and their education level.

Furthermore there is a weak negative correlation between being part of a women's group and level of education (-.173\*\*) with the correlation being significant within Thulachhap (-.212\*\*) and Taluwa (-.301\*\*), this means that the women with a higher level of education are slightly associated with not being part of a women's group. However this correlation is not significant within Bhadaure.

There is a negative moderate correlation between education and barriers to education (-.453\*\*) where in the specific communities the correlation is the following; Thulachhap (-.505\*\*), Taluwa (-.377\*\*) and Bhadaure (-.463\*\*). The correlations reveal that the lower the level of one's education the more likely it is that they have experienced a barrier to education. This association is the strongest in Thulachhap and the weakest in Taluwa.

Looking at income there is a weak positive correlation between education and monthly income (.173\*\*) however there is only a significant weak positive correlation in Bhadaure (.263\*), this means that as they are more educated there is a slight relationship with their income level. Whereas there is no significant relationship between these variables within Thulachhap and Taluwa individually, but when looking at all the data together, though a weak correlation this becomes significant.

There is also a moderate negative correlation with the hours one spends on domestic work and education level (-.375\*\*). With communities there is a moderate negative correlation across the three; Thulachhap (-.360\*\*), Taluwa (-.482\*\*) and Bhadaure (-.307\*\*), these correlations express the association that the higher one's education level is the less amount of hours they would spend on domestic work. With the association of this trend being the strongest in Taluwa and the weakest in Bhadaure. A possible explanation for this association is that either women with higher education have a job to work besides their domestic work or the women with a higher education are still busy studying and therefore spend less hours on domestic work.

There is a strong negative correlation between the education level and ability to make use of a phone (-.629\*\*) this strong positive correlation is also present within the communities individually; Thulachhap (-.600\*\*), Taluwa (-.632\*\*) and Bhadaure (-.658\*\*). This strong correlation shows that there is a strong association with women having a higher education and being more able to make use of a mobile phone. In addition there is also a strong negative correlation between being able to use the computer and education level (-.631\*\*) in the communities; Thulachhap (-.645\*\*), Taluwa (-.638\*\*) and Bhadaure (-.612\*\*) this also shows that there is a strong association between women having a higher education being more capable of making use of a computer.

The correlation between access to internet and level of education is a strong positive correlation (.503\*\*). This strong positive correlation is present within Thulachhap (.504\*\*) and Bhadaure (.568\*\*) where in Taluwa (.426\*\*) there is a moderate relationship. This correlation shows that there is a significant association between one's level of education and access to the internet. With the association in the community of Taluwa being slightly less strong in comparison to the other communities.

Furthermore there is a moderate to weak negative correlation between the variables interest in learning skills and education level (-.316\*\*) in which in the communities the correlations are; Thulachhap (-.282\*\*), Taluwa (-.242\*) and Bhadaure (-.365\*\*). This correlation shows there is a slight association between a women's education level and their willingness to learn new skills, the higher educated women being more willing to learn new skills in comparison to the lower educated women.

There is a weak positive correlation between the attendance of a ViN workshop and the education level of the women (.200\*\*). Within the communities there is only a significant weak positive correlation between the variable in Thulachhap (.192\*\*) and Taluwa (.255\*\*)

This means that within these two communities that the more education they receive the chances that they have attended a ViN workshop are slightly higher. While in Bhadaure there is no significant relationship between these two variables.

There is also a weak to moderate negative correlation between the variables interest in learning about women's rights and education (-.295\*\*). In the communities the correlations are; Thulachhap (-.357\*\*), Taluwa (-.229\*) and Bhadaure (-.217\*). This association shows that the more educated women tend to be more willing to learn about their rights in comparison to less educated women. However the association is not very strong though significant.

Furthermore there is a moderate positive correlation between education and having had receive trainings in hard skills (.436\*\*) within the respective communities the correlations are; Thulachhap (.365\*\*), Taluwa (.453\*\*) and Bhadaure (.444\*\*). This correlation highlights that the more educated women tend to have received training at a higher occurrence than the less educated women in the community. Looking at the training in soft skills, there is a weak positive correlation (.229\*\*) with Thulachhap (.285\*\*) and Taluwa (.277\*) this relationship shows that within these communities there is a, though small, a significant correlation between education level and training received in soft skills, the higher the education level the higher chance a woman has received training in soft skills. Though this correlation is not significant in Bhadaure (.140).

With the correlation between knowledge about feminine hygiene and menstruation and education level there is a weak to moderate positive correlation (.285\*\*). With the correlations in the individual communities being; Thulachhap (.364\*\*), Taluwa (.202) and Bhadaure (.259\*\*). The correlations show that there is a relationship with the level of education and knowledge about feminine hygiene and menstruation. In which a higher level of education would mean there is a slightly higher chance in which the woman has more knowledge on feminine hygiene and menstruation. Though this correlation is not significant in Taluwa and therefore likely to have occurred by chance.

Figure 2 visually represents the 5 most correlated variables with education level.





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school. There was no other response given to the reason why their children do not attend school.

The women were also asked to state how important they believe education to be in which 33.6% strongly agreed, 64.0% agreed and .03% disagreed. Within the communities individually; in Thulachhap 41.3% strongly agreed, 57.8% agreed and .09% disagreed, in Taluwa 34.0% strongly agreed and 66.0% agreed, and in Bhadaure 31.4% strongly agreed and 68.6% agreed. The responses show that all women in the community believe that education is important.

### **Paid Work and Employment**

Looking at formal employment with the table of data found in appendix 3.1, across all the communities; 15.9% of women have formal employment. Within the specific communities 11.4% are formally employed in Bhadaure, 18.3% in Taluwa and 18.0% in Thulachhap. There is a clear difference of employment between Bhadaure and the other communities. When the women were asked to specify the formal employment they had, these are the following answers; Shop owner, working a government job, teacher, ECD teacher, and a formal agriculture business. The rest of the women who do not have formal employment have an income through agriculture or their husband who is currently working abroad and sending back remittances.

When asked whether or not the women managed their own personal finances, table shown in appendix 3.2, in all the locations; 26.9% managed them themselves, 54.7% did not manage them and 18.4% managed them together with someone else. Within Taluwa, the women manage their personal finances the least while in Thulachhap and Bhadaure it is at a fairly similar occurrence. The people who manage the finances are often women, their; parents, in-laws or husband. When it was mentioned they manage the finances together it is the majority of the time together with their husband.

When asked the question if the women believe that their income can support their family for the year, referring to appendix 3.3.1 The category strongly agree occurs when the family is able to have a bad harvest and still be able to have food left or money left over, agree occurs when a family has a bad harvest that they can still make ends meet, neutral is when a family produces enough to live off of, disagree is that the family does not have enough for the year but enough for 6 months, and strongly disagree is when a family produces less than what will help them for 6 months. In Thulachhap 2.7% strongly agreed,

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36.9% agreed, 18% were neutral, 31.5% disagreed and 9.9% strongly disagreed. In Taluwa 5.9% strongly agreed, 20.6% agreed, 27.5% were neutral, 44.1% disagreed and 2.0% strongly disagreed. In Bhadaure 10.5% strongly agreed, 24.8% agreed, 26.7% were neutral, 32.5% disagreed and 5.7% strongly disagreed. Out of the three communities the women in Taluwa reported to be the least able of supporting their family followed by Bhadaure and Thulachhap.

With the variable of being able to support the family for the year, it has been correlated against the other variables within the data set found in appendix 3.3.2. With the variable income there is a moderate to strong negative correlation (-.483\*\*). Within the communities the correlations are a; Thulachhap (-.416\*\*), Taluwa (-.515\*\*) and Bhadaure (-.505\*\*). This association shows that the higher one's income the more capable the woman would be of supporting her family for the year. With the inverse being that a lower income results in more difficulty regarding supporting the family for the year.

When correlated with employment opportunities there is a weak negative correlation (-.214\*\*). Likewise in Thulachhap (-.238\*) and Bhadaure (-.295\*\*) there is also a weak negative correlation. This correlation expresses that women who are not able to support themselves for the year are weakly correlated with not knowing of employment opportunities within the community. This correlation creates the perception that even if women want to earn more and try to improve their ability to support their family, they often do not know where to go. However in Taluwa (-.136) this correlation is not significant.

When correlated with the hours spent on domestic work, there is a weak positive correlation (.158\*\*) similarly in Thulachhap (.196\*) as well as Bhadaure (.212\*). This correlation represents that though weak there is a significant relationship between the variables. If women are less able to support their family for the year they spend a fraction more time on domestic work in comparison to women who are able to easily support their family for the year. Though this correlation is not significant in Taluwa (.060) signifying that in Taluwa there is no clear or significant difference between being able to support the family for the year and hours spent on domestic work.

Furthermore there is a weak to moderate negative correlation between women being able to support their family and the perception that their hours spent on domestic work influence their ability to pursue education or employment (-.253\*\*) within the communities the correlations are; Thulachhap (-.194\*), Taluwa (-.360\*\*) and Bhadaure (-.215\*). This correlation suggests that there is a weak to moderate association with not being able to

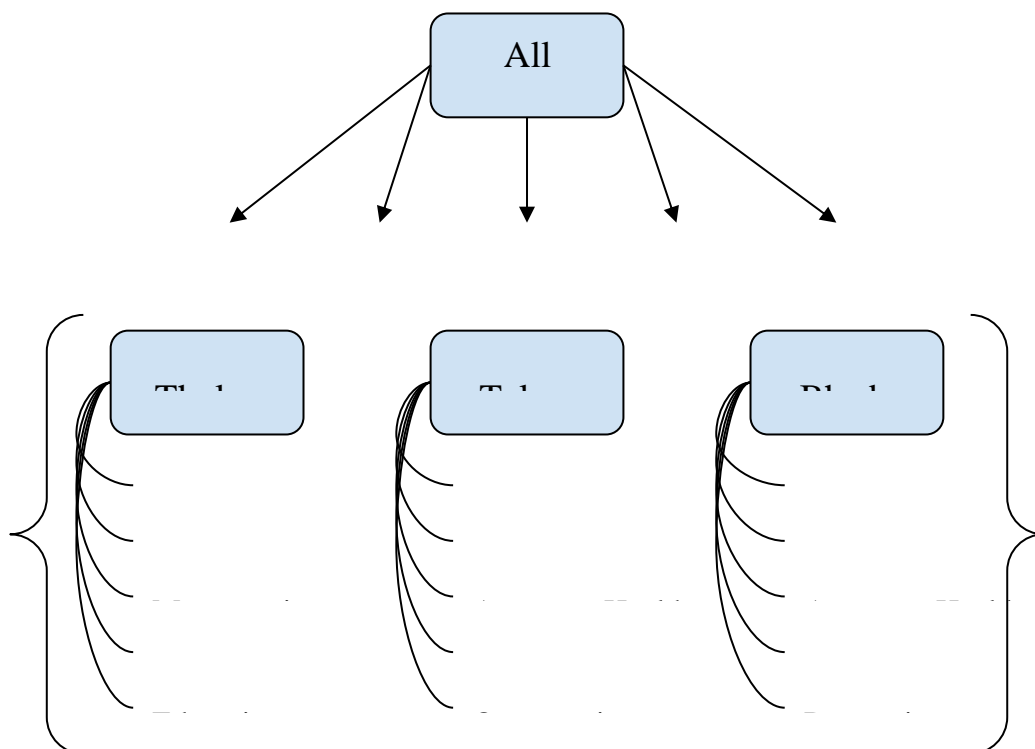
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support the family for the year and strongly believing that their hours spent on domestic work is impacting their ability to pursue employment or education.

The correlation between access to health information and services with the ability to support their family with their income for the year there is a moderate correlation (.412\*\*) with the following correlations in the community being; Thulachhap (.415\*\*), Taluwa (.489\*\*) and Bhadaure (.330\*\*). These correlations suggest that the less capable the family is of supporting themselves for the year, the less access they have to health services and information. With this correlation being the strongest in Taluwa and less strong in Bhadaure, respectively.

The correlation between having had faced challenges in accessing health services and information is a weak positive correlation (.287\*\*) which is similar to the correlation specifically in Thulachap (.253\*\*), where in Taluwa (.423\*\*) there is a moderate positive correlation. This correlation suggests that the less a woman feels as though she is able to support the family for the year, the higher the chance she is facing challenges in regards to accessing health services and information. With this correlation being stronger in Taluwa, while in Bhadaure (.153) the correlation is not significant which means that there the variable of being able to support your family for the year does not impact the challenges faced in a significant manner. Thus being a positive element within this community.

Figure 3 below, shows the 5 strongest correlated variables with your income being able to support you for the year.



*Figure 5*

When asked about their income, found in appendix 3.4.1, the range between the means of the three communities is 1,100 rupees in a month. With Taluwa having the lowest income of 14,000 and Thulachhap and Bhadaure having the highest of 15,100. This corresponds to the responses of being able to support their families for the year. An explanation for the large range is due to wives having husbands who are working abroad and sending remittances back as a form of income. However this variable does have the most missing values due to non responses on the question with 24.06% of the variables missing. Therefore the income is not completely representative to the population. With 36.9 % of the variables missing in Thulachhap, 21.2% of the variables missing in Taluwa and 13.3% of the variables missing in Bhadaure. Due to these high percentages the variable income is not the most reliable and not representative of the income of the women in this population. Therefore the possible correlations between income and the other variables can be found in appendix 3.4.2, however will not be analysed in depth due to the lower reliability. Most of the correlations that were found to be correlated with the variable ability to support your family for the year are similarly correlated within the variable of income.

When asked about the employment opportunities for women in the area, referring to appendix 3.5, in Thulachhap 27.0% responded that there were opportunities, in Taluwa 41.3% responded that there were opportunities and in Bhadaure 27.9% responded that there were employment opportunities for women. When asked to specify which specific opportunities there were, answers ranged between; agriculture, sewing, building / repairing the road and teaching. It was also very often stated by the women that only people who have a good education have access to employment opportunities. The women also often noted that there is nothing else to do here besides agriculture and that to get employment that people need to go outside of the community.

When women were asked if they ever thought about owning or starting their own business, the data table found in appendix 3.6, in Thulachhap 43.6% said yes, in Taluwa 51.9% and in Bhadaure 43.8%. When the women were asked what barriers they faced to starting a possible business the majority stated economic problems. This means that they do not have the money to start a business or a market in which they can easily sell goods at. Another main barrier was that the women did not know where or how to start a business.

## Domestic Work

Across the communities, referring to appendix 4.1.1, the vast majority of women spend more than 8 hours on domestic work, 75.3%, with 7.8% spending between 6 and 8 hours, 12.8% spending between 4 and 6 hours and 41.% between 2 and 4 hours of work. These hours differ between the three communities as shown in the table below where the women in Bhadaure are working on average more hours in comparison to Thulachhap. The work that the women did usually included; agriculture and farm work, animal care, cooking, cleaning, child care, household repairs and cutting grass. The main difference between the domestic work was that the women without a water tank in their household would need to collect water from the nearest tap in order to have water.

When analysing the correlation of domestic work amongst the other variables, found in appendix 4.1.2, as stated previously there is a moderate negative correlation between hours spent on domestic work and education level. In addition there is a weak positive correlation with barriers to education (.296\*\*) where in Thulachhap (.287\*\*) and Taluwa (.260\*\*), within Bhadaure (.349\*\*) this correlation is moderate instead of weak. The women in these communities who spend more time on domestic work have likely faced barriers to education in comparison to women who spend less time on domestic work.

In addition there is a negative moderate correlation between employment and hours spent on domestic work (-.343\*\*). This correlation is slightly stronger when looking at the individual communities of Taluwa (-.443\*\*) and Bhadaure (-.477\*\*). The women in these communities who spend more hours on domestic work are more likely to have no form of formal employment. Though this is not necessarily the case within Thulachhap (-.165) as the correlation between these two variables is not significant.

The correlation between hours spent on domestic work and women their belief that the hours spent on domestic works impacts their ability to pursue employment is weak and negative (-.185\*\*) looking at the communities individually this correlation is a little less weak; Thulachhap (-.292\*\*) and Bhadaure (-.264\*\*). The more hours in which a woman spends on domestic work the higher the chance is that she will think that the domestic work that she does inhibits her ability to pursue employment or work. Though this is not the scenario within Taluwa (-.105) as the correlation is not significant.

When correlating the variable hours spent on domestic work and hours of free time there is a weak negative correlation (-.280\*\*) within the specific communities the correlations are similar; Thulachhap (-.292\*\*), Taluwa (-.273\*\*) and Bhadaure (-.264\*\*).

This association, though weak, suggests that the more hours spent on domestic work means that the chance that women have free time is lower in comparison to if they spend less hours on domestic work.

Furthermore, the ability the correlation between the ability to use a phone is moderately positively correlated (.308\*\*), within Thulachhap (.317\*\*) and Taluwa (.397\*\*) while in Bhadaure this correlation is weakly positive (.217\*\*). These correlations suggest that the more time spent on domestic work the less capable one is at using a phone, however this correlation is not very strong.

Similarly there is a moderate positive correlation between the ability to use a computer (.431\*\*) where in Thulachhap (.385\*\*) and Bhadaure (.337\*\*) where in Taluwa (.567\*\*) this correlation is a strong positive correlation. This suggests that the women working more hours on domestic work are moderately to strongly more likely to not know how to make use of a computer in comparison to women who spend less hours on domestic work.

With the correlation to access to internet there is a weak negative correlation (-.248\*\*), within the communities there is a difference between the strengths of the correlation with; Thulachhap (-.239\*), Taluwa (-.311\*\*) and Bhadaure (-.195\*) while all these correlations are significant, within Taluwa the correlation is the strongest while in Bhadaure it is the weakest. The correlation signifies that there is a weak association however significant, with the women who spend more time on domestic work being not connected to the internet in comparison to women who spend less time on domestic work are more on the internet.

There is also a moderate weak to moderate correlation between training in hard skills and hours spent on domestic work (-.259\*\*), within; Thulachhap (-.205\*), Taluwa (-.357\*\*) and Bhadaure (-.247\*\*). Which means the more hours spent on domestic work women are less likely to have taken part in a training for hard skills, while women who spend less hours on domestic work are likely to have had training in hard skills.

Furthermore there is a moderate negative correlation between hours spent on domestic work and training in soft skills (-.303\*\*). This correlation does differ within the individual communities; Thulachhap (-.397\*\*), Taluwa (-.411\*\*) and Bhadaure (-.107). While the correlation within Thulachhap and Taluwa are significant, within Bhadaure there is no significant relationship. The correlation represents that the women who have spent more time

on domestic work are more likely to have not participated with workshops regarding soft skills in comparison to women who have spent less hours on domestic work.

Below in figure 6, the strongest 5 correlations with hours spent on domestic work is shown.

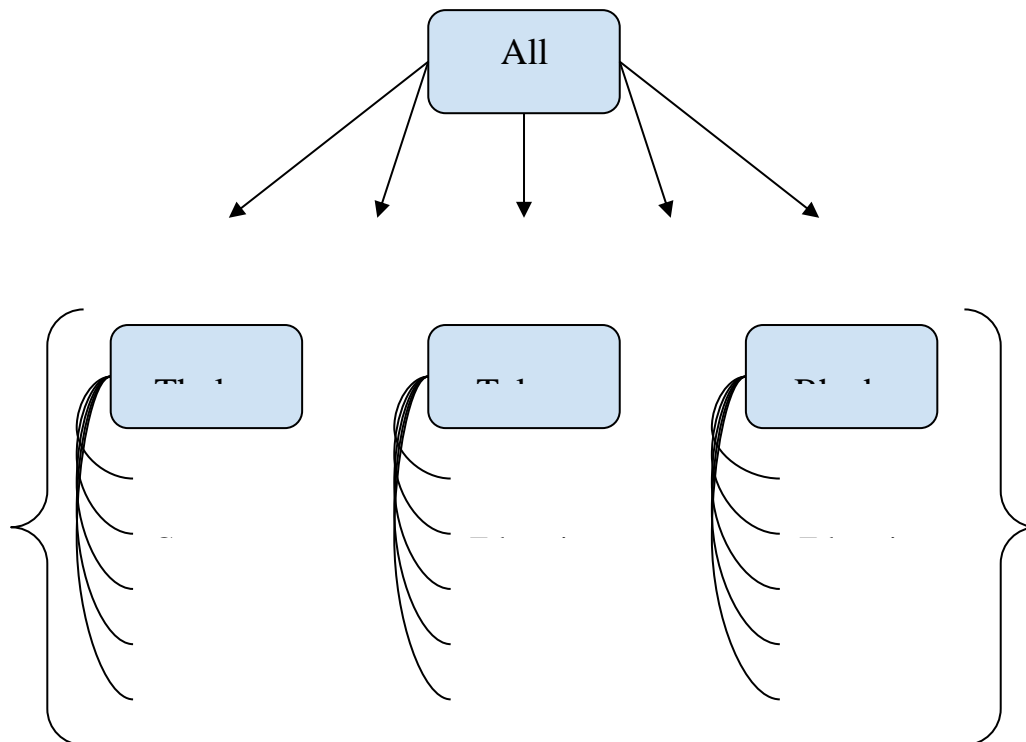


Figure 6

Like the hours spent on domestic work, the support women received for domestic work, refer to the table in appendix 4.2, was roughly the same across the three communities with; 13% stating they received very much, 63.9% saying much, 16.5% neutral, 6.3% receiving little and 0.3% receiving very few.

Furthermore, when asked if their domestic work is valued, found in appendix 4.3, the women responded with; 19.7%, 75.9%, 3.4% and 0.9%

The women were also asked if they believe that the domestic work they did affected their ability to pursue paid employment, data shown in appendix 4.4. The averages across all communities are as follows; 15.3% strongly agreed, 40.6% agreed, 5.6% were neutral, 33.8% disagreed and 4.7% strongly disagreed. However, looking at the individual communities; in Thulachhap only 10.8% strongly agreed whereas in Taluwa 20.2% strongly agreed to the statement which is a difference of almost 10%. There was also a large difference between the percentage of women who disagreed with the statement with 26.0% disagreeing in Taluwa and 41.0% disagreeing in Bhadaure, this is a 15% difference between the two communities.

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In addition, when the women were asked how much time they spend on free time, with the data shown in appendix 4.5.1; 38.8% had 0 till 1 hours, 37.8% had 1 till 2 hours, 18.1% had 2 till 3 hours, 4.1% had 3 till 4 hours and 1.3% had 4 till 5 hours of free time. This estimation of the amount of free time each woman has was about the same across all communities. While on average women in Bhadaure have less free time in comparison to Taluwa and Thulachhap. When asked what the women do in their free time their responses were usually; resting or sleeping, using the phone and talking to women in the village. However, resting or sleeping is not necessarily considered free as it is an activity that is seen as a necessary aspect of life which one needs to do, therefore the concept of free time might not have been completely understood by the women in the community.

In appendix 4.5.2 the correlations between the amount of free time a woman has in her day in comparison to the other variables analyzed.

There is a moderate negative correlation between free time and age (-.330\*\*) within the different communities; Thulachhap (-.356\*\*), Taluwa (-.362\*\*) and Bhadaure (-.250\*). This correlation suggests that the older women of the sample studied have less free time in comparison to the younger generation. With this generational difference being the largest within Taluwa and smallest in Bhadaure.

Furthermore there is a weak negative correlations between barriers to education and free time (-.222\*), though this correlation is not significant in Thulachhap (-.105), it is within Taluwa (-.311\*\*) and Bhadaure (-.262\*\*) the correlation suggests the more free time a woman in these two communities have the more likely it is they have not faced barriers in comparison to women who have less free time.

As stated previously, there is a weak correlation between domestic work and free time (-.280\*\*) where in the communities this correlation is similar to each other.

When inspecting the correlation between free time and ability to use a phone there is a negative weak correlation (-.257\*\*) within Bhadaure this correlation (-.158) is not significant though this correlation is significant in Thulachhap (-.301\*\*) and Taluwa (-.291\*\*). This suggests that within these two communities the more free time a woman has the more capable she is with being able to use her phone. Though the question on what women do during their free time, the women who stated they had more free time also often said they spend this time on their phone which could explain part of this correlation.

There is also a weak correlation between computer ability and free time (-.203\*\*). This correlation is weaker than the correlation between the ability to use the phone and free



time. In Taluwa (-.115), this correlation is however not significant while in Thulachhap (-.233\*) and Bhadure (-.252\*\*) this correlation is significant. Within these communities there is an association between being able to use a computer and having more freetime.

Figure 7 shows the strongest correlations between the variable hours spent on free time.

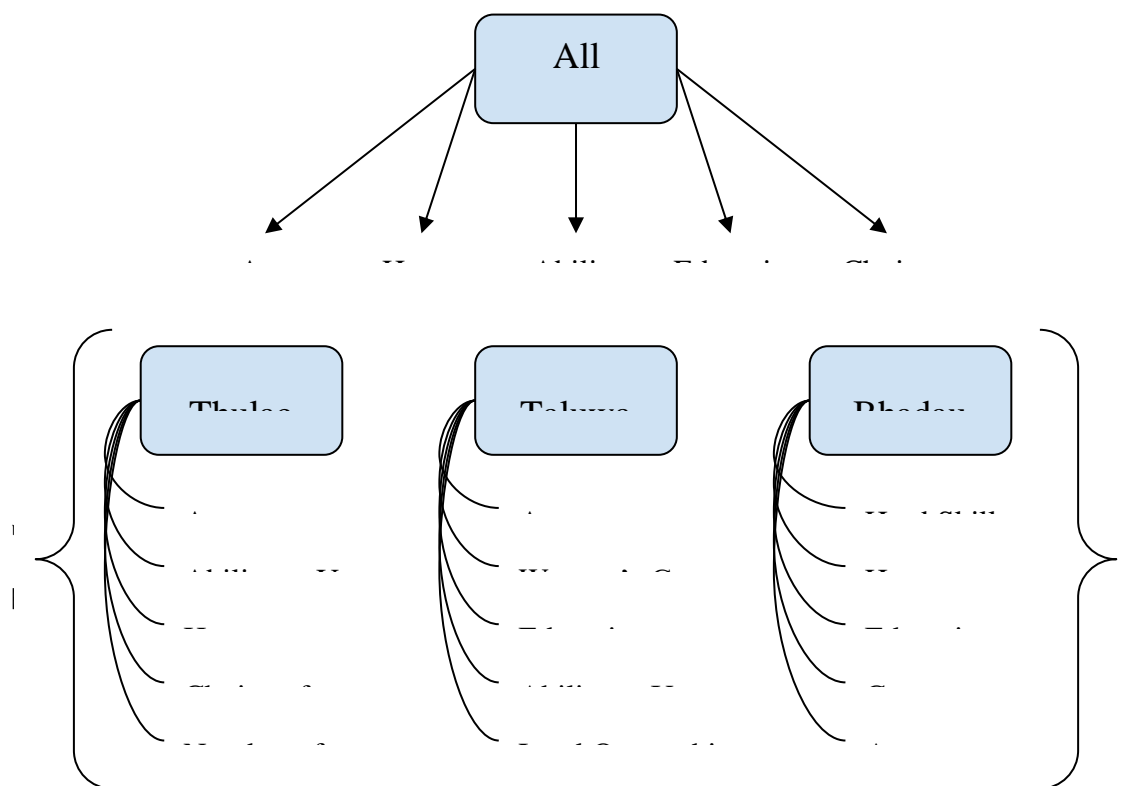


Figure 7

**Property and Land**

The table in appendix 5.1 shows the percentages of which women in the community own land. The large majority of women in the community do not own land, where in Bhadaure the least amount of women own land and in Thulachhap the most. When asked about who makes the decisions of what happens to the property the majority of women responded with their parents or husbands. With a really small minority stating that they have a say in the decision making whether it is alone or with their partner.

**Access to the Internet and Technology**

Within the communities the vast majority of women have a phone; this includes a small basic phone or a smartphone, appendix 6.1. Looking at the individual communities,

women in Bhadaure have the lowest percentage of phone ownership where in Taluwa this is the highest. The difference between the two communities is just under 10% however this is a large difference between the communities which could have implications for the possible ways to communicate with the women in the different communities.

Women were asked if they agree with the statement that they know how to use a phone appendix 6.2.1 This statement was categorised with women who strongly disagree would not know how to use a phone at all, if they disagree they could answer a phone when called but not be able to call someone themselves, neutral is when women were able to call and text other people, agree is when they have a smartphone and know how to communicate and use other apps on the devices but not very confidently and strongly agree occurred when women were able to easily make use of a phone without any issues. Across all communities 24.4% strongly agreed, 19.4% agreed, 32.2% were neutral, 17.2% disagreed and 6.9% strongly disagreed with the statement. With the ability to make use of the phone being the lowest in Bhadaure and the highest in Taluwa.

The correlations between the ability of using a phone and the other variables have been calculated and can be found in appendix 6.2.2.

As mentioned earlier, there is a moderate to strong positive correlation between; age (.520\*\*), a strong negative correlation between education level (-.629\*\*), a weak negative correlations with employment (-.183\*\*) as well as with income (-.215\*\*), a moderate positive correlation with hours spent on domestic work (.308\*\*), and a weak negative correlation with free time (-.257\*\*).

There is a also a moderate positive correlation between education barriers and the ability to use a phone (.337\*\*) within the different communities; Thulachhap (.343\*\*), Taluwa (.291\*\*) and Bhadaure (.371\*\*). These correlations suggest that the women who are more able to make use of a phone have experienced less education barriers in general in comparison to the women who are less able to use a phone. With this difference being more present in Bhadaure in comparison to Taluwa.

Furthermore there is a moderate negative correlation between the level of the husband's education and ability to make use of a phone (-.411\*\*). These correlations differ across the different communities with; Thulachhap (-.339\*\*), Taluwa (-.458\*\*) and Bhadaure (-.439\*\*). This correlation suggests that women with husbands who have a higher level of education would be more capable of using a phone in comparison to women whose husbands have a lower level of education. This correlation could possibly be explained by the

fact that husbands with a higher education would be more likely to have a higher income, being able to afford devices like a phone more than husbands with lower levels of education.

There is also a moderate negative level between ability to use a phone and phone ownership (-.447\*\*). Within the different communities the correlations are as followed; Thulachhap (-.477\*\*), Taluwa (-.340\*\*) and Bhadaure (-.487\*\*). This correlation states that women who have their own phone tend to be more capable of using a phone in comparison to women who do not have a phone.

In addition; there is a moderate to strong positive correlation between the ability to use a phone and the ability to make use of a computer (.499\*\*) within Thulachhap (.479\*\*), Taluwa (.472\*\*) and Bhadaure (.550\*\*). This correlation shows that the women who are more able to use a phone are also generally more able to make use of a computer. This association is the strongest in Bhadaure in comparison to the other communities.

There is a strong negative correlation between access to internet and being able to use a phone (-.662\*\*) within the communities there is a difference between these correlations with; Thulachhap (-.647\*\*), Taluwa (-.601\*\*) and Bhadaure (-.729\*\*) This correlation suggests that the women who are more able to use their phones have access to the internet however this correlation is not the same strength across the three different communities with it being the strongest in Bhadaure and the weakest relatively in Taluwa.

There is a weak to moderate positive correlation to the interest one has in learning new skills and their ability to use a phone (.341\*\*), within the communities individually this correlations are; Thulachhap (.417\*\*), Taluwa (.287\*\*) and Bhadaure (.293\*\*). This suggests there is a slight association between the more able a woman is at using her phone the more likely she would want to join a workshop. This association is however significantly larger in Thulachhap in comparison to the other two communities.

The correlation between the ability to using a phone and thinking one would be a good leader is a weak to moderate positive correlation (.292\*\*) With the individual communities the correlation is as follows; Thulachhap (.324\*\*), Taluwa (.290\*\*) and Bhadaure (.253\*\*). This correlation suggests there is a weak, however significant association between the people who are more able to use a phone believing they would be more capable of being a leader in comparison to women who are less capable of using a phone.

There is a negative moderate correlation between having had a training in hard skills in one's ability to use a phone (-.364\*\*) with similar correlations within the individual communities; Thulachhap (-.335\*\*), Taluwa (-.365) and Bhadaure (-.381\*\*). This moderate

association suggests that the women who are more able to use a phone attend training in hard skills more in comparison to women who are less able to use a phone.

There is a weak association between being able to use a phone and training in soft skills (-.184\*\*) in Bhadaure (-.107) this correlation is not significant while in Thulachhap (-.224\*) and Taluwa (-.237\*) this correlation is significant. Within these two communities there is a slight relationship between being able to use a phone and attending a workshop on soft skills.

Figure 8 shows the strongest correlations between the variable ability to use a phone.

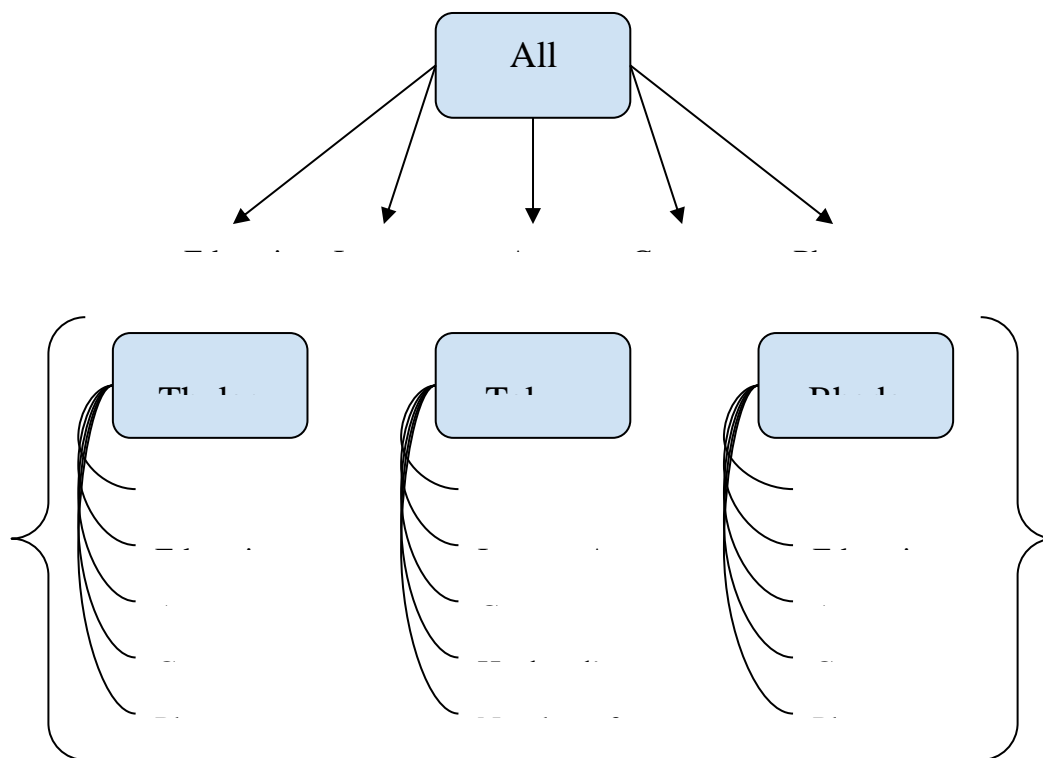


Figure 8

When asked about if the women had a computer at home only 5.3% of women had access to a computer within their own house, found in appendix 6.3. This ranged by only one percent between Bhadaure and Taluwa.

Within the community women did have more access to computers, see appendix 6.4, with it being 11.3% however the large majority of women did not have access to computers within their community. In which the women in Bhadaure reported the least access to computers with only 8.6% and around 12% of the women had access to a computer in Taluwa and Thulachhap.

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Women were asked to what extent they agreed with the statement that they were able to use a computer, found in appendix 6.5; in which 2.5% strongly agreed, 10.1% agreed, 6.0% were neutral, 7.5% disagreed and 73.9% strongly disagreed. Much like the access

Within the communities most women have access to the internet or data, referring to appendix 6.6.1. With 60.6% on average having access, once again, within Bhadaure women had the least access to the internet at 56.2% and in Thulachhap and Taluwa the women had roughly the same amount of access to the internet. The most common reason for not having access to the internet is that women either had a phone that did not need internet connection or there were financial constraints that prevented women from being able to buy data. Furthermore the women who did have internet or data mentioned that the data does not always work, which is a likely result of living in a rural area.

In appendix 6.6.2, the correlation table between internet access and the other variables can be found.

As previously stated the results of significant variables correlated with access to internet are; moderate negative correlation with age (-.465\*\*), strong positive correlation with education level (.503\*\*), weak positive correlation with income (.267\*\*), weak negative correlation with hours spent on domestic work (-.248\*\*), strong negative correlation with ability to use a phone (-.662\*\*).

There is also a moderate negative correlation with ability to use a computer (-.376\*\*). Within the individual communities the correlations are as followed; Thulachhap (-.365\*\*), Taluwa (-.342\*\*) and Bhadaure (-.431\*\*). This correlation suggests that the better the skills that one has on the computer the more likely they are to have access to the internet in comparison to someone who does not know how to use the computer.

There is a weak to moderate negative correlation between access to the internet and interest in learning new skills (-.285\*\*), in the communities the correlations are; Thulachhap (-.277\*\*), Taluwa (-.218\*) and Bhadaure (-.326\*\*). This correlation suggests that the women who are more interested in learning new skills have access to the internet. With the correlation being the strongest in Bhadaure and the weakest in Taluwa.

There is a weak negative correlation between interest in learning about women's rights and access to internet (-.206\*\*). This correlation is not significant in Bhadaure (-.171) though this correlation is significant in Thulachhap (-.214\*) and Taluwa (-.216\*). In these two communities, there is a slight association between access to the interest in learning about women's rights and access to the internet.

There is a weak positive association between training in a hard skill and access to the internet (.238\*\*), though this correlation is not significant in Bhadaure (.165), it is significant in Taluwa (.254\*\*) and Bhadaure (.284\*\*). In these two communities the women who have access to the internet are slightly more likely to have taken part in a training in hard skills.

Figure 9, shows the strongest correlations between the variable access to the internet.

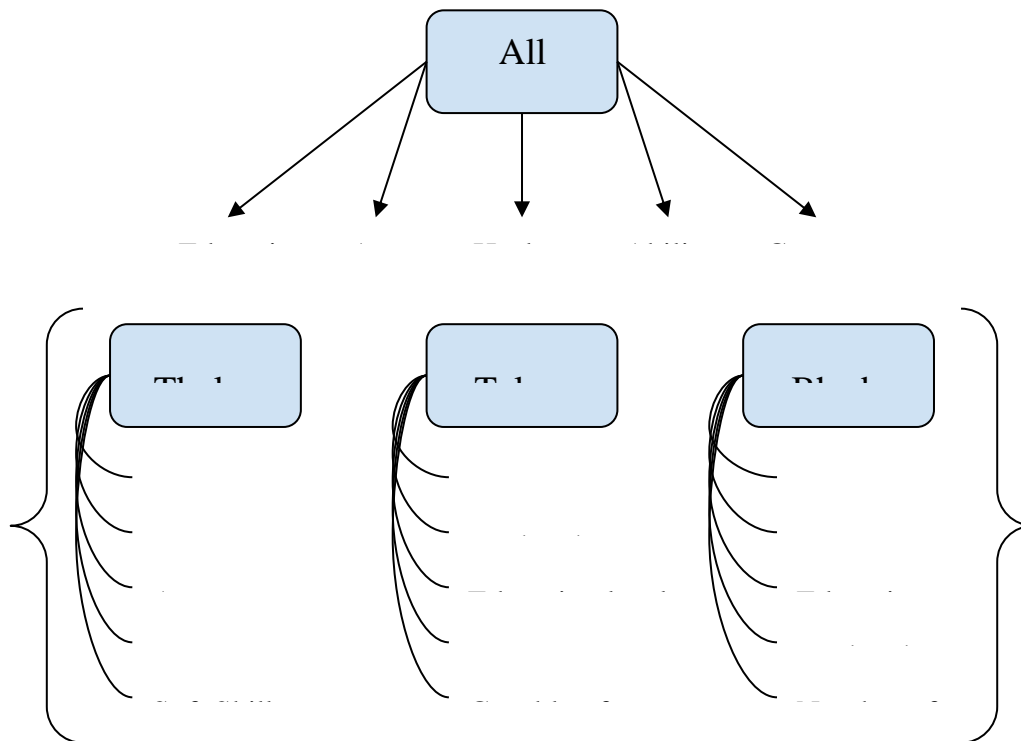


Figure 9

Appendix 6.7 shows the different forms of media each woman has access to. Within the communities 49.7% had a radio, 38.2% had television, 56.0% had social media and 15.3% had no forms of technological media. Within the communities; Thulachhap had the highest percentage of women who had no technological media with Taluwa having the lowest percentage. On average; in Thulachhap people had access to the least media followed by Taluwa and then Bhadaure. Though the percentage of people who do have access to the different forms of media is roughly the same for all the communities.

**Leadership and Community Involvement**

When asked if the community is part of a women’s group, the table in appendix 7.1.1 shows that the majority of the population is part of a women's group. With the highest participation in women’s groups being in Taluwa, 76.0% and the lowest in Thulachhap, 61.5% with Bhadaure not being much higher at 62.5%. Due to the large difference between the participation of a women's group the percentage across all locations overrepresented

Thulachhap and Bhadaure while underrepresenting Taluwa by almost 10%. Within the three locations the main women's groups mentioned by women were; mothers group, women's group and women's cooperative. Furthermore most women when being part of a women's group in the community are often part of more than one group within the community.

Within appendix 7.1.2, the correlation table between being part of a women's group is correlated against the other variables from the questionnaire.

Previous stated correlations between the variable being part of a women's group has been found between the variables; a positive moderate correlation with age (.326\*\*), a weak positive correlation with number of children (.203\*) and a weak negative correlation with education level (-.173\*\*).

There is also a weak to moderate correlation with barriers to education (.250\*\*), though this is not significant in Bhadaure (.128), the correlation is significant in Thulachhap (.259\*\*) and Taluwa (.390\*\*). This correlation suggests there is an association with women who are part of a women's group are more likely to have faced a barrier to education, with this correlation being the strongest in Taluwa.

There is also a moderate to strong negative correlation with being part of a women's group and involved in community activities (-.464\*\*) Within the communities this correlation differs as in; Thulachhap (-.455\*\*), Taluwa (-.319\*\*) and Bhadaure (-.562\*\*). This correlation suggests that the women who are part of a women's group tend to be more involved in the community activities in comparison to women who are not in a women's group. With this linear association being the strongest in Bhadaure and the weakest in Taluwa.

Table 10 shows the strongest correlations with the variable being part of a women's group.

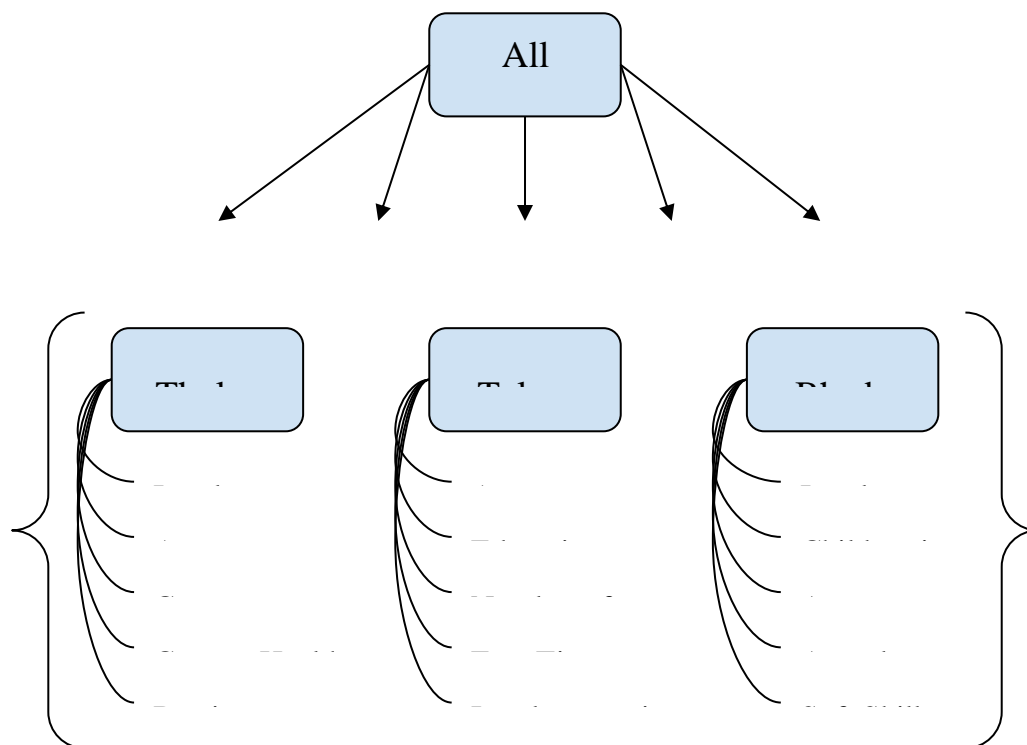


Table 10

Each woman was asked to what extent they are involved within the community, results are shown in the table in appendix 7.2.1., in which; 57.7% strongly agreed, 23.5% agreed, 3.4% were neutral. 6.6% disagreed and 8.8% strongly disagreed. With the least amount of women involved in the community activities in Thulachhap which was significantly lower in comparison to Bhadare and Taluwa.

The correlation table between the women's involvement in community activities and the other variables can be found in appendix 7.2.2.

The correlations that are significant which have previously been stated; a weak negative correlation with age (-.168\*\*) and a moderate negative correlation with being part of a women's group (-.464\*\*)

There is also a weak correlation between education barriers and being involved in the community (-.168\*\*). This correlation is not significant in the community Bhadaure (-.104) but is significant in Thulachhap (-.196\*) and Taluwa (-.197\*). This correlation suggests a slight association between barriers faced and not being very involved in the community, however this association is very weak.

There is a weak to moderate negative association between being involved in the community and having a role in the community (-.304\*\*), this correlation differs across the different communities with; Thulachhap (-.248\*\*), Taluwa (-.203\*) and Bhadaure (-.413\*\*). This correlation suggests that the people who are more involved in the community tend to



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have a feeling that they do have a role in the community. With this association being the strongest in Bhadaure.

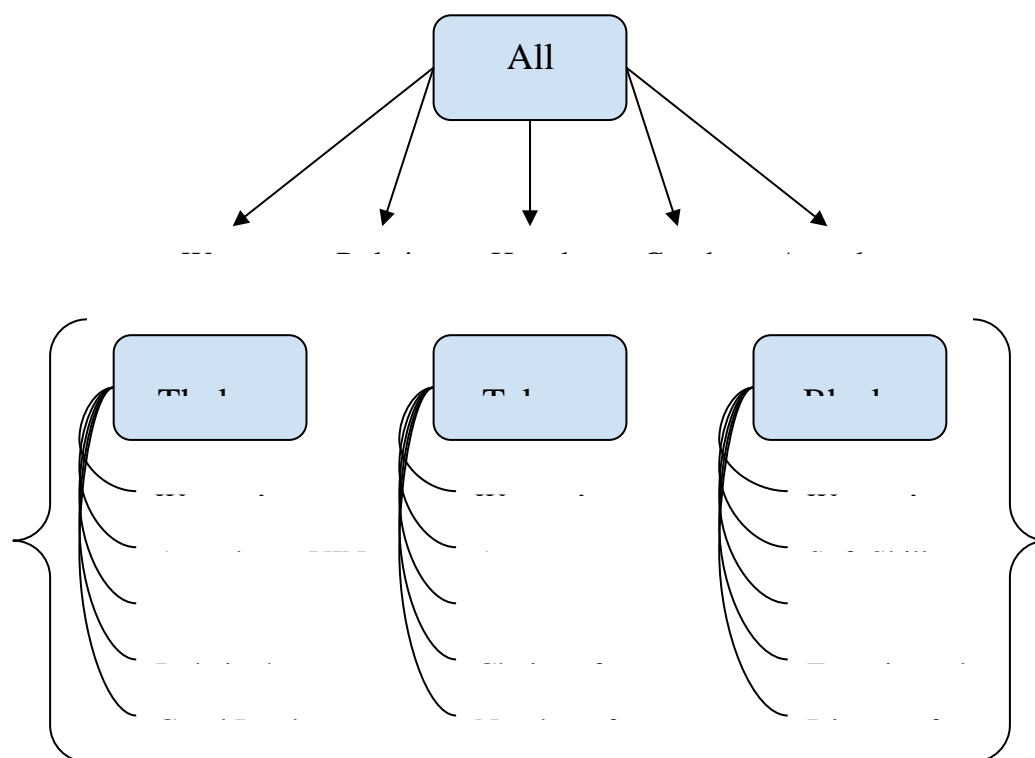
There is a weak positive correlation between feeling heard in the community and being involved in the community (.221\*) this correlation is not significant in Thulachhap (.142) though is significant in Taluwa (.274\*\*) and Bhadaure (.263\*\*). Within these two communities the women who tend to be more involved in the community also feel as though they are more heard.

Similarly there is a weak positive correlation between being involved in the community and the feeling as though they could be a good leader (.217\*\*). Though this correlation is not significant in Taluwa (.170), it is significant in Thulachhap (.242\*) and Bhaure (.259\*), suggesting that the women who are more involved in the community tend to be slightly more likely to feel as though they could be a good leader.

Furthermore there is a correlation between interests in learning about women's rights and being involved in community activities (.208\*\*), this correlation is not significant in Taluwa (.120) however is significant in Thulachhap (.203\*) and Bhadaure (.267\*\*) this correlation suggests that as one is more involved in the community they would be more interested in learning about their women's rights.

There is a weak negative correlation with being involved in the community and knowing where to go when there is violence (-.191\*\*) with this correlation not being significant in Taluwa (-.114) it is significant in Thulachhap (-.199\*) and Bhadaure (-.258\*\*) suggesting that in these two communities the women who are involved in the community activities would be slightly more aware of where to go when they experience violence in comparison to women who are less involved in the community.

Figure 11 shows the strongest correlation between the variable involved in community activities.



*Figure 11*

When asked if the women were interested in learning skills which could help their situation, results found in appendix 7.3.1; 23.8% strongly agreed, 59.4% agreed, 4.1% were neutral, 9.1% disagreed and 3.8% strongly disagreed. Where in Taluwa women were significantly more interested in learning skills, followed by Thulachhap, with the women in Bhadaure being the least interested in learning skills to help their situation.

To further understand the relationship between the interest in learning new skills and other variables the correlations can be found in appendix 7.3.2.

As mentioned previously, there is; a moderate positive correlation with age (.409\*\*), a moderate to weak negative correlation with level of education (-.316\*\*) and moderate positive correlation with the ability to use phone (.341\*\*).

There is a weak positive correlation with education importance and the interest in learning new skills (.259\*\*), though this correlation is not significant in Taluwa (.178) it is significant in Thulachhap (.341\*\*) and Bhadaure (.227\*\*). This correlation suggests that in general there is a slight association between the belief that education is important and wanting to learn new skills, however this association differs between the three communities.

There is a weak to moderate correlation between having access to the internet and wanting to learn a new skills (-.285\*\*) within the communities; Thulachhap (-.277\*\*) Taluwa (-.218\*) and Bhadaure (-.326\*\*) these correlations reveal that the people who have

internet access are more likely to want to learn new skills to help their situation, with this association being the strongest in Bhadaure and weakest in Taluwa.

There is a weak to moderate positive correlation between wanting to learn new skills and thinking that you would be a good leader (.289\*\*) within the different communities being; Thulachhap (.304\*\*), Taluwa (.292\*) and Bhadaure (.260\*\*). This shows there is a slight association to wanting to learn new skills and believing that you would be a good leader.

Similarly there is a weak to moderate positive correlation between capable of solving your own problems (.305\*\*) with the correlation in the communities being; Thulachhap (.315\*\*), Taluwa (.316\*\*) and Bhadaure (.255\*). This association shows that the more willing a woman would be to learning a new skill the more likely they would believe that they are capable of solving their own problems

Likewise there is a weak to moderate correlation between the interest in learning about women's rights and interest in learning new skills (.281\*\*). In the communities individually the correlations are as followed; Thulachhap (.227\*), Taluwa (.240\*) and Bhadaure (.302\*\*). The correlations suggest that as one states they are more interested in learning skills they are also likely to say that they are more interested in learning about their women's rights. This association is the strongest within Bhadaure and the weakest in Thulachhap.

There is a weak positive correlation between wanting to learn new skills and believing that hard skills are important to learn (.274\*\*) Within the different communities the correlations are as followed; Thulachhap (.235\*), Taluwa (.232\*) and Bhadaure (.310\*\*). These correlations suggest that the more a woman is wanting to learn skills the more important they would believe hard skills are to learn. With this association being the strongest in Bhadaure and the weakest in Taluwa.

Similarly there is a weak positive correlation between wanting to learn new skills and believing soft skills are important (.289\*\*) Within the communities individually these correlations are similar to each other; Thulachhap (.295\*\*), Taluwa (.271\*\*) and Bhadaure (.268\*\*). The association suggests that the more interested one is in learning new skills the more important they would believe soft skills are.

Figure 12 shows the 5 strongest correlation with the variable interest in learning new skills.

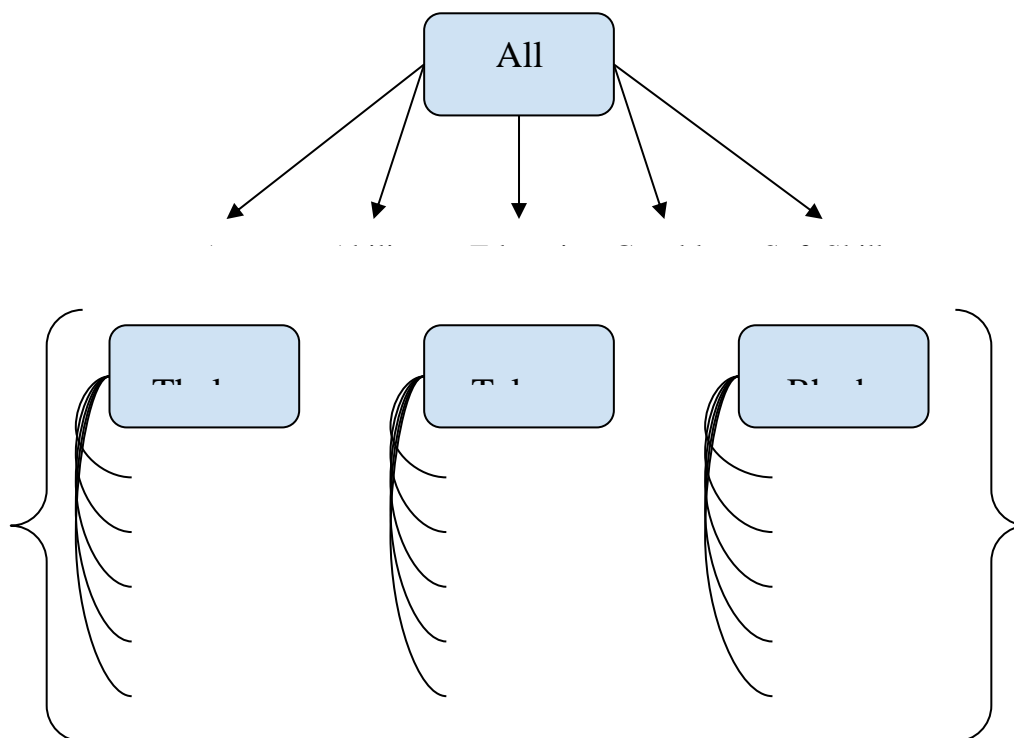


Figure 12

Women were asked if they have been previously involved in a workshop by ViN shown in appendix 7.4.1, with a 65.7% majority of women not having had attended a ViN workshop. Looking at the three different communities, there is almost a 20% difference between the attendance of workshops in the communities of Bhadaure and Taluwa. There is also an almost 15% difference between the attendance of workshops between Thulachhap and Taluwa. This shows that for projects in which women have been involved, the majority of these women are from Taluwa and the minority of the women are from Bhadaure.

However the following table in appendix 7.4.2 shows the attendance of women in these three communities to workshops done by ViN. The total of women who have been recorded attending a workshop is over 5,595 women.

The correlations that have already been previously mention between attendance to VIN workshops are; a weak positive correlation with education level (.200\*\*), a weak negative correlation with domestic work being valued (-.229\*\*) and a weak negative correlation with interest in learning new skills (-.179\*\*)

There is also a weak to moderate negative correlation with feeling heard in the community and attendance to a VIN workshops (-.232\*\*) though this correlation is not significant in Bhadaure (-.033), the correlation is significant in Thulachhap (-.226\*) and Taluwa (-.415\*\*). This correlation shows that people who attend VIN workshops often feel more heard in their community in comparison to the women who have not attended the

workshop, with this correlation being visibly stronger in Taluwa in comparison to Thulachhap.

There is weak positive correlation between knowing where to report violence and the attendance to VIN workshops (.188\*\*) This correlation is not significant in Bhadaure (.100) however is significant in Thulachhap (.218\*) and Taluwa (.257\*\*) in these two communities the women who have attended the workshops are more likely to know where to report violence in comparison to the women who have not attended a workshop.

Furthermore there is a weak to moderate correlation between the attendance of VIN workshops and having had training in hard skills (.368\*\*) with the correlations differing across the different communities; Thulachhap (.466\*\*), Taluwa (.305\*) and Bhadaure (.250\*). This correlation suggests that the women who have attended a VIN workshop are likely to have attended a workshop regarding hard skills in comparison to the women who have not attended a VIN workshop. This correlation is stronger in the community of Thulachhap in comparison to Taluwa.

Furthermore there is also a moderate positive correlation between having had attended a VIN workshop and having had a training in soft skills (.343\*\*), the difference between the correlations across the communities are not extremely large with; Thilachhap (.304\*\*), Taluwa (.394\*\*) and Bhadaure (.324\*\*) this correlation shows that the women who have attended a VIN workshop are slightly more likely to have received training in soft skill in comparison to the women who have not received training by VIN.

There is also a weak correlation between having had a training by VIN and a training regarding health services or information (.195\*\*), though this correlation is not significant in Bhadaure, it is significant in Thulachhap (.193\*) and Taluwa (.310\*\*). Within these two communities this correlation suggests that the women who have received a VIN training have a slightly higher chance of having had training in health services or information.

Figure 13 shows the strongest correlations with the variable having joined a VIN Workshop.

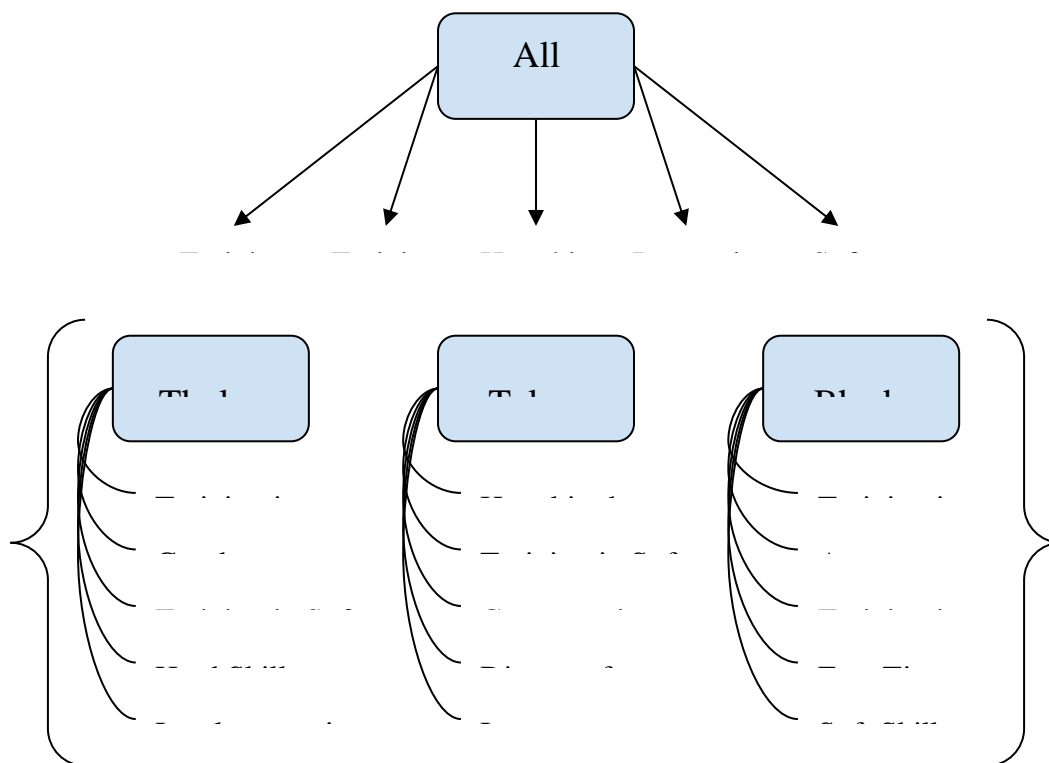


Figure 13

Women were asked if they had a specific role in the community in which the large majority 88.7% recorded that they have a role in the community. Within Thulachhap they have the least number of women with a role in the community 82.9% and within Taluwa being the highest with 92.3% of women which have a role in the community. When asked what their role within the community involved, many women referred to helping others with agriculture work, helping with weddings or festivals and helping other community members with food or money. (7.5)

When asked if the women feel heard within their community, data shown in appendix 7.6 the majority of the women responded with that they agreed 67.0%. With the women in Thulachhap reporting that they feel the least heard within the community, and the women in Taluwa feeling the most heard.

When asked if the women feel like they would be a good leader within their community results in appendix 7.7 the majority of the women, 59.4% responded with that they agreed. With the women in Bhadaure reporting a lower feeling of being able to be a good leader, and the women in Taluwa and Thulachhap feeling a relatively similar distribution of being a good leader.

When asked if the women know if there are opportunities within the community to become a leader found in appendix 7.8 the majority, 63.6% responded with yes, however

comparing the three communities together in Thulachhap only 55.0% responded with yes whereas in Bhadaure 69.5% responded with there are opportunities for women to become a leader. When the women were asked to specify the opportunities that there are for them to lead, many responded with; agriculture work, road construction or cleaning, in the community meetings. While there were women who mentioned that there are opportunities but when asked to specify they did not have a specific example to mention.

Women were also asked if they believe that they are capable of solving their own problems shown in appendix 7.9 in which 20.4% strongly agreed, 40.4% agreed and 37.9% were neutral about the statement. When inspecting the difference within the differences in the communities the women in Bhadaur reported feeling less capable in solving their own problems in comparison to Thulachhap and Taluwa in which the women in Thulachhap reported feeling the most capable of solving their own problems.

## Human Rights

Below shows the table of results when the women were asked if they know about their rights found in appendix 8.1; with 45.6% reporting no, 19.7% reporting yes, 27.8% reporting they think they know and 6.9% not being fully sure that they know. There is a large difference between the women in Bhadaure in which 61% reported that they were not aware of their rights; this is a more than 20% difference between the women in Thulachhap and Taluwa.

Women were then followed up with the question if they are interested in learning about their rights, shown in appendix 8.2. In all the locations 30.3% responded with strongly agree, 61.9% with agree, 5.0% with neutral, 2.5% with disagree and .03% with strongly disagree. In Taluwa women were 18.5% more eager to learn about their rights in comparison to Bhadaure. In Bhadaure 13.7% more women agreed that they were interested in learning their rights in comparison to Bhadaure.

Furthermore they were asked if they knew where to go when their rights were violated found in appendix 8.3 in which 75.6% responded with knowing where to go. In which Bhadaure responded with 81.0% of the women knowing where to go when their rights were violated followed by Taluwa at 75.0% and Thulachhap with 71.2%.

## Gender Based Violence

When asked how safe the women feel within their community responses shown in appendix 9.1.1, 22.9% responded with strongly agree, 68.7% agreed, 5.3% were neutral, 2.8% disagreed and 0.3% strongly disagreed. With Thulachhap reporting 30.6% strongly agreeing in comparison to Bhadaure in which they reported 17.3%

To compare this feeling of safety with the community to the other variables the correlations can be found in appendix 9.1.2.

There is a moderate positive correlation between feeling as if your domestic work has been valued and feeling safe in the community (.313\*\*). Within Taluwa this relationship is not significant however in Thulachhap (.455\*\*) and Bhadaure (.313\*\*) the relationship is significant. This suggests that in these two communities the women who feel like their domestic work is valued feel safer in the community in comparison to women who do not feel like their domestic work is valued.

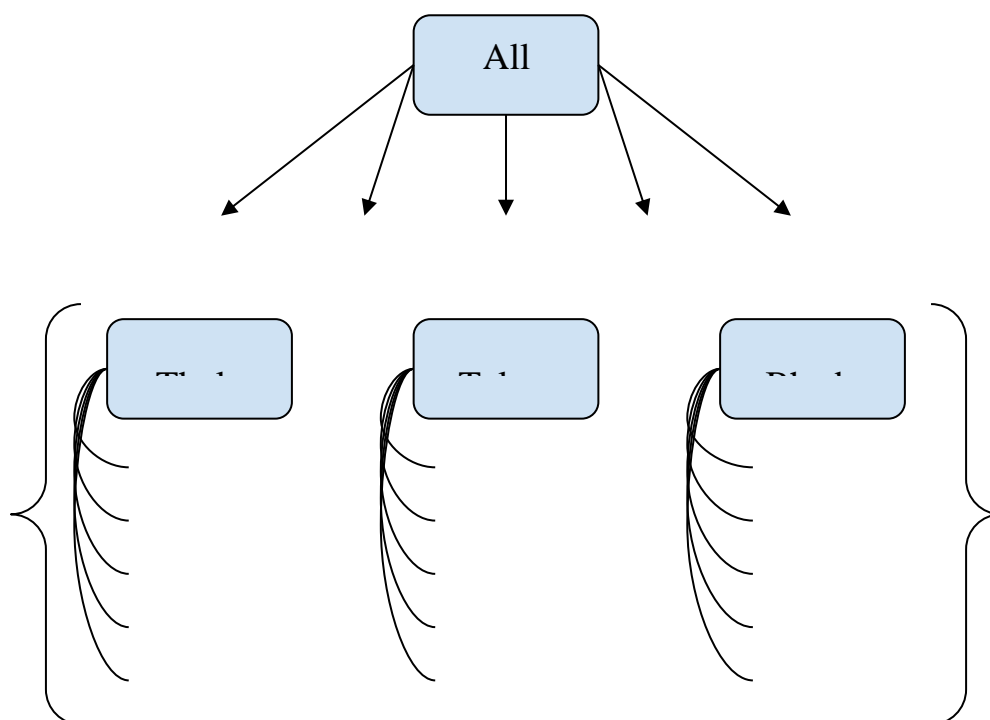
In addition, there is a weak negative correlation between feeling safe in the community and having a role in the community (-.239\*\*) with the correlation in Taluwa (-.144) not being significant however in Thulachhap (-.266\*\*) and Bhadaure (-.293\*\*) this correlation is significant. This correlation suggests that women who feel safer within their communities have a role in their communities in comparison to the women who do not feel as safe.

There is a weak to moderate correlation between women feeling as though they are heard in the community and feeling safe (.308\*\*) with there being a large difference in this correlation across the individual communities; Thulachhap (-.307\*\*), Taluwa (.214\*) and Bhadaure (.398\*\*). This correlation suggests that the women who feel safer generally feel more safe in their community. With this correlation being the strongest in Bhadaure and the weakest in Taluwa.

There is a weak to moderate positive correlation between having had experienced a threat and feeling safe in the community (.241\*\*). This correlation is not significant in Taluwa (-.044) however is significant in Thulachhap (.277\*\*) and Bhadaure (.377\*) This difference could be due to the number of women who did not want their responses to the question to be reported, also implying they might have not answered honestly regarding these questions.

Figure 14, shows the strongest correlations with the variable feeling safe in the community.





*Figure 14*

Women were also asked if they feel just as safe at home in comparison to in the community results found in appendix 9.2. In which a large majority 92.5% responded with feeling just as safe in both places. When looking across the different communities Thulachhap responded with the lowest rate of feeling safe in both communities 89.2% whereas in Taluwa 96.2% responded with feeling just as safe at home and in the community.

When asked about if women ever faced a threat response in appendix 9.3, 92.5% responded with no. However, supporting the results of feeling safe in the community and at home, in Thulachhap the most people experienced violence, 10.9%, while in Taluwa it was 3.8%.

Furthermore, in appendix 9.4, 9.1% of women said that they have experienced violence, with Thulachhap having the highest percentage of reported violence 10.9% and Taluwa having the lowest percentage of 7.7%.

With that said in appendix 9.5, 20.7% of women do not know where to go when they experience violence, with Thulachhap and Taluwa reporting around 22% of people not knowing and in Bhadaure slightly less, 17.3%. When asked to specify where they would go when they experience violence the most common answers were; women's group, mother's group, municipality office, women's group leader or the police station. However there were also women when asked to specify where they would go, who were not able to specify where they would go.

## Marriage and Children

Furthermore, the marital status within the communities can be found in appendix 10.1. With Bhadaure having the highest percentage, 90.5, of women married, followed by Taluwa of 87.5 percent and Thulachhap with the lowest 84.7. The range between these percentages is 5.8, this is a relatively low difference across the communities. Likewise Bhadaure also has the lowest percentage of unmarried women, 4.8% followed by Taluwa, 9.6% and Thulachhap with 9.9 percent.

In appendix 10.2.1, out of the women who are married the ages of marriage ranges between 10 to 37 years of age in which the mean age is 18.8 years old with a standard deviation of 3.44. With Bhadaure being the community with the largest range of 27 years where in Taluwa it is the smallest range of 13 years. Furthermore the means across the different communities are roughly the same, with a difference of 1 year between Thulachhap 18.3 years old and Bhadaure 19.3 years old. With the standard deviations across the three communities being similar as well with the largest difference being between Taluwa 2.98 and Bhadaure 3.74.

In appendix 10.2.2, the correlations between the age of marriage and other variables have been recorded. In the table, it is clear that there are not many significant correlations. With the significant correlations all being weak.

The correlation between number of children is weak and negative (-.209\*\*) with this correlation not being significant in Taluwa (-.182) however is significant in Thulachhap (-.226\*) and Bhadaure (-.220\*) This correlation shows that the women who get married at a younger age, in general have more children in comparison to the women who get married at an older age.

There Correlation between age and age of marriage is not significant this non significance means that there is no change amongst the generations and age at which a woman in the community gets married. The women therefore are still getting married at a younger age, and typically lower that the age at which they can legally consent to marriage themselves which is 20.

Figure 15, shows the strongest correlations with the variable age of marriage.

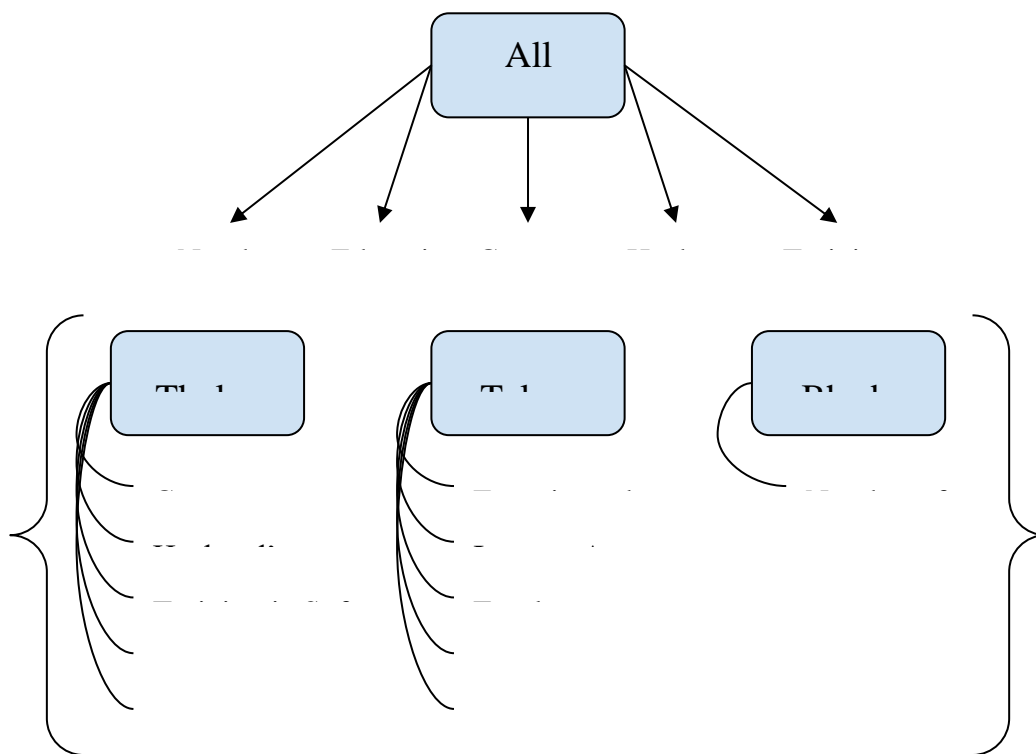


Figure 15

When women were asked if they had a choice in their marriage partner, shown in appendix 10.3, 20.9% were able to choose. With the most women 22.2% in Thulachhap being able to choose and the least in Taluwa at 17.0%. The women who were not able to choose who they marry, most if the marriages were arranged by their parents.

In appendix 10.4.1, the number of children women in Bhadaure and Thulachhap have ranges between 0 till 8 while in Taluwa it ranges between 0 till 9. In Thulachhap the mean number of children is 2.69 with a standard deviation of 1.57, In Taluwa the mean is 2.2 with a standard deviation of 1.42 and in Bhadaure the mean is 2.73 with a standard deviation of 1.59. Similarly the mean children in all the communities is 2.55 with a standard deviation of 1.55. Relatively, across all the communities women who are married are roughly having the same amount of children.

In Appendix 10.4.2, the correlations between number of children and the other variables. With the following correlations having had been previously state; a strong positive correlation with age (.564\*\*), a moderate negative correlations with education level (-.440\*\*), a weak negative correlation with income (-.234\*\*), a weak negative correlation with free time (-.191\*\*), a moderate positive correlation with ability to use a phone (.399\*\*) and age of marriage (-.209\*\*)

There is a weak to moderate correlation between education barriers and number of children (.275\*\*) with this correlation not being significant int Bhadaure (.195) while being

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significant in Thulachhap (.310\*\*) and in Taluwa (.301\*\*) In these two communities, the women who have had more children are more likely to have faced a barrier to education in comparison to women with less children.

There is also a moderate correlation between number of children and husbands education (-.332\*\*). In the communities the correlations are as the following; Thulachhap (-.327\*\*), Taluwa (-.303\*\*) and Bhadaure (-.351\*\*) This correlation suggests that the women with more children have husbands with a lower level of education in general. This correlation could be a result of the relationship of generational difference between education as well as number of children.

There is a negative weak to moderate correlation between internet access and number of children (-.321\*\*) With there being a large difference amongst the communities; Thulachhap (-.256\*), Taluwa (-.222\*) and Bhadaure (-.461\*\*) This association suggests that the women who have more children are less likely to have access to the internet. This correlation could possibly be explained through the generational difference between access to the internet, income, education level and other variables that could play a role. This correlation is however notably stronger in Bhadaure in comparison to the other two communities.

There is a weak negative correlation between having had a choice in you marriage partner and number of children (-.235\*\*). This correlation is not significant in Taluwa (-.112) however is significant in Thulachhap (-.291\*\*) and Bhadaure (-.311\*\*) This correlation suggests that the women who have had a choice in their marriage partner are having less children in comparison to the women who did not have a choice in their marriage partner.

In figure 16, the strongest correlations are shown with the variable number of children.

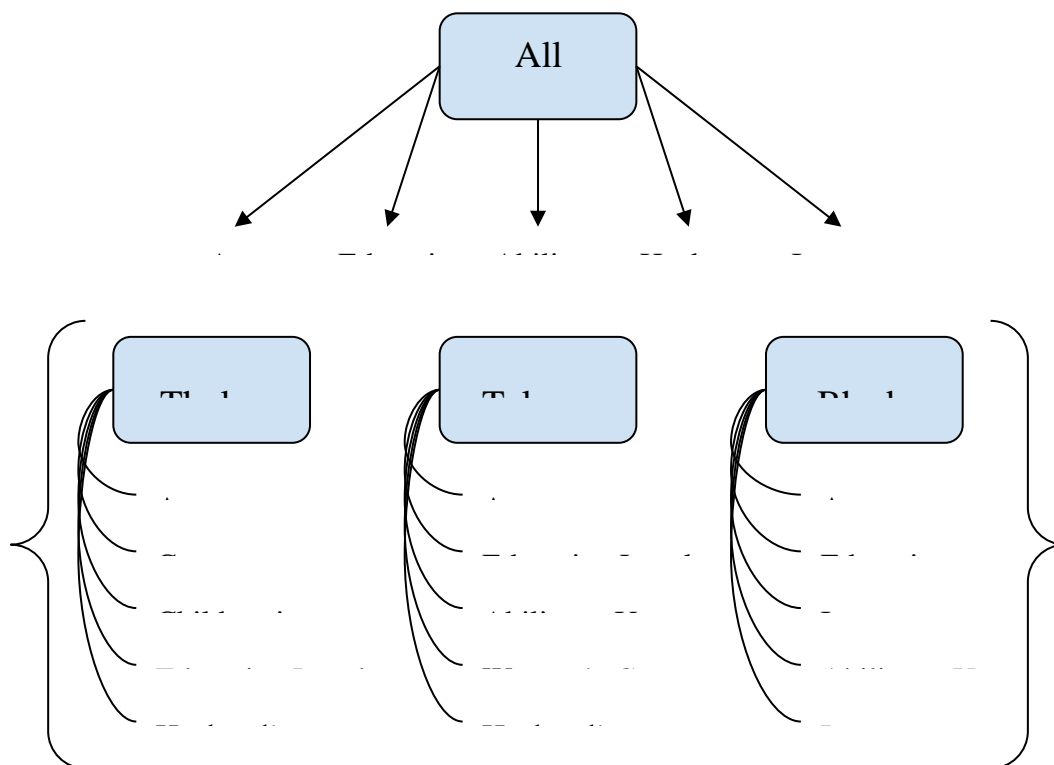


Figure 16

### Hard Skills

Looking specifically at training in hard skills, shown in appendix 11.1.1 36.7% of the women have received training. With the most women in Taluwa 49.0% having received training whereas in Bhadaure 24.8% of the women reported that they have received training in hard skills.

Within appendix 11.1.2., a table can be found highlighting the correlations between having received a training in hard skills between the other variables.

The correlations that have already been highlighted between having received a training in hard skills; a weak negative correlation with age (-.241\*\*), a moderate positive correlation with education level (.436\*\*), a weak negative correlation with hours spent on domestic work (-.259\*\*), a moderate negative correlation with the ability to use a phone (-.364\*\*), a moderate negative correlation with the ability to use a computer (-.497\*\*), a weak positive correlation with access to the internet (.238\*\*), a moderate positive correlation with the attendance to a VIN workshop (.368\*\*)

There is a weak to moderate negative relationship with the belief that one could be a good leader and training in hard skills (-.288). Within the communities individually the correlations are as followed; Thulachhap (-.345\*\*), Taluwa (-.287\*\*) and Bhadaure (-.230\*).

This correlation suggests that there is a relationship with feeling that you could be a good leader and having attended a workshop on hard skills. With this association being the strongest in the community Thulachhap and the weakest in Bhadaure.

There is a weak negative correlation between the interest of learning about your women's rights and having had attended a workshop on hard skills (-.273\*\*) though this correlation is not significant in Bhadaure (-.183) the correlation is significant in Thulachhap (-.290\*\*) and Taluwa (-.259\*\*). Within these two communities, the women who are more interested in learning about their rights are a bit more likely to have attended a workshop on hard skills in comparison to the women who are not interested in learning about their women's rights.

There is a weak positive correlation between knowing where to go to report about violence faced and having attended a workshop regarding hard skills (.193\*\*). In Taluwa (.172) this correlation is not significant, however in Thulachhap (.245\*\*) and Bhadaure (.205\*) this correlation is significant. In these two communities the women who know where to report violence have a slightly higher chance of having attended a workshop on hard skills in comparison to the women who do not know where to report the violence they face.

There is a moderate positive relationship between having had received a training in soft skills and a training in hard skills (.320\*\*), the correlations across the different communities are as followed; Thulachhap (.384\*\*), Taluwa (.345\*\*) and Bhadaure (.248\*\*). This correlation suggests that the women who have received training in hard skills are generally more likely to have received training in soft skills as well. With this association being the strongest in Thulachhap and the weakest in Bhadaure.

In figure 17, the strongest correlations with the variable having received training in Hard skills is shown.

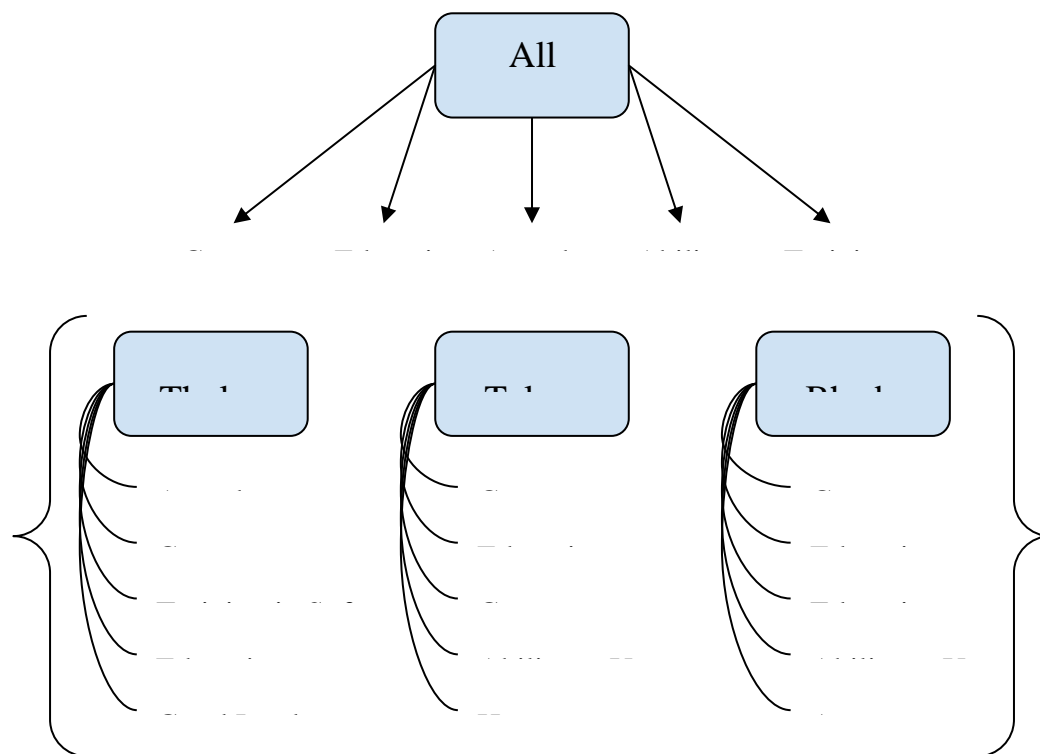


Figure 17

Women in the community were given a list of hard skills which they could possibly learn through VIN, with the table found in appendix 11.2. Out of all the possible answers a majority responded with; 67.2% vegetable farming, 63.8% animal farming, 62.2% agriculture and 43.4% sewing and embroidering. The rest of the options ranged between 17 to roughly 30%. With a small percentage, 13.1% stating they were not interested in learning any hard skills.

When asked if the women believed that it is important to learn hard skills, found in the table in appendix 11.3, the majority 60.3% responded with agreeing to this statement followed by 34.4% of women strongly agreeing with the statement with very few responding to neutral or disagree. With the women in Taluwa being the most in agreement to the statement followed by Thulachhap and Bhadaure.

**Soft Skills**

When asked about the attendance to training in soft skills, refer to appendix 12.1.1 only 13.8% reported having had training in soft skills. Comparing this percentage amongst the different communities, Thulachhap has reported receiving the least training 11.7% while Bhadaure reported the highest amount of training at 15.2%.

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The correlations between the attendance of soft skill workshops amongst different variables is to be found in appendix 12.1.2.

The variables which were already reported to having a correlation with the attendance of soft skills are; a weak positive correlation with education level (.229\*), a moderate negative correlation with hours spent on domestic work (-.303\*), a weak negative correlation with the ability to use a phone (-.184\*), a moderate negative correlation with ability to use the computer (-.367\*\*), a moderate positive relationship with the attendance of VIN workshops (.343\*\*) and a moderate positive correlation with training in hard skills (.320\*\*)

Furthermore there is also a weak to moderate positive correlation with training in health services and training in soft skills (.239\*\*). Within the communities individually there is a difference amongst the correlations; Thulachhap (.223\*), Taluwa (.199\*) and Bhadaure (.314\*\*) this correlation suggests that the women who have had training in soft skills are more likely to have had training in health services or information in comparison to the women who have not had training in soft skills. This correlation is the strongest in Bhadaure and the weakest in Taluwa.

In figure 18, the strongest correlations are shown with the variable having had training in soft skills.

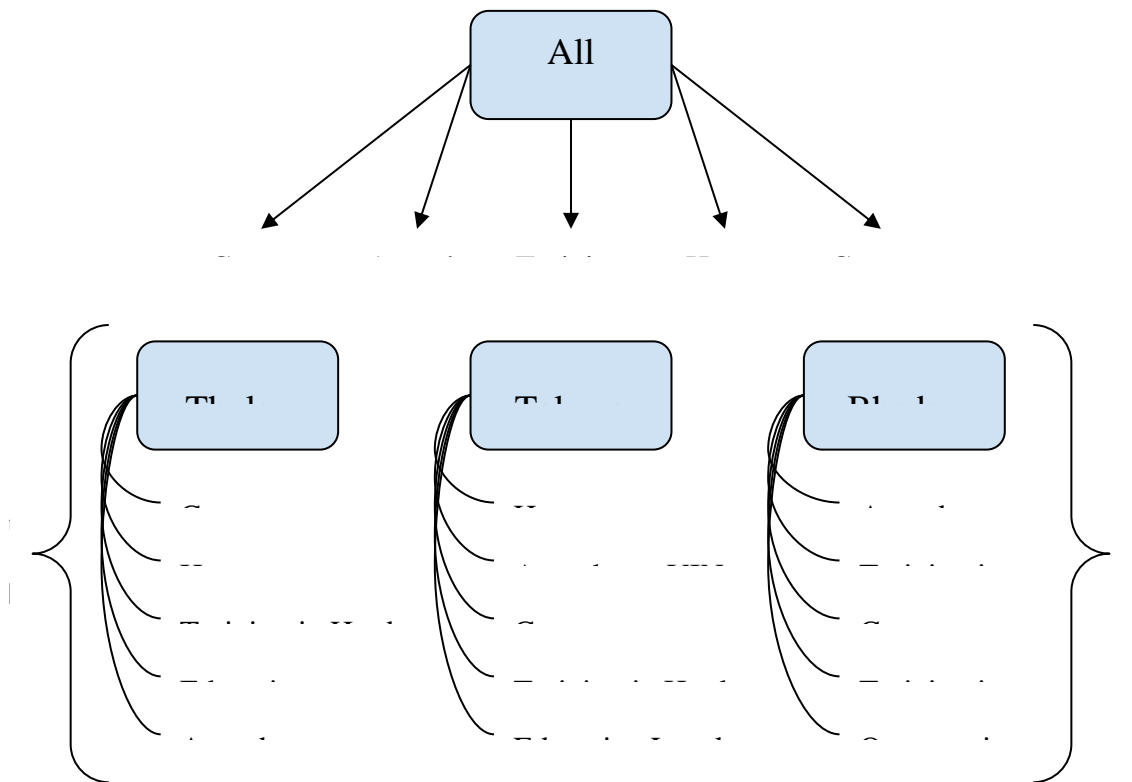


Figure 18



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When the women were asked about the soft skills they wanted to learn, found in appendix 12.2, the large majority responded with; 74.1% communication skills followed by 63.8% problem solving and 63.1% stress management. With the rest around 62%, where women stated they wanted to learn all the skills. Out of all the women around a fifth of the women did not want to learn any of these skills.

When asked if the women believed that soft skills are important to learn, the majority 69.8% of women agreed followed by 23.6% of women strongly agreeing. When evaluating the responses across the different communities, Thulachhap was more in agreement with the statement followed by Taluwa and then Bhadaure.

### **Access to Healthcare**

When women were asked if they believed they had sufficient access to healthcare refer to appendix 13.1.1; 8.5% strongly agreed, 47.6% agreed, 15.0% were neutral, 14.4% disagreed and 14.4% strongly disagreed. Out of the three different communities Bhadaure reports having the most sufficient access to healthcare with 9.5% strongly agreeing and 54.3% agreeing, while Thulachhap reported the least access to healthcare on average with 23.4% disagreeing and 12.6% strongly disagreeing, though Taluwa has the highest report of people strongly disagreeing, on average they have reported to more sufficient access to healthcare. When the women were asked which health information or services they had access to, the most common responses were; paracetamol, injections for children, vitamins, family planning, pregnancy checkups, medication for diarrhoea, and other basic medication. There were also a large number of women who did not know what healthcare was available in the healthpost or what they could get treated if they went there.

The correlation table between access to sufficient health information and the other variables can be found in appendix 13.1.2.

There is a strong positive correlation between access to sufficient health information and the belief that the income that the women have supports them for the year (.412\*\*) this correlation varies between the different communities; Thulachhap (.415\*\*), Taluwa (.489\*\*) and Bhadaure (.330\*\*) This correlation suggests that the people with more sufficient access to healthcare have more means to support them for the year. This correlation could reveal that there is a financial restriction which plays a role in access to healthcare.

There is a weak to moderate relationship between sufficient access to healthcare and the belief that domestic work prevents the pursuit of employment or education (-.304\*\*).

This correlation varies between the different communities; Thulachhap (-.224\*), Taluwa (-.425\*\*) and Bhadaure (-.259\*\*) this suggests the association between the belief of having sufficient access to healthcare and domestic work not affecting one's pursuit to employment. With this correlation being the strongest in Taluwa and the weakest in Thulachhap.

There is a moderate negative correlation between sufficient access to healthcare and being capable of solving problems (-.303\*\*). With this correlation not being significant in Bhadaure (-.155) however being significant in Thulachhap (-.373\*\*) and Taluwa (-.344\*\*). In these two communities the correlation suggests that people more capable of solving their own problems believe they have less sufficient access to healthcare services and information.

There is a weak to moderate positive correlation between distance from health services and information and sufficient access to health services (.284\*\*) within the communities the correlation is as followed; Thulachhap (.301\*\*), Taluwa (.250\*\*) and Bhadaure (.331\*\*). This correlation suggests that the future people live in a community that they generally have less access to healthcare services.

Furthermore, there is a moderate correlation between challenges to accessing health services and information with access to sufficient health services and information (.393\*\*) within the communities there is a clear difference between the strength of the correlation; Thulachhap (.334\*\*), Taluwa (.493\*\*) and Bhadaure (.267\*\*) the correlation suggests that as one has less sufficient access to health services they also have also experienced challenges to health services and information. This correlation is however less strong in Bhadaure in comparison to Taluwa. Suggesting that the women in Taluwa who have less access to health services and information face more challenges in comparison to the women in Bhadaure.

There is also a moderate correlation between access to health information services and feeling discriminated against based on your period (.380\*\*) with there being a large difference between the communities on the strength of this correlation; Thulachhap (.487\*\*), Taluwa (.385\*\*) and Bhadaure (.218\*). This relationship suggests that the more access women have to health services and information the general less discrimination they have felt due to their period. This correlation is the strongest in Thulachhap and the weakest in Bhadaure.

Figure 19, shows the strongest correlations with the variable having sufficient access to healthcare information.

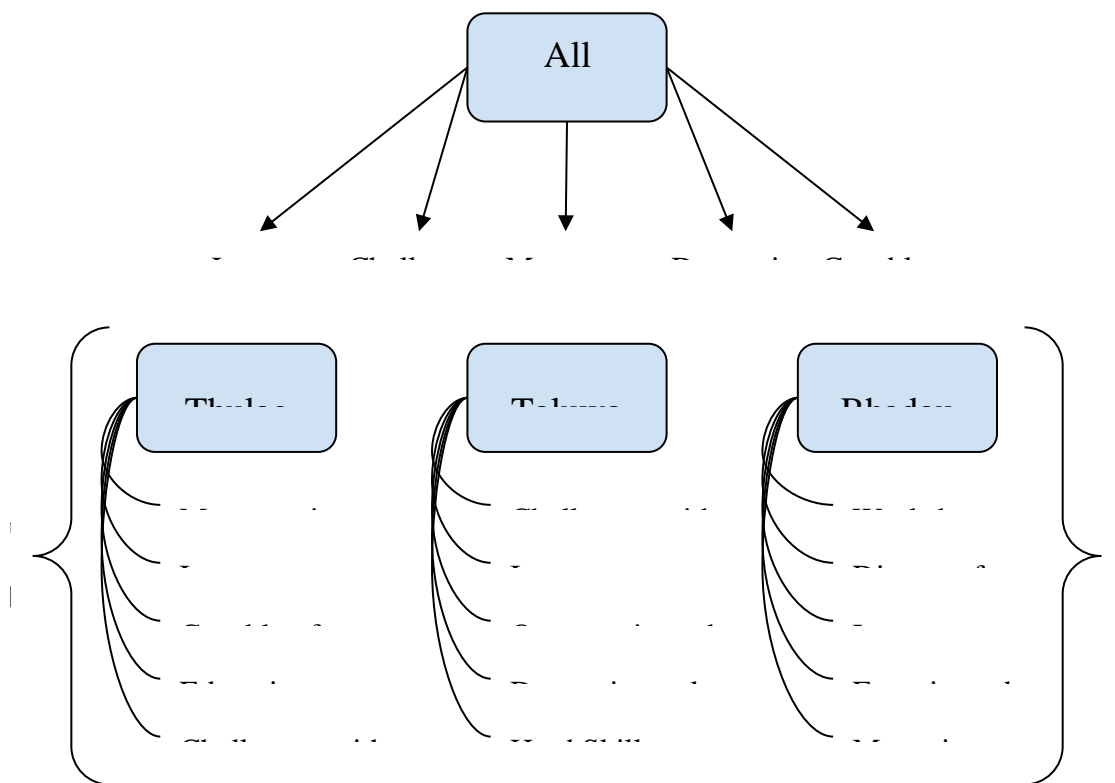


Figure 19

When asked if the women faced any challenges, refer to appendix 13.2, 23.0% responded with yes. Within Taluwa 33.0% responded that they faced challenges to healthcare while in Bhadaure only 9.5% responded to having had faced challenges to healthcare. The most common challenge reported was the long distance in which they needed to travel to reach the healthpost. Many women stated that they needed to travel through difficult terrain and that when they are sick this is more difficult especially if they have to walk all the way.

The average distance at which women needed to travel to reach the nearest health post was 56.34 minutes by foot ranging between 5 till 280 minutes with a standard deviation of 42.11 minutes found in appendix 13.3.1. The women within Taluwa on average needed to travel 72.84 minutes while the women in Bhadaure needed to travel 42.50 minutes and within Thulachhap 51.48 minutes on average. The difference between the distance to travel by foot is quite large, which would as stated previously is the main barrier to accessing healthcare for the women.

The correlation table between the distance one is to healthcare services and the other variables measured can be found in appendix 13.3.2. There is a moderate positive correlation between distance and challenges faced with getting access to health information services (.467\*\*), with the correlations in the individual communities being as followed; Thulachhap (.609\*\*), Taluwa (.321\*\*) and Bhadaure (.357\*\*) this correlation suggests that as one lives

further away from health information and services they are likely to face more challenges. This correlation is apparently stronger in Thulachhap in comparison to the other two communities.

In Figure 20, the strongest correlation with the variable distance from health post is shown.

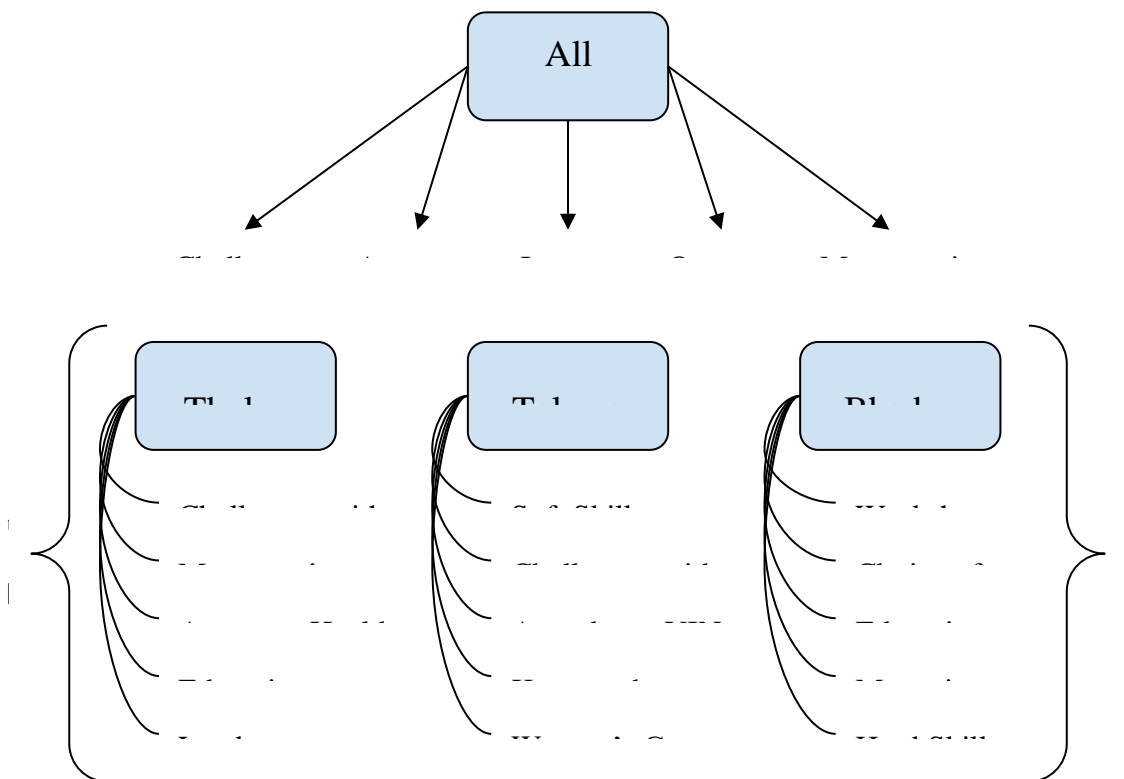


Figure 20

Around 51.4% of women in the community stated that they currently had health issues, refer to appendix 13.4.1. In Bhadaure 39.8% stated they had health issues whereas in Taluwa 52.9% stated they had health issues and in Thulachhap 60.9% of women stated they currently have health issues. The most common health issues which women responded with were; gastritis, uterus prolapse, joint pains, back pains, high blood pressure, high blood sugar and uterus pains.

In appendix 13.4.2 the correlation between current health issues and the other variables are shown. The correlations which were previously stated to be correlated with current health issues are; a moderate positive correlation with age (.310\*\*), a weak positive correlation with being part of a women’s group (.165\*\*), a weak positive correlation with hours spent on domestic work (.154\*\*), a weak positive correlation with the ability to use the computer (.218\*\*). Besides the correlation already mentioned there are no other stronger correlated variables between current health issues and other variables.

In figure 21, the strongest correlations with the variable having current health issues is shown.

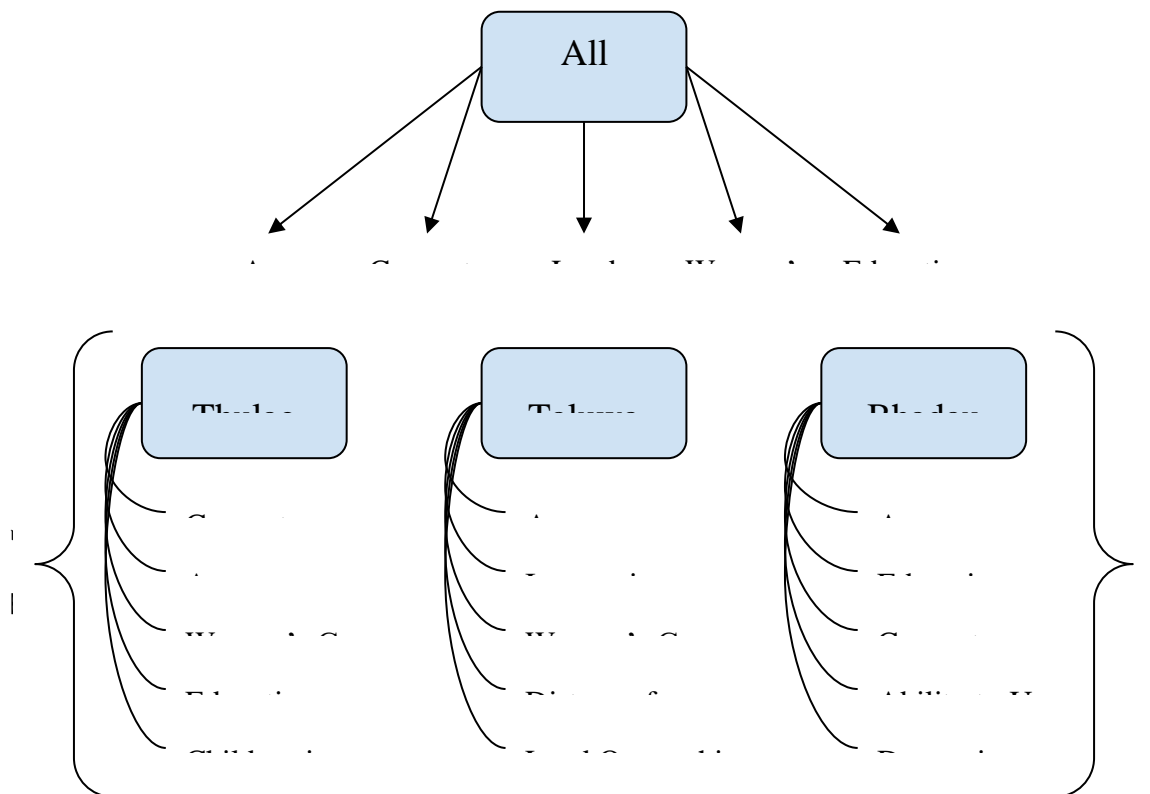


Figure 21

When women were asked if they had knowledge about what to do while menstruating appendix 13.5, 86.8% responded with knowing what to do. In Taluwa 89.1% knew what to do while menstruating whereas in Bhadaure 83% stated they knew what to do. The response to the question of what they do during this time varied; cleaning the body, eating healthy foods, not carrying a heavy load and resting more. Many women in the communities also reported that they make use of a cloth pad. This question did often make women in the community uncomfortable with many women not wanting to answer the question therefore it is difficult to state if they know fully about feminine hygiene.

For the following specific health services, results found in appendix 13.7; 60.0% of women had access to pregnancy support, 21.2% had access to mental health support, 19.4% had access to menstruation support and 35.9% did not have access to any of these services. On average, Bhadaure had more access to all three of the health services with 24.7% having access to none whereas in Taluwa 47.1% had access to none of the three and in Thulachhap 35.9%. This shows a large discrepancy between the access to healthcare between the three communities and these healthcare services.

In appendix 13.8, the table shows the percentage of women who received training in healthcare services or information. Across the three different communities 12.2% of women have received training with these training ranging from first aid, disease prevention and hygiene training. In the community of Taluwa 20.4% of women received training, which is more than 10% higher than Bhadaure where 9.5% received training and Thulachhap only 7.2% received training.

## Discussion

Though the three locations of Thulachhap, Bhadaure and Taluwa are located geographically next to each other, the data shows the importance of looking at the communities individually as each community has different needs. When looking at the data as whole there averages in percentages differ per community though some differences are minor there are other differences of more than 10% which suggest the need to see these communities as individual instead of as a cluster. In addition the correlations between different variables also differ across the different communities and therefore the focus needs to be set based on the specific community needs instead of looking at the three communities as a whole.

The correlations across the different variables shed light on how intertwined each variable is with other variables. Expressing that there are multiple factors that impact certain variables. When looking at the significant correlations the correlations range from weak to strong. As a whole, most variables are weakly to moderately correlated with the other variables. This shows that though there is an element of predictability with the correlations, there are few correlations which are strongly associated with each other. Furthermore these correlations shed light on the associations however are not necessarily the cause of certain relationships. In order to investigate that, statistical testing would need to be done to examine the more complex mediating or moderating relationships between the different variables.

Through the use of the open ended questions, certain assumptions can be made about the correlations which were found. However the open ended questions would not explain the complete relationship as there are variables that might be unaccounted for.

## Age

With the variable age, the differences across communities could be seen as generational differences. They can be possibly seen as generational differences because the correlations would examine the association with ages as they increase relative to other variables. This variable could be used as a suggestion as to how to approach different issues amongst different age groups.

For example; as the younger generation is more connected to the internet and technological devices, therefore, this group of women could be more easily accessed through those means. Furthermore, there is a difference between the educational level across the ages. Knowing this, workshops can be tailored to approach the age groups at a different level of educational difficulty. This will help ensure that each age group and therefore education level will be able to understand the workshop, resulting in the women being able to integrate these workshops within their lives. In addition, the amount of free time one has an element of generational differences; this means that the younger generation who has more time will be able to participate more in possible workshops. This is beneficial in order to start change through the younger generations. Another aspect of this is that it allows for one to realize the lack of time people have and therefore figure out how to overcome this obstacle in order to reach all the women in the community.

Furthermore, this age categorization will ensure that within the workshop groups that the women would form connections based on the similarities they have in their life. This will create a possible atmosphere in which the women can share knowledge and advice regarding their experiences.

## Literacy and Education

The differences of literacy and education across the three communities is notable. With that it is important to make sure that the audience of each workshop is known. In general it was found that in Bhadaure there was the lowest level of education and in Taluwa there was the highest average level of education. There are different factors which could play a role in this discretion between the communities like; education barriers like family and marriage, time needed to be spent on domestic work, culture within the community and the schools available in the community. Many women mentioned that only recently it became more common for women to attend school. This plays a role in the women who are older and due to the expectations within the community did not get a high level of education. Though

this perspective is changing, it still takes time for the positive influence of this change to be seen in the community. The importance of education should be taught to the women as well as men in the community in order to allow them to realize the impact which it has on so many parts of life. This will allow people of the community to realize that their daughters should have the same educational opportunities as they are also able to achieve goals in life if given the correct education.

Another barrier that was said to play a role in access to education was income. This barrier could have been seen through the variable income or income supporting the family for the year, as it was very common in each family for the parents or the head of the family to manage the income for the family as a whole. However income is weakly correlated to education level and not significantly correlated to income supporting the family for the year. This could be in part due to the missing data, and due to the income received in remittances.

This will make sure that the workshops are prepared knowing what type of language to use as well as possible time spent to explain new or more complicated concepts to them.

### **Paid Work and Employment**

Across the three different communities there were only a few people who had a formal form of employment. This meant that the vast majority of the women work within the agriculture sector, selling some crops which they have, though, not in all communities there is a market in which people can have the ability to sell the extra crops produced. Furthermore there were few stated employment opportunities with the majority of women mentioning the only opportunity being to work within the fields. This is however not a formal employment opportunity as the women would not receive a salary for this work. This employment is also not stable as the salary is dependent on the harvest they would have. The other mentioned forms of employment were working in government jobs like; working in the office, education, digging the roads and road cleaning. However these opportunities are only available to a limited amount of time in the year or require a higher level of education. Therefore, it is important to educate the women on local employment opportunities to help create more financial certainty and stability.

There was also almost a majority of women who stated that they have thought of owning a business, though their biggest barrier was either economic or knowledge related. Despite there being women and the majority of women being part of this cooperative, this shows that the majority of the women are not familiar with the way in which they can make



use of the cooperative to invest and earn money in the long term. Due to the large interest in starting a business, the women could be supported in the ways in which they can achieve this. In the long term a successful program that is oriented to helping these women would create better economic opportunities for others within the area.

## **Domestic Work**

The majority of the women spend their days working on domestic work, this entails a wide array of tasks regarding animal care, household work, cooking, cleaning, agriculture and child care. These tasks are being done throughout the day, every day of the week, within harvest season the labour intensive work increases for the women in the community. Needing to complete these tasks within the day makes it difficult for the majority of the women to have free time to do things other than work.

The women have also considered resting or sleeping to be activities that were done during free time, however these activities are basic necessities that one needs in life which could imply that the concept of free time was not understood. This implies that the women would even have less time in their day in which they would be able to attend workshops, this claim is backed up through the negative correlation between training in hard skills as well as training in soft skill in correlation with hours spent on domestic work. Knowing this a plan can be constructed to either create a clear idea that these workshops are beneficial or provide workshops in a manner in which women can still work while following the workshops simultaneously without losing any of their daylight hours in which they can work.

The correlations between education, ability to use phone and internet access, suggests that the women who spend more time on domestic work will likely have lower income despite there not being a strong correlation with income. This interpretation though not directly supported by the data can be viewed this way as women who have access to the internet and therefore a smartphone need financial means to do so. In addition, women with a higher education have more economic opportunities which they can pursue and therefore more financial means.

The information regarding domestic work, helps paint a picture of what work the women do as well as the hours spent doing so. This information will be useful to take into account when creating plans for workshops, in which one needs to consider the time, location and form in which the workshop will be given to fit into the women's lives instead of the women needing to alter their days to attend the workshops.

## **Property and Land**

The majority of the women do not own land within the three communities. Even when the women state that they do own land they are usually not the person who makes decisions and choices about the land. These decisions are usually made by their husband or parents. This implies that for workshops regarding agriculture or farming, would need to be tailored to include the women and men of the household so that they are aware of the training and approaches which could be used. If this is not done, it is likely that the women would not receive permission to change the process which they use for their agriculture or farming.

## **Access to the Internet and Technology**

With access to technology, a new world of knowledge opens up for people to have access too. In the communities the majority of women do have access to a phone of which though not as large of a majority has access to the internet.

The use of the internet would allow ViN to use this technological platform to reach the women in the community. With this platform available, online workshops or short videos could be published so that women can access this information in their own time and when it is convenient for them. By doing so, the challenge of time is also addressed as women do not need to travel to a specific place to receive the workshop and they can do it whenever they have time too. A platform like social media or youtube could be used as over 50 percent of the women who were interviewed had and used these media platforms.

Furthermore, there is a small minority of women who have access to a computer in the community and an even smaller minority who has access to a computer at home. This small percentage of women do however have the opportunity to put this skill to good use in which they could discover the possible economic opportunities as not all women who know how to use a computer have formal employment. Furthermore, possible partnerships with schools and making the computer room more accessible, will help women better learn computer skills if they are also interested in finding employment in which they could use these skills.

## **Leadership and Community Involvement**

With around two thirds of the women being part of the women's groups in the community there are still around one third of the women not being part of any women's group. This in itself is a personal choice to take part in the community, however, ViN uses

these groups to contact the women from the communities they intend on giving workshops in, this results in there being women who do not have any information with regards to these workshops. Though this was not shown to be a significant correlation between attending a workshop and being part of a women's group. The reason for this not being a significant relation could be a result of these women's groups being larger as well as women who were informed about these workshops chose not to attend them. In addition this sample also included areas in which VIN has not given workshops yet however there were women's groups in these villages. These reasons could explain why there was not a significant correlation between being part of a women's group and the attendance of VIN workshops. This implies that other means of communication need to be used in order to reach the women who are not part of these community groups. This would ensure that the women who are not part of the women's groups have an equal chance of receiving training.

Furthermore, knowing which group of women who would be interested in learning new skills which would help their situation is vital. With the majority of the women interviewed expressing their interest. Out of this group there was a clear difference amongst age with women who were ages 45 and above expressing less interest in learning these skills due to their age and feeling as though it would not be necessary.

In addition, it is important that VIN reaches each community in an equal manner, however there is a large difference amongst attendance to workshops with Taluwa having almost half of the women attending the workshops while Bhadaure has just over a quarter of people who have attended the workshops. Though looking at the VIN recorded beneficiaries, there are over 5,595 women who have been reached by workshops. This difference is partly due to women being able to attend multiple workshops however, there is still a difference which is unaccounted for. Possible reasoning for this could be that women who have attended workshops do not recollect this, the women interviewed who have attended these workshops no longer fall in the age category, or there is a fault in the recorded beneficiaries. However, in any case it is important that VIN gives workshops which are effective and also memorable to the community so that they apply their knowledge to be able to improve their situation.

With the questions regarding feeling heard in the community, the belief that they would be a good leader as well as being able to solve their own problems, it is possible that certain women did not completely understand the question. Most women responded to these questions with agreement however, were also visibly confused by the question being asked. When asked further about what opportunities there were to become a leader women also

responded with yes, but when asked to explain they were often unsure or stated that they actually did not know. This could have been as a result of agreement bias or unknowing what the question actually means. However, these responses do show the confidence women have in themselves and the possibilities that they do see in becoming a leader in working in the field, leading the group of women with what tasks need to get done. With regards to being able to solve their own problems, the question regarding financial decisions and decisions regarding property do contradict the answers given. As the women generally stated their parents or husband made these choices. This again shows that the women may have interpreted the question differently to what was intended.

### **Human Rights**

With regards to human rights there was a large difference with women who said they knew about human rights across the different communities. However there was an interest amongst the women to learn more about their women's rights. This also included women who said they knew about their women's rights and often stated that they still wanted to learn about this. This response could either suggest that the women did not in fact know much about their rights and just responded with yes or that the women were just interested in receiving a workshop which refreshes their knowledge.

Though the women responded with wanting to learn about their rights, when asked in the section of hard skills, the same percentage of women did not correspond with each other. The contradiction shows that the answer may not have been that reliable implying that the women either do not want to learn about their women's rights or have not answered completely to the question regarding which hard skills they want to learn. Similar to the question in leadership and community, there might have been an agreement bias in this section of the questionnaire.

### **Gender Based Violence**

Within the communities the majority of women expressed feeling safe, with few reports of violence recorded. There are however some women who requested that their responses would not be recorded due to the fear of privacy. There were also situations in which women were not completely alone and possibly not comfortable sharing their experiences on these topics. There were also women who were interviewed who had visible marks suggesting possible violence who responded with not having had experienced

violence. This shows the stigma in the communities of having experienced violence or threats. Therefore, the results of the population who have experienced this may be under-represented.

It is still important that this subject of gender based violence is talked about with the community as it has been normalized and not seen as an issue. This normalisation is to be viewed with women who have left their husbands, due to violence they face, who afterwards experienced backlash from their communities for doing so. In which the communities no longer interacted with them and looked down on them due to their choice of leaving their husbands. Through these women's perspective, people treated them that way due to the fact that they did not decide to live with and deal with the violence as it is common. With community members often making impolite claims to these women for being weak because they left their husbands and that they should have dealt with the violence because it is normal. Though gender based violence is not recorded it should not be overlooked in the communities.

Furthermore, women who have faced violence stated that this was often due to them no longer being part or accepted into the community. This differential treatment was often related to the women leaving their husbands due to violence, in which the community responded negatively to this choice. Other women who were not seen as being part of the "in-group" of the community were women who married against their parents wishes and were hence frowned upon by the rest of the community in a violent or threatening manner. These findings support the theories on collectivistic societies, in which while there is a strong "in-group" there is as a consequence also a strong "out-group" who are not part of the community due to them being or behaving differently to what is seen as the social norm within the community. Showing that it is important to take this into consideration when giving the workshops and contacting the women in the community to make sure that these women are also given the opportunity to join the workshops provided.

### **Marriage and Children**

Though there is no significant change in the age at which people get married in comparison to the different age groups, there is a change in the number of children which women have. This shows evidence for the new family planning medication and resources within the health posts are being used as well as effective as women are having in general less children.

There is also around a fifth of the women who are now able to have a choice of their marriage partner. Though some women expressed that this was at the cost of losing contact with their families, others mentioned that there was no problem which they faced. There were also women who mentioned that they married into a different caste, this was generally not accepted by their families, however there were families who were accepting of this choice. The women who were able to choose their marriage partner were part of the younger generation interviewed. There were also some women who expressed that they wanted to marry someone else, however their parents arranged a marriage for them. There is an element of social media which has played a role as a form of communication which women in these communities use to find a person to marry. Though the women who were interviewed did not have negative stories regarding finding a husband through this means, there are some people within the community who have had negative experiences. This element suggests the need for social media safety for women who are younger and unmarried in order to be aware of the possible dangers that are in social media.

Furthermore, knowing that the women in the community ages 18 till 35 tend to still have young children, workshops would need to be tailored to allow for women in this age group to join. Many women with younger children stated that this was a difficulty as they have to take care of their children and therefore are often not able to join the workshops. Expressing to these women that they are allowed to bring their children along with them, will make them feel more welcomed and comfortable joining the workshops. By doing so women will also realize that having children does not stop them from being capable of doing or achieving their goals.

Through the knowledge about marriage and children that women have in the community, workshops can be made more accessible for all women regardless of their situation at home. These topics have also provided information on the positive influence the family planning program has had and has shed light on the importance of talking about social media safety with the younger generation of women who are still unmarried.

## **Hard Skills**

The category of hard skills sheds light on which skills the women within the community would like to learn the most. These skills are mostly related to agriculture and farming or sewing. This showcases that women in the community believe that it is important to learn practical skills which they can use in their everyday life. With this category only a

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few women, roughly 15% stated that they wanted to learn all the skills, this means that the women who responded did think about the possible answers that they truly wanted to learn and did not just respond with all of the options because that is more simple.

Furthermore, women stated that learning skills regarding agriculture would be helpful to improve their harvests. Some expressed that they receive agriculture training in Okhaldhunga however would like to continue to learn more about agriculture. Though this option was not mentioned in the questionnaire, many women also stated that they would like to learn how to make soaps to clean with. These trainings would be beneficial as a form of a small income for the women to have in which they will be able to live with less financial stress.

The positive responses to believing that hard skills are important, shows that the skills which will be taught will be seen as important as well. With the women in the community likely to be more inclined to join and use this skill in their life.

Furthermore, though there was a significant correlation between the attendance of VIN workshops and having received training in hard skills, this relationship was not very strong. This shows that the women who have received training in hard skills do not only receive them from VIN. The training in hard skills have also been provided by other organizations like; the government and SAS Nepal. With this information it is possible that VIN could partner with the NGO SAS Nepal for agricultural training.

## **Soft Skills**

With a low percentage of women having received training in soft skills, or have stated they have received training in soft skills expresses the importance that these skills are clearly taught to the women in a way in which they understand. The fact that the women who have received training in soft skills often needed to be reminded by the interviewer that they have received training shows that, to an extent, the training was not impactful or applied to their day to day life.

Though the majority of the women did mention that they wanted to learn all of the soft skills which were mentioned, it could also be an indication that they are not sure what soft skills are. This would imply that they just stated they wanted to learn all the skills because it was easier and simpler to say instead of asking what the learning the skills would entail. Therefore tailoring a program of soft skills which the women would believe are the

most beneficial to them will be difficult as there is only a large differentiation with communication skill with the rest of the skills being around the same percent.

When comparing the percentage of women not wanting to learn these skills is higher than women who did not want to learn hard skills. This could be used as an indication that the program could be focused on hard skills while also pulling elements of soft skills into the training. This will not only teach the women a skill they could use to gain financial means but also show how soft skills can be used and applied in their day to day life.

### **Access to Healthcare**

While the majority of health posts in the communities have a basic level of healthcare information and services ranging from medication, antibiotics, family planning, vaccinations and help for deliveries, women of the community often do not know exactly what they have access to. The women who responded with disagree and strongly disagree often said there was nothing that they knew that they had access to. This imperfect information regarding healthcare needs to be approached so that women know where they can go so they are able to receive medical assistance.

With the major challenge which women face in accessing healthcare being the distance in which they need to travel to reach the healthpost. This challenge affects people solely based on the place in which they live, resulting in an unequal access to healthcare services and information. These challenges need to be addressed as everyone deserves to have access to basic healthcare and information services.

Furthermore, with a large percentage of women who currently have health issues, though often not being able to properly treat the issues that they have. This factor could result in women's health issues continuing to worsen. With the most common health issues being gastritis, uterus prolapse, joint pains and other uterine problems. These health issues negatively impact one's livelihood as they would be in pain or discomfort on a day to day basis. Approaching these health issues will not only improve their general health but also their livelihood.

When the women were asked about if they experienced discrimination regarding their period, the answers were quite split between agree and disagree. However when asked about how they feel about this, the women often did not see it as a negative aspect as they were able to rest, did not have to work so hard around the house and therefore were quite happy regarding this. This suggests that information about periods can be given to the women.



However, the perception of discrimination should not be imposed; however, just educate on what a period is and how to go about this time of the month. The women who expressed negative feelings about the discrimination, were often due to period pains and not due to the discrimination they faced.

Additionally, it was found that healthcare inequality amongst the different communities is present. With Taluwa having the least access to healthcare and Bhadaure the most, this difference is important to address as the women should have access to the three different services stated. As many husbands of the women have moved abroad, there are women who expressed struggling with loneliness and possibly depression, despite there being little to no help regarding mental health. Allowing for these services to be present will help the women deal with their emotions and hopefully improve their outlook on life which will also benefit their children as well as themselves.

No matter where one lives it is important that they have access to basic healthcare. The discrepancies amongst the communities need to be addressed to make sure that all women and all community members have access to primary healthcare. This issue would likely need different approaches to address due to the distance from healthcare being the most prominent issue amongst the women. Overcoming this barrier will not only ensure an improvement with physical health but also an improvement in the women's livelihoods.

## **Limitations**

While there have been 320 women interviewed with more than 100 women per community, there was difficulty in making sure that the demographic of the women of the communities is representative in accordance with the Nepal census done in 2021. This was a challenge as it was unsure where specific age groups resided at. Though the majority of the age categories are in line or almost in line with the consensus, the age group between 30 to 40 is overrepresented. However, since the consensus was made over 3 years ago, it is possible that the women of the younger age group, who were less represented, moved away from the area. The process of this would influence the distribution of the demographic of people. This movement of young people to larger cities is a common occurrence within the community. The movement of women is even more likely to occur within the younger age group being the age at which women get married, therefore moving away to where their husbands are. However this reasoning is a speculation based on the information received by the people

within the community who have seen this occur as well as information which is also stated by ViN. This speculation suggests that there could be a difference in the demographics of the community in comparison to three years ago.

Furthermore, the research was conducted by 2 different translators, though they were informed about the ways in which one would conduct research and a script was given to ensure that the questions were all asked in the same manner, the wording of the questions were not always said in the same way. This occurred as the translators did not always read the script word for word. By doing this some questions may have been asked in a leading way instead of a neutral manner.

Another element that plays a role is the translation of questions not only across language but between cultures might have had an influence. The ways in which certain questions are perceived and seen as usual to talk about differs in cultures, while the questionnaire's goal was to remain culturally sensitive, there were questions such that women at times felt uncomfortable answering or responding towards. Since the women in the community have not been acquainted with the way in which the questions are asked and response options, there were some women who were a little confused about different aspects. For example the questions ranging from strongly agree to strongly disagree were for women in the community a new form of responding instead of just “yes” or “no”. In addition, each translator has different ways of explaining questions when they are asked to repeat or rephrase, in this process the questions may have been worded in a leading manner which would influence the responses of the interviewees.

In addition, a factor that would limit the research is that people within the community knew the interviewers to different extents; therefore, may have either been more comfortable to answer specific questions or more uncomfortable to answer specific questions. However, the interviewees were not chosen based on if the interviewer knew them and both interviewers conducted roughly the same amount of interviews.

While the aim was to interview the women one on one with no other people from the community there, this was difficult to achieve as people would be there in the area or would sit near the interview out of curiosity. This has possibly resulted in some questions which were sensitive and personal to have been answered in a way which conforms to the social expectations within the village. Furthermore, the questions regarding gender based violence, were often not answered as women did not want this information to be known, for privacy

reasons these answers were not recorded. This section is therefore not reliable and accurate in regards to the true amount of violence in the community.

The study was also limited through the time in which the interview needed to be completed, which was roughly 15 minutes. This meant that from the original questions that were initially selected, some needed to be removed due to the length of the questionnaire. This means that there is not as broad of information as was initially intended to be. Furthermore there were questions in which ViN stated not to include and specific questions which needed to be included, changing some areas of content of the questionnaire.

## **Recommendations**

The recommendations below are based on the results which were found from the data as well as a general approach in which the project can be more sustainable and impactful in this region.

### **General Recommendations**

General recommendations are recommendations that are more broad which can be implemented across the three different communities in order to improve the reach of ViN and the workshops which would be beneficial for all the women within the community. It is important that the Women's Empowerment project gets re-evaluated and critically looked at, as despite being in Okhaldhunga for over 12 years, there is only a small percentage of women who have received and also remember having received training provided by ViN.

#### ***Social media use:***

Within all the communities it is important to ensure that all the women have equal access and opportunity to attend the workshops. In order to achieve this, the population of women who are not part of women's groups still need to have the opportunity to be contacted as well. One way in which this can be done is through the introduction of a social media group through Facebook, in which all women of the specific communities in which they live can join to stay updated on the workshops done within the communities. This platform will especially help the women who recently move to the community due to marriage to build connections and be aware of the learning opportunities there are. Not only will this plan create a clear line of communication for women, especially the younger generation, it could be also used to create and share short educational videos. This will bridge the gap between the time which women who are and are not able to join due to time constraints. These women

will consequently be able to gain short and concise information about certain topics. These videos can also be in Nepali in which the women will be able to understand them directly without the time for translation. As a result this will be a more direct form of information and more understandable.

However this platform would exclude women who do not have access to internet or social media, therefore making a long term plan in which all women are given information through word of mouth and posters within community areas to know which activities are going to happen. Through the creation of a set schedule with consistent workshops, all the women who fall within the age group will be able to attend when they want to and when they can. Though most who do not have access to the internet directly themselves, do have children or a husband who has access, this means that they can still have the opportunity to be connected and involved.

#### ***Social Media Use in Practice:***

A facebook group will be created in which women can join the specific group within their community as well as the larger group, in order to ensure safety, the individual community groups will be kept private. This will mean that they will need to be allowed in to join so that there is a level of monitoring. Preventing the groups being filled with people who are not part of the community.

Videos and posts will be made regarding workshops, when to attend as well as what will be covered in the workshops. This will result in women joining who are interested in learning the skills of that day. This will improve the contact with all the women in the individual community, allowing them the chance to join.

Furthermore, micro-learning videos will be posted regularly. These videos can make use of someone speaking about a topic for 2-10 minutes in Nepali or a voice over with a cartoon visually representing what is being mentioned. This will allow women who do not have the time to take out of their day to physically be in the workshop to gain the knowledge online. The topics which are talked about could include; self-esteem, mental health, feminine hygiene, women's rights, human trafficking, creating a permaculture bed, handicrafts skills, and other topics.

In addition, during the workshops given, a facebook live chat could be created. This would mean that the women in different communities can join if they would like to. By doing so, once again more women will have access to the knowledge and information that is being shared thus being more empowered.

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Finally, the use of social media can be implemented within all the communities in which VIN has the Women's Empowerment Project. This will improve the overall reach in all the communities and allow the platform to encourage knowledge sharing.

***Equal reach:***

To build upon that, it is important that ViN reaches all the villages within the communities. This will ensure that the whole of each community is developing and improving overtime. This will make sure that everyone in the area again receives equal access to workshops and has the opportunity to grow. This equality will limit the discrepancy between the different communities which receive more workshops in comparison to the other communities. As equality is a SDG, it should be practiced within VIN as well.

In order to achieve this, ideally, one person would be given the responsibility of teaching the women different workshops as the communities are large and have many different villages to reach. A specific person per community will lower the impact that this limitation has on the community. This approach will also be beneficial as there are certain key differences within the communities amongst the women in the community to take into account.

Furthermore, a challenge that would be faced is the difficulty of communication with the women who do not have a telephone or access to the internet. This means that there will need to be a reliance on the word of mouth and possibly posters sharing a timetable. However this approach could lead to the women who are not in the social community and do not have interaction with many community members to not be properly informed of the workshops. This would especially be a large challenge in the community as it was seen that there is a large ingroup and outgroup in the communities in which the women who were not part of the group due to them leaving their husbands or marrying a person that their parents were against, were often not involved in community activities as they mention that their community did not allow them to do so.

***National or local employees:***

A national or local employee will undergo a training in which they are taught the curriculum which will be implemented in the community. An employee with a background in teaching or giving workshops will have the foundational knowledge needed to effectively interact in the workshops with the women in the community. While the training will focus on certain topics which will be addressed in each community, it is of the utmost importance that the women being trained will also be allowed freedom to adjust the curriculum as they see it

to be important. This freedom will make sure that the workshops are given with passion as well as allowing for a new perspective to be introduced. Different perspectives are important as the person creating the curriculum can possibly forget to add different elements or others may not have thought about certain aspects in the community. Another element that should be taken into account is the input of the women in the community. This could be done in a focus group in the community who evaluates the curriculum and have a final say in what should be incorporated in the program.

Furthermore, making use of national or local volunteers or employees to give workshops will likely help with the understanding of the workshops as currently the workshops are not being as impactful or memorable as there is a discretion between the percentage of women who stated they received a workshop and the amount of women recorded having had a workshop. Instead of local or national volunteers being translators and instead becoming workshop organizers their information will be grasped more easily without the time buffer of translating from English to Nepali.

Moreover, these workshops will be able to be given more consistently to the community as there is a woman who is long term in the area, instead of internationals who come and go as a result not being able to reach all the communities. This approach will also result in a better bond being built between the women and the women who would work on this project. This bond will allow the women to feel more comfortable expressing their struggles, asking questions as well as becoming more eager to join the workshops given.

The women who will be trained in giving the workshops will have built more knowledge about workshops and know what would be more affected and needed. This element will also take away the element of knowledge and information being lost as one leaves the project since the current information from the exit reports are not very clear and can not cover all the information which would be learnt indirectly through being in the community directly.

The role in which international volunteers would play is providing a new fresh perspective to other possible training which could be given. People from international backgrounds could be chosen based on their knowledge and expertise which they have to offer for example; information from psychologist on how to help the women with mental health issues, a career coach who would provide information on ways in which the women can realize their dreams, a healthcare professional providing information on feminine health

as preventative measures they could take. These options are examples however not a limitation of ways in which international volunteers would provide guidance.

***Long term project plan:***

Long term projects in which consistent workshops are given will also ensure that the women of the community will be able to understand the workshop better and see how her knowledge that she builds is applicable to the real world. Allowing for the women in the community to understand how to apply their knowledge will result in more effective development and knowledge transfer between the other women of the community over time. This will create a platform of indirect and informal teaching and learning between the women in the community. The longer term project will also allow for the development and change within the community to become more visible.

A long term project will also be a more sustainable approach in which the women will have more consistent interaction with the workshops. This consistency will result in a long term impact and lasting impact with all the women in the community. Furthermore, this approach will also support the goal of equally accessing all the communities as they will be in constant weekly interaction with the women in all communities.

Long term projects will allow for VIN to be able to record the impact which the program has as there is a clear area of which would be improved through the curriculum created. This will allow for the impact to be more measurable instead of stating the number of beneficiaries. Which will in turn improve the view on the credibility of the project as follow up reports are done on the women in the community. Being able to provide results and evidence will show the true growth within each community.

***Long Term Plan Example:***

*A curriculum will be created regarding soft skills, agriculture, farming, sewing, handicrafts, financial management, mental health and healthcare in which the women will be able to follow the program which has a workshop once a week for the entire duration of the curriculum. The workshops will be given in person, with experts regarding skills that need to be shown by a professional, furthermore social media will be utilised to the benefit of the women who would not be able to physically be at all the workshops.*

### ***Collaboration with Other Projects Within and outside of VIN***

Through the challenges which arise due to a limited access of volunteers and human resources, a collaboration with other organizations and projects within VIN itself, could help with not only a sustainable approach, but workshops done by professionals.

#### ***VIN projects internally***

VIN currently has a wide array of different projects that are currently being worked upon. Within these projects there is an overlap with areas of women's empowerment. For example; the youth empowerment projects include women who also fall within the age range of women's empowerment, this means that these projects can work in collaboration with each other to make sure that the women do not receive the training twice allowing for other women to have a chance to join. A collaboration would be present in a way in which the younger women who are part of the youth empowerment would receive the same foundational training as the women of the women's empowerment project in addition to the project addressing skills which the younger women want to learn and which would be the most beneficial for that age group like; financial management, sexual education, english and computer skills, and entrepreneurship development. These skills will be more beneficial for the younger age group as they have expressed more interest in these areas as well as the older generation stating that they are too old to learn these skills and do not see the way in which these training will benefit them.

#### ***SAS Nepal***

Furthermore, a collaboration with SAS Nepal, which is an agriculture organization (Society of Agricultural Scientists Nepal, 2024), This organization's objectives are to; organize national workshops, programs and consultancy with national as well as international organizations. A partnership or collaboration would not only strengthen the impact and information for the permaculture, it can also provide information on how VIN can help women improve their small scale agriculture farms. SAS Nepal would be able to provide training to the women about agriculture which women stated that they wanted to learn the most. By doing so, VIN would not face the challenge of not having enough human resources to provide the training as SAS Nepal would be able to cover this. The role which VIN would have in this collaboration is creating the groups of women who want to join and be the coordinator of these workshops. Through working in this collaboration, the women in the community will have access to agriculture training in which they receive information and knowledge from agriculture experts, in Nepali in which they would not have a language



barrier which impacts how knowledge would be received. This collaboration would also ensure that true and reliable information is given to the women of the community, even when there are not enough human resources to provide the training by VIN, there is the possibility that SAS Nepal would be able to help this process.

### **Thulachhap: Recommendations**

Furthermore, there are less women in Thulachhap who are part of a women's group comparatively. This means that in Thulachhap it is not as effective to contact women through only using the women's group as a large portion of women would not be included. Therefore, other forms of communication needs to be used for example a facebook group where women can consequently contact other women in the community verbally who are not part of the facebook group. This group will also involve the young women who recently moved to the community because of marriage.

Within Thulachhap, there were the highest reports of violence as well as the least knowledge regarding where to go when having experienced violence. This makes the women in this community the most vulnerable to violence. While this topic needs to be discussed within all the communities, the importance of this should be stressed in Thulachhap.

Furthermore, the women in Thulachhap have received the least amount of training regarding soft skills. This would suggest they have the least amount of information regarding the topic of life skills. Knowing this will allow for workshops to be created in which the women are given the foundational knowledge and understanding of life skills. This process will create a better understanding of the ways in which life skills can be applied to their everyday lives.

The final large difference between Thulachhap and the other communities is the women reporting they have the least sufficient access to healthcare however also have the highest reports of current health issues. Consequently, many women are not able to receive proper care for their health issues. This issue could be addressed through more travel doctors or healthcare workers who can do local community visits where people with health issues can be checked up on or receive basic medications that they need.

These main points in Thulachhap need to be addressed with more urgency than in the other communities, as there is a larger discrepancy with these issues in comparison to the other communities. However it is also important that these points would be covered across all communities.

### **Taluwa: Recommendations**

Taluwa has the recorded lowest income and the most difficulty with supporting their families for the year. With this information, possible income generative resources can be established in order to teach the women how they can become more financially secure. However, there was also the highest number of women who reported knowing about employment opportunities, this means that the women can be shown the resources they do have access to, to become employed. With knowledge about how to get employment and apply for jobs, the women who would want formal employment have access to the opportunities available.

Finally, in Taluwa the women have reported facing the most challenges to accessing healthcare as well as being the furthest distance from a health post. Similar to in Thulachhap, this issue could be addressed through a travel healthcare worker, who would be able to do basic checkups as well as give medication to the people who need it in these communities which are located far away.

### **Bhadaure: Recommendation**

In the community of Bhadaure, there is the lowest average level of education. It is therefore important that the workshops given in these communities make use of more simple language so that they are understandable by all women. Furthermore the use of a more practical and interactive form of workshops will be more effective. Additionally, in Bhadaure it is important that the women are educated on the importance of education. The women in this community have responded with having the most barriers faced to education. With the main reasoning being family or marriage, in order to minimize these barriers the young mothers need to know that their daughters receiving education is important. Though there are also barriers to education in the other communities, this subject needs to be stressed more within Bhadaure.

Moreover, in Bhadaure there is the least amount of formal employment. This information can be used in different ways. The first way in which it can be used, women can be given the opportunity to learn about formal employment opportunities for them in and near their local community. These options will allow them to see that they can have more potential than just working in the agriculture sector. Secondly, it gives information that this community will have more women working within the fields and therefore workshops could be given in ways in which the women who are working in the field still have a chance to interact while

being able to work as well. By doing so the women would not need to take much time out of their days to participate in the workshops making them more accessible to the community.

Bhadaure also has the least amount of women who have attended VIN workshops as well as the least amount of women who have received training in hard skills. This unequal distribution of workshops has meant that the women in Bhadaure are not provided with the same amount of means in comparison to the other communities. Moving forward it is important that all women across the three communities have an equal chance in accessing and attending workshops no matter the location in which they live.

## **Evaluation**

This report was intended to shed light on foundational information regarding the women within the three communities; Thulachhap, Bhadaure and Taluwa. With the focus of studying the different topics of; background information, education and literacy, paid employment, domestic work, property and land, access to internet and technology, leadership and community involvement, human rights, marriage and children, hard skills, soft skills and access to healthcare. The topics covered have provided a depth of information about the women in the community and has allowed for different variables to be correlated with each other to gain a better understanding of possible relationships.

The data analysis which was done has explored the surface level of information which can be provided by the data. In order to further understand the possible mediating or moderating relationships, more data analysis would be necessary. However, since there was no previous information on any of these variables, a foundational level of analysis, sheds light on the topics which are the most pressing to address in the communities.

## **Conclusion**

While VIN has been present in the three communities in Okhaldhunga for the last 12 years, there is work which needs to be done to improve the functioning of the Women's Empowerment project moving forward. A more sustainable and long term approach will result in measurable changes in which women truly receive not only life skill training but skills which they will be able to use to become income generative, improving their livelihood.

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## Appendix

### 1.1.1

#### Age

location	range	mean	Standard deviation
All locations	18 -59	37.25	11.7
Thulachhap	18-59	37.4	12.3
Taluwa	18-59	34.9	10.7
Bhadaure	18-59	39.4	11.7

### 1.1.2

#### Correlations between age and the different variables

	All locations	Thulachhap	Taluwa	Bhadaure
Age	1	1	1	1
Women's group	.326**	.314**	.521**	.262**
Number of children	.574**	.586**	.487**	.600**
Disability	-.017	-.046	.047	—
Education Level	-.569**	-.640**	-.341**	-.652**
Education barriers	.378**	.461**	.255**	.390**
Husband's education	-.252**	-.235*	-.171	-.326**
Children in education	.420**	.478**	.386**	.405**
Education Importance	.105	.169	-.020	.137
Employment	.031	-.025	.156	.047
Income	-.216**	-.315**	-.007	-.313**
Managing	.188**	.235**	.048	.216*

personal finances				
Employment opportunity	-.011	-.035	.053	.014
Income supporting life	.001	.027	-.024	.019
Thought of owning own business	-.032	-.015	.046	-.092
Hours on Domestic work	.213**	.300**	.156	.166
Domestic work valued	.040	.080	.005	.035
Domestic work support	.031	.009	-.037	.121
Domestic work impacting pursuit of employment	-.050	-.046	-.111	-.033
Free time	-.330**	-.356**	-.362**	-.250*
Land ownership	.333**	.370**	.455**	.208*
Phone ownership	-.176**	-.116	-.054	-.274**
Ability to use phone	.520**	.525**	.434**	.576**
Computer at home	-.080	-.109	.010	-.130
Computer in community	-.218**	-.340**	.005	-.278**
Computer ability	.450**	0.570**	.222*	.527**
Internet access	-.465**	-.500**	-.267**	-.595**
Involvement in community activities	-.168**	-.199*	-.316**	-.076
Interest in learning skills	.409**	.359**	.454**	.329**
Attendance VIN workshops	.044	-.024	.247*	.013

Workshop helpfulness	.104	.109	1.83	-.032
Role in the community	-.081	-.023	-.128	-.111
Heard in the community	-.036	-.115	-.057	.059
Good leader	.151**	.056	.108	.269**
Opportunity to be a community leader	-.060	.009	-.098	-.118
Capable of solving problems	.043	.032	-.051	.100
Interest in learning about rights	.190**	.256**	.011	.184
Feeling safe in the community	.035	.042	.014	.018
Experienced a threat	.108	.181	.016	.052
Experienced violence	.046	.041	.101	-.001
Knows where to go when there is violence	-.096	-.190*	.046	-.150
Age when married	.050	.007	-.022	.135
Choice of marriage partner	-.365**	-.352**	-.368**	-.397**
Training in Hard skills	-.241**	-.277*	-.073	-.289**
Hard skills importance	.136*	.152	-.026	.204*
Training in soft skills	-.028	-.163	.114	-.023
Soft skills importance	.147**	.136	.063	.210*

Access to health information and services	.070	.167	.040	.040
Distance from health information services	-.024	.224*	-.107	-.117
Challenges with health information and services	.078	.157	.031	.184
Training in health services	-.043	-.100	.042	-.022
Current health issues	.310**	.283**	.284**	.440**
Community health issues	.035	-.160	.139	.161
Menstruation discrimination	.051	-.008	.122	.095
Women's empowerment	.411**	.449**	.221*	.525**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 2.1

### *Literacy*

Location	Read	Write	Basic calculations	None
	<i>As a Percentage</i>			
All Locations	68.7	68.1	30.6	30.9
Thulachhap	68.4	67.5	31.5	31.5
Taluwa	75	75	35.6	23.1
Bhadaure	61	61	24.8	38.1



2.2.1*Education level*

	No school	Basic or adult education	Primary	Secondary	University
	<i>As a percentage</i>				
<b>All Locations</b>	23.3	26.4	13.2	29.9	7.9
<b>Thulachhap</b>	26.1	24.3	14.4	24.3	10.8
<b>Taluwa</b>	13.5	27.9	14.4	35.6	8.7
<b>Bhadaure</b>	30.1	27.2	10.7	30.1	1.9

2.2.2*Education level correlations*

	All locations	Thulachhap	Taluwa	Bhadaure
Age	-.569**	-.640**	-.341**	-.652**
Women's group	-.173**	-.212*	-.301**	-.087
Number of children	-.440**	-.334**	-.471**	-.438**
Disability	.046	.159	-.158	—
Education Level	1	1	1	1
Education barriers	-.453**	-.505**	-.377**	-.463**
Husband's education	.547**	.458**	.651**	.538**
Children in education	-.252**	-.365**	-.116	-.278**
Education Importance	-.259**	-.296**	-.322**	-.143
Employment	.175**	.105	.290**	.106

Income	.173**	.149	.112	.263*
Managing personal finances	-.226**	-.245*	-.062	-.324**
Employment opportunity	.052	-.057	.076	.092
Income supporting life	-.022	.118	-.167	-.087
Thought of owning own business	.068	.030	.047	.102
Hours on Domestic work	-.375**	-.360**	-.482**	-.307**
Domestic work valued	-.131*	-.116	-.296**	-.001
Domestic work support	-.096	.01	-.120	-.223*
Domestic work impacting pursuit of employment	.023	-.003	.001	.122
Free time	.165**	.168	.128	.175
Land ownership	-.148	-.237*	-.042	-.174
Phone ownership	.282**	.255**	.241*	.328**
Ability to use phone	-.629**	-.600**	-.632**	-.658**
Computer at home	.159**	.141	.171	.168
Computer in community	.368**	.323**	.455**	.324**
Computer ability	-.631**	-.645**	-.638**	-.612**
Internet access	.503**	.504**	.426**	.568**
Involvement in community activities	.021	.057	.018	.008
Interest in learning skills	-.316**	-.282**	-.242*	-.365**

Attendance VIN workshops	.200**	.192*	.255**	.080
Workshop helpfulness	-.154	-.074	-.267	-.036
Role in the community	.090	.082	-.005	.174
Heard in the community	-.110*	-.064	-.203*	-.063
Good leader	-.259**	-.283**	-.250*	-.232*
Opportunity to be a community leader	.061	-.044	.095	.166
Capable of solving problems	-.154**	-.079	-.277**	-.117
Interest in learning about rights	-.295**	-.357**	-.229*	-.217*
Feeling safe in the community	-.109	-.156	-.034	-.084
Experienced a threat	-.057	-.182	.084	.037
Experienced violence	.001	.010	.005	-.005
Knows where to go when there is violence	.208**	.273**	.086	.291**
Age when married	.174**	.229*	.203	.119
Choice of marriage partner	.031	-.036	-.198	.336**
Training in Hard skills	.436**	.365**	.453**	.444**
Hard skills importance	-.276**	-.288**	-.243*	-.247**
Training in soft skills	.229**	.285**	.277**	.140

Soft skills importance	-.253**	-.372**	-.152	-.195*
Access to health information and services	.034	-.025	.079	.007
Distance from health information services	.065	-.097	-.009	.377**
Challenges with health information and services	.048	-.050	.118	-.043
Training in health services	.095	.241*	.000	.009
Current health issues	-.133*	-.053	-.062	-.364**
Community health issues	.179**	.275*	.118	.197
Menstruation discrimination	.045	.404	.166	-.098
Women's empowerment	-.689**	-.645**	-.713**	-.698**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 2.3

### *Husband education*

	No school	Basic or adult education	Primary	Secondary	University
	<i>As a Percentage</i>				
<b>All Locations</b>	8.9	26.5	18.9	41.2	4.5

<b>Thulachhap</b>	10.2	28.6	10.2	48	3.1
<b>Taluwa</b>	8.5	22.3	21.3	41.5	6.4
<b>Bhadaure</b>	8.1	28.3	25.3	34.3	4

## 2.4

### *Barriers to education*

	<b>Yes</b>	<b>No</b>
	<i>As a Percentage</i>	
<b>All locations</b>	81.9	18.1
<b>Thulachhap</b>	79.3	20.7
<b>Taluwa</b>	79.8	20.2
<b>Bhadaure</b>	86.7	13.3

## 2.5

### *Children in education*

	<b>Yes</b>	<b>No</b>
	<i>As a Percentage</i>	
<b>All locations</b>	90.0	10.0
<b>Thulachhap</b>	90.4	9.6
<b>Taluwa</b>	89.1	10.9
<b>Bhadaure</b>	90.5	9.5

## 2.6

### *Education importance*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	35.6	64.0	0.0	0.3	0.0
Thulachhap	41.3	57.8	0.0	0.9	0.0
Taluwa	34.0	66.0	0.0	0.0	0.0
Bhadaure	31.4	68.6	0.0	0.0	0.0

### 3.1

#### ***Formal Employment***

	Yes	No
	<i>As a Percentage</i>	
All locations	15.9	84.1
Thulachhap	18.0	82.0
Taluwa	18.3	81.7
Bhadaure	11.4	88.6

### 3.2

#### ***Managing personal finances***

	yes	no	Together with someone else
	<i>As a Percentage</i>		
All Locations	26.9	54.7	18.4
Thulachhap	29.7	52.3	18
Taluwa	22.1	61.5	16.3

Bhadaure	28.6	50.5	21
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### 3.3.1

#### *Income Supporting your family for the year*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	As percentage				
All Locations	6.3	27.8	24.0	36.0	6.0
Thulachhap	2.7	36.9	18	31.5	9.9
Taluwa	5.9	20.6	27.5	44.1	2.0
Bhadaure	10.5	24.8	26.7	32.4	5.7

### 3.3.2

#### *Income supporting life correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.001	.027	-.024	.019
Women's group	.102	.123	.090	.070
Number of children	.065	-.109	.192	.164
Disability	.152**	.191*	.190	–
Education Level	-.022	.118	-.167	-.087
Education barriers	.080	.062	.208*	-.007
Husband's education	-.098	.078	-.099	-.293**
Children in education	.058	.104	-.020	.088

Education Importance	-.252**	-.276**	-.107	-.346**
Employment	-.129*	-.126	-.155	-.129
Income	-.483**	-.416**	-.515**	-.505**
Managing personal finances	-.184**	.010	-.501**	-.135
Employment opportunity	-.214**	-.238*	-.136	-.295**
Income supporting life	1	1	1	1
Thought of owning own business	.223*	.068	.298**	.311**
Hours on Domestic work	.034	-.026	-.001	.140
Domestic work valued	-.039	.173	-.038	-.306**
Domestic work support	.158**	.196*	.060	.212*
Domestic work impacting pursuit of employment	-.253**	-.194*	-.360**	-.215*
Free time	.085	.088	.009	.141
Land ownership	-.085	-.056	-.238*	.010
Phone ownership	-.039	.034	-.074	-.100
Ability to use phone	-.057	-.185	.098	-.038
Computer at home	-.136*	.017	-.299**	-.158
Computer in community	-.063	-.032	-.187	.005
Computer ability	.089	.180	.104	-.017
Internet access	-.033	-.020	-.148	.037
Involvement in	-.083	-.016	-.129	-.144



community activities				
Interest in learning skills	-.212**	-.275**	-.007	-.218*
Attendance VIN workshops	-.009	-.073	-.198*	.206*
Workshop helpfulness	.125	-.056	.304*	.041
Role in the community	-.163**	-.238*	.010	-.211*
Heard in the community	.008	.081	-.015	-.060
Good leader	-.016	.015	.043	-.081
Opportunity to be a community leader	.249**	-.091	-.401**	-.293**
Capable of solving problems	-.332**	.292**	-.275**	-.410**
Interest in learning about rights	-.135*	-.049	-.241*	-.125
Feeling safe in the community	-.048	.005	-.215*	.013
Experienced a threat	.139*	.085	.072	.265**
Experienced violence	.072	.057	.066	.098
Knows where to go when there is violence	-.221**	-.193*	-.186	-.280**
Age when married	-.119*	-.138	-.049	-.137
Choice of marriage partner	.004	-.010	.111	-.049
Training in Hard skills	.038	.041	-.041	.070

Hard skills importance	-.231**	-.239*	-.252*	-.189
Training in soft skills	.003	-.034	.071	-.017
Soft skills importance	-.158**	-.236*	-.132	-.088
Access to health information and services	.412**	.415**	.489**	.330**
Distance from health information services	.120*	.160	.090	.105
Challenges with health information and services	.287**	.253**	.423**	.153
Training in health services	-.064	.081	-.089	-.200*
Current health issues	.109	.158	.120	.036
Community health issues	.171*	.197	.139	.205
Menstruation discrimination	.255**	.370**	.119	.235*
Women's empowerment	.200*	.166	.312**	.162

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed)

### 3.4.1

#### *Income*

	Range	Mean	Standard deviation
All locations	0-75,000	14,700	15,200
Thulachhap	0 - 70,000	15,100	15,200

Taluwa	0 - 60,000	14,000	14,000
Bhadaure	0 - 75,000	15,100	16,200

## 3.4.2

*Income correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	-.216**	-.315**	-.007	-.313**
Women's group	-.069	-.181	.157	-.131
Number of children	-.234**	-.288*	-.053	-.354**
Disability	-.041	-.080	–	–
Education Level	.173**	.149	.112	.263*
Education barriers	.008	-.149	.066	.096
Husband's education	.259**	.214	.155	.387**
Children in education	-.232	-.366**	-.019	-.316**
Education Importance	.097	.064	-.021	.218*
Employment	.187**	.319**	.196	.069
Income	1	1	1	1
Managing personal finances	.282**	.100	.332**	.373**
Employment opportunity	.082	-.019	.010	.230*
Income supporting life	-.483**	-.416**	-.515**	-.505**
Thought of owning own business	-.045	-.037	.084	-.150

Hours on Domestic work	-.150*	-.190	-.121	-.144
Domestic work valued	.120	.000	.096	.217*
Domestic work support	-.112	-.129	.025	-.217*
Domestic work impacting pursuit of employment	.164*	.153	.190	.151
Free time	.041	.026	.098	.011
Land ownership	.068	.112	.142	-.019
Phone ownership	.161*	.156	.125	.196
Ability to use phone	-.215**	-.263*	-.205	-.202
Computer at home	.226**	.230	.349**	.121
Computer in community	.049	-.039	.089	.125
Computer ability	-.235**	-.361**	-.152	-.224*
Internet access	.267**	.280*	.243*	.286**
Involvement in community activities	.148*	.221	.061	.144
Interest in learning skills	.029	-.059	-.024	.105
Attendance VIN workshops	.056	.031	.324**	-.142
Workshop helpfulness	-.065	-.025	-.223	.043
Role in the community	.030	-.025	-.072	.143
Heard in the community	-.020	.050	-.123	-.002
Good leader	-.057	-.064	-.105	-.023

Opportunity to be a community leader	.150*	-.090	.221*	.292**
Capable of solving problems	.156*	.167	.112	.174
Interest in learning about rights	.083	.019	.113	.106
Feeling safe in the community	-.009	-.054	-.007	.021
Experienced a threat	-.030	-.026	.122	-.135
Experienced violence	-.060	-.059	-.078	-.049
Knows where to go when there is violence	.115	-.018	.111	.203
Age when married	.001	.084	-.003	-.054
Choice of marriage partner	.144*	.194	-.001	.207
Training in Hard skills	.100	.112	.180	.047
Hard skills importance	.156*	.125	.219*	.131
Training in soft skills	.148*	.195	.161	.106
Soft skills importance	-.004	-.085	-.095	.093
Access to health information and services	-.191**	-.016	-.254*	-.253*
Distance from health information services	-.169*	-.235	-.243*	.026
Challenges with	-.117	-.007	.174	-.138

health information and services				
Training in health services	-.035	-.075	-.047	.010
Current health issues	-.070	-.129	-.032	-.055
Community health issues	-.066	-.031	.096	-.325*
Menstruation discrimination	-.049	-.055	.097	-.150
Women's empowerment	-.271**	-.260*	-.285**	-.288**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

### 3.5

#### ***Employment opportunity***

	Yes	No
	<i>As a Percentage</i>	
All locations	32.0	68.0
Thulachhap	27.0	73.0
Taluwa	41.3	58.7
Bhadaure	27.9	72.1

### 3.6

#### ***Thought of owning a business***

	Yes	No
	<i>As a Percentage</i>	
All locations	46.4	53.6
Thulachhap	43.6	56.4

Taluwa	51.9	48.1
Bhadaure	43.8	56.2

## 4.1.1

*Hours on domestic work*

	Between 0 till 2 hours	Between 2 till 4 hours	Between 4 till 6 hours	Between 6 till 8 hours	More than 8 hours
	<i>As a Percentage</i>				
All locations	0.0	4.1	12.8	7.8	75.3
Thulachhap	0	5.4	14.4	7.2	73
Taluwa	0	2.9	14.4	4.8	77.9
Bhadaure	0	3.8	9.5	11.4	75.2

## 4.1.2

*Hours on domestic work correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.213**	.300*	.156	.166
Women's group	.099	.233*	.092	-.061
Number of children	.082	.095	.111	.074
Disability	-.038	-.086	.050	–
Education Level	-.375**	-.360**	-.482**	-.307**
Education barriers	.296**	.287**	.260**	.349**
Husband's education	-.220**	-.210*	-.367**	-.108
Children in education	.047	.226*	-.036	-.066
Education Importance	.081	-.200*	.342**	.181

Employment	-.343**	-.165	-.443**	-.477**
Income	-.150*	-.190	-.121	-.144
Managing personal finances	.080	.034	.199	.029
Employment opportunity	-.165**	-.182	-.135	-.203*
Income supporting life	.034	-.026	-.001	.140
Thought of owning own business	-.020	.061	-.072	-.064
Hours on Domestic work	1	1	1	1
Domestic work valued	.080	.021	.263**	-.029
Domestic work support	.093	.040	.209**	.031
Domestic work impacting pursuit of employment	-.185**	-.211*	-.105	-.234*
Free time	-.280**	-.292**	-.273**	-.264**
Land ownership	.033	.248**	-.008	-.193*
Phone ownership	-.102	-.124	-.137	-.058
Ability to use phone	.308**	.317**	.397**	.217*
Computer at home	-.036	-.080	-.121	.115
Computer in community	-.372**	-.283**	-.500	-.344**
Computer ability	.431**	.385**	.567**	.337**
Internet access	-.248**	-.239*	-.311**	-.195*
Involvement in community activities	-.112*	-.174	.064	.135



Interest in learning skills	.019	.005	.115	-.055
Attendance VIN workshops	-.153**	-.068	-.276	-.137
Workshop helpfulness	.219*	.200	.196	.275
Role in the community	.017	-.092	.069	.112
Heard in the community	-.014	-.073	.198*	-.119
Good leader	.069	.142	.134	-.076
Opportunity to be a community leader	-.023	-.061	.012	-.036
Capable of solving problems	-.048	-.196*	.165	-.071
Interest in learning about rights	.015	.028	.177	-.136
Feeling safe in the community	.000	-.005	.002	-.002
Experienced a threat	.027	.104	-.078	.016
Experienced violence	-.034	.042	-.026	-.135
Knows where to go when there is violence	-.109	-.164	-.103	-.050
Age when married	-.079	-.210*	-.208*	.131
Choice of marriage partner	.034	-.035	.075	.087
Training in Hard skills	-.259**	-.205*	-.357**	-.247*
Hard skills importance	.087	.113	.221*	-.082

Training in soft skills	-.303**	-.397**	-.411**	-.107
Soft skills importance	.021	.015	.184	-.147
Access to health information and services	.047	.077	.039	.033
Distance from health information services	.088	.107	.079	.111
Challenges with health information and services	-.063	.149	-.208*	-.192
Training in health services	-.134*	-.218*	-.115	-.112
Current health issues	.154**	.214*	.041	.230*
Community health issues	-.170*	-.230*	-.105	-.177
Menstruation discrimination	.103	.260**	-.086	.116
Women's empowerment	.370**	.304**	.568**	.248*

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 4.2

### *Support for domestic work*

	Very much	Much	Neutral	little	Very few
	<i>As a Percentage</i>				
All Locations	13.0	63.9	16.5	6.3	0.3

Thulachhap	17.1	64	10.8	7.2	.9
Taluwa	12.5	60.6	17.3	6.7	0
Bhadaure	8.6	64.8	21	4.8	0

#### 4.3

##### *Domestic work valued*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All locations	19.7	75.9	3.4	0.9	0.0
Thulachhap	20.7	73.9	3.6	1.8	0
Taluwa	18.3	77.9	2.9	1	0
Bhadaure	20	76.2	3.8	0	0

#### 4.4

##### *Domestic work VS Employment*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	15.3	40.6	5.6	33.8	4.7
Thulachhap	10.8	43.2	4.5	34.2	7.2
Taluwa	20.2	43.3	3.8	26.0	6.7
Bhadaure	15.2	35.2	8.6	41.0	0

## 4.5.1

*Free time*

	0 till 1 hour	1 till 2 hours	2 till 3 hours	3 till 4 hours	4 till 5 hours
All Locations	38.8	37.8	18.1	4.1	1.3
Thulachhap	36.9	38.7	17.1	4.5	2.7
Taluwa	36.5	37.5	19.2	6.7	0
Bhadaure	42.9	37.1	18.1	1.0	1.0

## 4.5.2

*Free time correlations*

	All locations	Thulachhap	Taluwa	Bhadaure
Age	-.330**	-.356**	-.362**	-.250*
Women's group	-.117*	-.187	-.321**	.145
Number of children	-.191**	-.255*	-.226*	-.086
Disability	.072	.174	-.104	–
Education Level	.165**	.168	.128	.175
Education barriers	-.222**	-.105	-.311**	-.262**
Husband's education	.067	.085	.121	-.017
Children in education	-.119*	-.245*	-.072	-.008
Education Importance	-.045	.018	.014	-.187
Employment	-.005	.061	-.035	-.093
Income	.041	.026	.098	.011

Managing personal finances	-.213**	-.199	-.199	-.241*
Employment opportunity	-.025	.017	-.029	-.088
Income supporting life	.085	.088	.009	.141
Thought of owning own business	.065	.091	-.062	.166
Hours on Domestic work	-.280**	-.292**	-.273**	-.263**
Domestic work valued	-.007	.044	-.078	-.010
Domestic work support	-.072	-.088	-.047	-.062
Domestic work impacting pursuit of employment	.079	.072	.145	.018
Free time	1	1	1	1
Land ownership	-.214**	-.221*	-.277**	-.154
Phone ownership	.026	.148	.034	-.130
Ability to use phone	-.257**	-.301**	-.291**	-.158
Computer at home	.053	.088	.056	.000
Computer in community	.097	.121	.073	.074
Computer ability	-.203**	-.233*	-.115	-.252**
Internet access	.189**	.149	.232*	.180
Involvement in community activities	.037	.108	.014	-.068
Interest in learning skills	-.095	-.010	-.003	-.227*
Attendance VIN	.094	.078	-.035	.244*

workshops				
Workshop helpfulness	-.029	.000	-.273	.333
Role in the community	.009	-.087	.107	.078
Heard in the community	-.022	.024	-.050	-.068
Good leader	-.105	-.003	-.156	-.161
Opportunity to be a community leader	-.001	-.099	.083	.065
Capable of solving problems	-.006	.129	.042	-.192*
Interest in learning about rights	-.161**	-.167	-.063	-.214*
Feeling safe in the community	.015	.031	.070	-.039
Experienced a threat	-.051	.010	-.212*	-.017
Experienced violence	-.065	-.049	-.186	.033
Knows where to go when there is violence	.052	.051	.079	.041
Age when married	-.080	.011	-.060	-.178
Choice of marriage partner	.215**	.263**	.202	.178
Training in Hard skills	.194**	.253**	.170	.111
Hard skills importance	-.176**	-.136	-.087	-.299**
Training in soft skills	.097	.153	-.017	.165

Soft skills importance	-.030	.113	-.068	-.138
Access to health information and services	.023	-.002	.063	-.030
Distance from health information services	-.025	-.113	-.032	.042
Challenges with health information and services	.022	.022	-.015	.000
Training in health services	.003	-.028	.069	-.078
Current health issues	-.093	-.145	.045	-.225*
Community health issues	.064	-.039	.135	.129
Menstruation discrimination	-.009	.038	-.053	-.058
Women's empowerment	-.048	-.001	-.027	-.111

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 5.1

### *Land ownership*

	Yes	No
	<i>As a Percentage</i>	
All Locations	28.1	71.9
Thulachhap	30.6	69.4
Taluwa	28.8	71.2

Bhadaure	24.8	75.2
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### 6.1

#### *Phone ownership*

	Yes	No
	<i>As a Percentage</i>	
All Locations	89.3	10.7
Thulachhap	90	10
Taluwa	93.2	6.8
Bhadaure	84.6	15.4

### 6.2.1

#### *Ability to use phone*

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
	As a percentage				
All Locations	24.4	19.4	32.2	17.2	6.9
Thulachhap	25.2	19.8	31.5	16.2	7.2
Taluwa	26.0	19.2	35.6	14.4	4.8
Bhadaure	21.9	19.0	29.5	21.0	8.6

### 6.2.2

#### *Ability to use phone correlations*

	All locations	Thulachhap	Taluwa	Bhadaure
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Age	.520**	.525**	.434**	.576**
Women's group	.117*	.084	.276**	.048
Number of children	.399**	.303**	.442**	.450**
Disability	-.012	-.082	.125	–
Education Level	-.629**	-.600**	-.632**	-.658**
Education barriers	.337**	.343**	.291**	.371**
Husband's education	-.411**	-.339**	-.458**	-.439**
Children in education	.186**	.295**	.116	.145
Education Importance	.271**	.337**	.284**	.178
Employment	-.183**	-.212*	-.258**	-.049
Income	-.215**	-.263*	-.205	-.202
Managing personal finances	.147*	.248*	-.002	.167
Employment opportunity	-.066	.064	-.113	-.133
Income supporting life	-.057	-.185	.098	-.038
Thought of owning own business	-.138*	-.072	-.159	-.179
Hours on Domestic work	.308**	.317**	.397**	.217*
Domestic work valued	.123*	.095	.231*	.063
Domestic work support	.079	.081	.037	.116
Domestic work impacting pursuit of employment	.014	.066	.148	-.190

Free time	-.257**	-.301**	-.291**	-.158
Land ownership	.060	.151	.039	-.010
Phone ownership	-.447**	-.477**	-.340**	-.487**
Ability to use phone	1	1	1	1
Computer at home	-.157**	-.183	-.113	-.171
Computer in community	-.315**	-.276**	-.324**	-.348**
Computer ability	.499**	.479**	.472**	.550**
Internet access	-.662**	-.647**	-.601**	-.729**
Involvement in community activities	-.043	-.009	-.110	-.046
Interest in learning skills	.341**	.417**	.287**	.293**
Attendance VIN workshops	-.139*	-.248**	-.078	-.057
Workshop helpfulness	.142	.017	.299*	-.012
Role in the community	-.094	-.068	-.055	-.168
Heard in the community	.080	.021	.127	.108
Good leader	.292**	.324**	.290**	.253**
Opportunity to be a community leader	-.058	.017	-.157	-.065
Capable of solving problems	.196**	.122	.323**	.159
Interest in learning about rights	.224**	.284**	.220*	.140
Feeling safe in the community	.137*	.210*	.054	.098

Experienced a threat	.108	.308**	-.005	-.058
Experienced violence	.008	.046	.024	-.048
Knows where to go when there is violence	-.144*	-.263**	-.077	-.091
Age when married	-.029	-.024	-.157	.040
Choice of marriage partner	-.132*	-.145	-.080	-.173
Training in Hard skills	-.364**	-.335**	-.365**	-.381**
Hard skills importance	.288**	.386**	.225*	.206*
Training in soft skills	-.184**	-.224*	-.237*	-.107
Soft skills importance	.241**	.384**	.209*	.108
Access to health information and services	-.064	-.053	-.067	-.048
Distance from health information services	.031	.090	.153	-.194
Challenges with health information and services	-.045	-.074	-.075	.116
Training in health services	.004	-.052	.041	.038
Current health issues	.097	-.048	.066	.312**
Community health issues	-.178**	-.202	-.183	-.169
Menstruation	-.099	-.202*	-.082	.018

discrimination				
Women's empowerment	.619**	.622**	.575**	.654**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

### 6.3

#### ***Computer at home***

	Yes	No
	<i>As a Percentage</i>	
All Locations	5.3	94.7
Thulachhap	5.4	94.6
Taluwa	5.8	94.2
Bhadaure	4.8	95.2

### 6.4

#### ***Computer in community***

	Yes	No
	<i>As a Percentage</i>	
All Locations	11.3	88.7
Thulachhap	12.6	87.4
Taluwa	12.7	87.3
Bhadaure	8.6	91.4

### 6.5

#### ***Computer ability***

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	2.5	10.1	6.0	7.5	73.9
Thulachhap	3.6	10.0	5.5	7.3	73.6
Taluwa	2.9	10.7	7.8	7.8	70.9
Bhadaure	1.0	9.5	4.8	7.6	77.1

### 6.6.1

#### *Internet access*

	Yes	No
	<i>As a Percentage</i>	
All Locations	60.6	39.4
Thulachhap	62.2	37.8
Taluwa	63.5	36.5
Bhadaure	56.2	43.8

### 6.6.2

#### *Internet access correlations*

	All locations	Thulachhap	Taluwa	Bhadaure
Age	-.465**	-.500**	-.267**	-.595**
Women's group	-.107	-.109	-.146	-.090
Number of children	-.321**	-.256*	-.222*	-.461**
Disability	.033	.015	.075	–
Education Level	.503**	.504**	.426**	.568**

Education barriers	-.230**	-.216*	-.232*	-.233*
Husband's education	.419**	.275**	.465**	.520**
Children in education	-.169**	-.127	-.144	-.235*
Education Importance	-.175**	-.146	-.195*	-.184
Employment	.159**	.076	.307**	.076
Income	.267**	.280*	.243*	.286**
Managing personal finances	-.131	-.239*	.037	-.165
Employment opportunity	-.037	-.069	-.052	-.007
Income supporting life	-.033	-.020	-.148	.037
Thought of owning own business	.134*	.163	.109	.122
Hours on Domestic work	-.248**	-.239*	-.311**	-.195*
Domestic work valued	-.078	-.057	-.088	-.102
Domestic work support	-.114*	-.150	-.062	-.118
Domestic work impacting pursuit of employment	-.029	-.135	-.029	.094
Free time	.189**	.149	.232*	.180
Land ownership	-.022	-.126	.086	-.027
Phone ownership	.284**	.299**	.119	.371**
Ability to use phone	-.662**	-.647**	-.601**	-.729**
Computer at home	.191**	.187	.188	-.197*

Computer in community	.229**	.184	.23Hu4*	.270**
Computer ability	-.376**	-.365**	-.342**	-.431**
Internet access	1	1	1	1
Involvement in community activities	.052	.095	-.002	.040
Interest in learning skills	-.285**	-.277**	-.218*	-.326**
Attendance VIN workshops	.116*	.156	.117	.049
Workshop helpfulness	-.001	.306	-.092	-.091
Role in the community	.079	.066	.156	.040
Heard in the community	-.088	-.077	-.131	-.061
Good leader	-.196**	-.096	-.214	-.269**
Opportunity to be a community leader	-.011	-.184	.105	.083
Capable of solving problems	-.206**	-.135	-.319**	-.173
Interest in learning about rights	-.206**	-.214*	-.216*	-.171
Feeling safe in the community	-.108	-.173	-.043	-.070
Experienced a threat	-.063	-.273**	.048	.109
Experienced violence	-.014	-.092	-.081	.133
Knows where to go when there is violence	.062	.157	.029	.002

Age when married	.050	.047	.249*	-.073
Choice of marriage partner	.097	.094	.017	.177
Training in Hard skills	.238**	.165	.254**	.284**
Hard skills importance	-.182**	-.209*	-.206*	-.113
Training in soft skills	.176**	.172	.202*	.161
Soft skills importance	-.145**	-.326**	.013	-.084
Access to health information and services	.039	-.008	.017	.090
Distance from health information services	-.053	-.183	-.089	.197
Challenges with health information and services	.057	.003	.138	-.040
Training in health services	.045	.074	.027	.025
Current health issues	-.029	.076	.065	-.260**
Community health issues	.095	.096	.199	-.029
Menstruation discrimination	.117*	.093	.135	.109
Women's empowerment	-.491**	-.452**	-.441**	-.577**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )



## 6.7

**Media access**

	Radio	Television	Social media	None
	<i>As a Percentage</i>			
All locations	49.7	38.2	56.0	15.3
Thulachhap	51.3	33.3	55.8	17.1
Taluwa	52	32.6	57.7	13.5
Bhadaure	44.8	49.5	54.3	15.2

## 7.1.1

**Being part of a women's group:**

	Part of a group	Not part of a group
	<i>As a Percentage</i>	
All Location	66.6	33.4
Thulachhap	61.5	38.5
Taluwa	76.0	24.0
Bhadaure	62.5	37.5

## 7.1.2

**Women's group correlations**

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.326**	.315**	.521**	.262**
Women's group	1	1	1	1
Number of children	.203*	.133	.367**	.228*
Disability	.069	.108	.055	–

Education Level	-.173**	-.212*	-.301**	-.087
Education barriers	.250**	.259**	.390**	.128
Husband's education	-.021	.020	-.052	-.062
Children in education	.224**	.241*	.104	.331**
Education Importance	-.006	.033	.120	-.172
Employment	.110	-.014	.266**	.093
Income	-.069	-.181	.157	-.131
Managing personal finances	.069	.187	.078	-.019
Employment opportunity	.109	.007	.061	.210*
Income supporting life	.102	.123	.090	.070
Thought of owning own business	.106	-.030	.224*	.115
Hours on Domestic work	.099	.233*	.092	-.061
Domestic work valued	-.027	.042	.030	-.175
Domestic work support	.059	.093	.110	-.039
Domestic work impacting pursuit of employment	-.071	-.001	-.252**	.063
Free time	-.117*	-.187	-.321**	.145
Land ownership	.165**	.248**	.209*	.034
Phone ownership	-.075	-.080	-.153	-.058
Ability to use phone	.117*	.084	.276**	.048

Computer at home	.020	-.057	.043	.081
Computer in community	-.154**	-.174	-.124	-.185
Computer ability	.201**	.290**	.140	.185
Internet access	-.107	-.109	-.146	-.090
Involvement in community activities	-.464**	-.455**	-.319**	-.562**
Interest in learning skills	-.038	-.085	.122	-.069
Attendance VIN workshops	.165**	.085	.109	.252*
Workshop helpfulness	.091	.043	.265	-.151
Role in the community	.104	.102	.006	.152
Heard in the community	-.147*	-.138	-.119	-.147
Good leader	-.075	-.130	.113	-.158
Opportunity to be a community leader	.089	.217*	-.012	.016
Capable of solving problems	-.086	-.050	-.176	-.057
Interest in learning about rights	-.068	-.095	.014	-.043
Feeling safe in the community	-.036	-.019	-.059	-.029
Experienced a threat	.027	.040	.113	.000
Experienced violence	-.053	-.081	.078	-.115

Knows where to go when there is violence	.053	.034	.026	.115
Age when married	-.040	.028	-.108	-.071
Choice of marriage partner	-.125*	-.045	-.124	-.186
Training in Hard skills	-.043	-.225*	-.012	.034
Hard skills importance	-.047	-.044	-.080	.009
Training in soft skills	.087	-.081	.170	.165
Soft skills importance	-.109	-.020	-.071	-.239*
Access to health information and services	.002	-.040	.026	.002
Distance from health information services	-.031	.043	-.271**	.059
Challenges with health information and services	.120*	.140	.060	.118
Training in health services	.118*	-.023	.118	.185
Current health issues	.165*	.260**	.264**	-.013
Menstruation discrimination	.027	.058	.149	-.118
Women's empowerment	-.022	-.037	.121	-.106

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

7.2.1***Involvement in community activities***

	1	2	3	4	5
	<i>As a Percentage</i>				
All locations	57.7	23.5	3.4	6.6	8.8
Thulachhap	47.7	24.3	3.6	8.1	16.2
Taluwa	61.5	29.8	1.9	2.9	3.8
Bhadaure	64.4	16.3	4.8	8.7	5.8

7.2.2***Involvement in community activities correlations***

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	-.168**	-.199*	-.316**	-.076
Women's group	-.464**	-.455**	-.319**	-.562**
Number of children	-.071	-.100	-.235*	.002
Disability	.123*	.162	.044	–
Education Level	.021	.057	.018	.008
Education barriers	-.168**	-.196*	-.197*	-.104
Husband's education	-.041	-.121	-.076	.103
Children in education	-.116	-.174	.012	-.176
Education Importance	.032	-.017	.158	.046
Employment	-.003	.013	-.051	.000
Income	.148*	.221	.061	.144
Managing	.047	-.044	.142	.053

personal finances				
Employment opportunity	-.112*	-.111	.004	-.163
Income supporting life	-.083	-.016	-.129	-.144
Thought of owning own business	-.147**	-.083	-.144	-.214*
Hours on Domestic work	-.112*	-.174	.064	-.135
Domestic work valued	.129*	.111	.106	.183
Domestic work support	-.050	-.116	.092	-.029
Domestic work impacting pursuit of employment	.198**	.157	.196*	.224*
Free time	.037	.108	.014	-.068
Land ownership	-.015	-.105	.015	.064
Phone ownership	.009	-.093	.081	.090
Ability to use phone	-.043	-.009	-.110	-.046
Computer at home	.071	.153	.066	-.028
Computer in community	.040	.074	-.138	.147
Computer ability	-.081	-.092	-.024	-.123
Internet access	.052	.095	-.002	.040
Involvement in community activities	1	1	1	1
Interest in learning skills	.125*	.095	.006	.271**
Attendance VIN workshops	-.215**	-.287**	-.185	-.110

Workshop helpfulness	-.053	.019	-.065	-.093
Role in the community	-.304**	-.248**	-.203*	-.413**
Heard in the community	.221**	.142	.274**	.263**
Good leader	.217**	.242*	.170	.259**
Opportunity to be a community leader	-.157**	-.237*	-.069	-.051
Capable of solving problems	.029	-.010	.159	.042
Interest in learning about rights	.208**	.203*	.120	.267**
Feeling safe in the community	.179**	.256**	.021	.190
Experienced a threat	.149**	.114	.141	.149
Experienced violence	.091	-.023	-.099	.371**
Knows where to go when there is violence	-.191**	-.199*	-.114	-.258**
Age when married	-.040	-.126	.024	.075
Choice of marriage partner	.064	.031	.244*	-.035
Training in Hard skills	-.049	.053	-.172	-.027
Hard skills importance	.110*	.026	.194*	.184
Training in soft skills	-.078	-.053	-.107	-.073
Soft skills importance	.187**	.092	.132	.425**

Access to health information and services	.049	.071	-.040	.080
Distance from health information services	.046	.207*	.147	-.301**
Challenges with health information and services	.066	.201*	-.082	.013
Training in health services	-.067	.054	-.065	-.120
Current health issues	-.069	-.216*	.017	-.022
Community health issues	-.129	-.210	-.079	-.080
Menstruation discrimination	.031	.034	-.048	.044
Women's empowerment	.250**	.297**	.176	.267**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

### 7.3.1

#### *Interest in learning skills*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	23.8	59.4	4.1	9.1	3.8
Thulachhap	28.8	57.7	2.7	7.2	3.6
Taluwa	26.0	63.5	3.8	3.9	2.9
Bhadaure	16.2	57.1	5.7	16.2	4.8



## 7.3.2

*Interest in learning skills Correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.409**	.395**	.454**	.392**
Women's group	-.038	-.085	.122	-.069
Number of children	.241**	.170	.118	.359**
Disability	-.040	-.056	.007	–
Education Level	-.316**	-.282**	-.242*	-.365**
Education barriers	.129*	.088	.136	.132
Husband's education	-.185**	-.171	-.159	-.204*
Children in education	.037	.116	.036	-.040
Education Importance	.259**	.341**	.178	.227*
Employment	.079	.126	.032	.129
Income	.029	-.059	-.024	.105
Managing personal finances	.146*	.064	.132	.222*
Employment opportunity	.001	.027	-.012	.028
Income supporting life	-.212**	-.275**	-.087	-.218*
Thought of owning own business	-.194**	-.086	-.135	-.332*
Hours on Domestic work	.019	.005	.115	-.055
Domestic work valued	.194**	.204*	.194**	.214*
Domestic work	.002	-.034	-.032	.048

support				
Domestic work impacting pursuit of employment	.157**	.153	.194*	.127
Free time	-.095	-.010	-.003	-.227*
Land ownership	.200**	.189*	.271**	.196
Phone ownership	-.109	-.126	-.019	-.102
Ability to use phone	.341**	.417**	.287**	.293**
Computer at home	-.023	.044	.017	-.116
Computer in community	-.075	.032	-.077	-.166
Computer ability	.205**	.147	.245*	.216*
Internet access	-.285**	-.277**	-.218*	-.326**
Involvement in community activities	.125*	.095	.006	.271**
Interest in learning skills	1	1	1	1
Attendance VIN workshops	-.170**	-.197*	-.052	-.225*
Workshop helpfulness	-.039	.110	.013	-.272
Role in the community	-.116*	-.055	-.234*	-.132
Heard in the community	.061	.001	.157	.057
Good leader	.289**	.304**	.292*	.260**
Opportunity to be a community leader	.069	.029	.171	-.008
Capable of solving problems	.305**	.315**	.316**	.255**

Interest in learning about rights	.281**	.227*	.240*	.302**
Feeling safe in the community	.181**	.196*	.158	.157
Experienced a threat	.140*	.151	.192	.103
Experienced violence	.034	.030	.020	.055
Knows where to go when there is violence	-.005	-.027	.046	-.057
Age when married	.132*	.213*	.133	.031
Choice of marriage partner	-.114	-.041	-.128	-.199*
Training in Hard skills	-.223**	-.179	-.182	-.233*
Hard skills importance	.274**	.235*	.232*	.310**
Training in soft skills	-.104	-.055	-.134	-.142
Soft skills importance	.289**	.295**	.271**	.268**
Access to health information and services	-.116*	-.138	-.087	-.060
Distance from health information services	-.094	-.123	.075	-.227*
Challenges with health information and services	-.098	-.117	-.098	.072
Training in health services	-.085	-.142	-.108	.011

Current health issues	.129*	.050	.281**	.178
Community health issues	-.104	-.270*	-.062	.004
Menstruation discrimination	-.115*	-.207*	-.112	.022
Women's empowerment	.434**	.442**	.411**	.432**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

#### 7.4.1

##### *Attendance ViN workshops*

	Yes	No
	As a percentage	
All locations	34.3	65.7
Thulachhap	30.6	69.4
Taluwa	45.2	53.8
Bhadaure	26.7	72.4

#### 7.4.2

##### *ViN recorded beneficiaries*

Name of workshop / training	Number of women attended
Hand wash liquid	30
Bangles, beads, crystals making	60
Shopping bag, purse, khada making	45
Rug, cushion making	40
Cheese making	100
Filter making	300

Sanitary pad making	70
Leadership	1010
Self esteem	530
Self confidence	470
Problem solving	200
Human trafficking prevention	350
Domestic violence	250
Breast cancer prevention	575
Menstruation program	515
Covid-19 awareness program	1050
Total:	5,595

### 7.4.3

#### *Attendance ViN workshops correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.044	-.024	.247*	.013
Women's group	.165**	.085	.109	.252*
Number of children	-.034	.132	-.073	-.079
Disability	-.022	.010	-.091	–
Education Level	.200**	.192*	.255**	.080
Education barriers	-.112*	-.094	-.092	-.142
Husband's education	.092	.033	.123	.094
Children in education	.122*	.114	.155	.108
Education Importance	-.156**	-.095	-.243*	-.145

Employment	.082	-.057	.218*	.052
Income	.056	.031	.324**	-.142
Managing personal finances	-.134*	-.125	-.044	-.203
Employment opportunity	.066	.036	.112	-.030
Income supporting life	-.009	-.073	-.198*	.206*
Thought of owning own business	.139*	.125	.053	.214*
Hours on Domestic work	-.153**	-.068	-.276**	-.137
Domestic work valued	-.229**	-.266*	-.226*	-.207*
Domestic work support	-.041	.081	-.155	-.074
Domestic work impacting pursuit of employment	-.099	-.169	.054	-.156
Free time	.094	.078	-.035	.244*
Land ownership	.131*	.194*	.163	.014
Phone ownership	.077	.153	.012	.021
Ability to use phone	-.139*	-.248**	-.078	-.057
Computer at home	-.024	-.072	.105	-.136
Computer in community	.141*	-.017	.361**	.044
Computer ability	-.168**	-.145	-.238*	-.085
Internet access	.116*	.156	.117	.049
Involvement in community activities	-.215**	-.287**	-.185	-.110

Interest in learning skills	-.179**	-.197*	-.052	-.225*
Attendance VIN workshops	1	1	1	1
Workshop helpfulness	.021	-.026	–	.092
Role in the community	.149**	.190*	.092	.124
Heard in the community	-.232**	-.226*	-.415**	-.033
Good leader	-.183**	-.345**	-.140	-.044
Opportunity to be a community leader	.058	.091	.051	.016
Capable of solving problems	-.079	-.106	-.003	-.107
Interest in learning about rights	-.176**	-.186	-.156	-.113
Feeling safe in the community	-.134*	-.183	-.135	-.058
Experienced a threat	-.082	-.234*	.018	.069
Experienced violence	.001	-.171	.171	.044
Knows where to go when there is violence	.188**	.218*	.257**	.100
Age when married	-.022	-.108	.005	.030
Choice of marriage partner	-.148*	-.098	-.223*	-.103
Training in Hard skills	.368**	.466**	.305*	.250*
Hard skills importance	-.171**	-.290**	-.041	-.110

Training in soft skills	.343**	.304**	.394**	.324**
Soft skills importance	-.221**	-.241*	-.192	-.230*
Access to health information and services	.058	.075	-.098	.188
Distance from health information services	-.090	.013	-.345**	-.021
Challenges with health information and services	.096	.104	-.028	.170
Training in health services	.195**	.193*	.310**	-.051
Current health issues	.026	.133	-.024	-.056
Community health issues	.122	.112	.126	.194
Menstruation discrimination	.038	.099	.042	-.059
Women's empowerment	-.282**	-.357**	-.399**	-.023

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 7.5

### *Role in the community*

	Yes	No
	<i>As a Percentage</i>	
All locations	88.7	11.3
Thulachhap	82.9	16.2
Taluwa	92.3	7.7



Bhadaure	90.5	9.5
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## 7.6

*Heard in the community*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	18.9	67.0	7.9	4.4	1.9
Thulachhap	18.0	64.0	9.0	5.4	3.6
Taluwa	21.2	70.2	3.8	3.8	1.0
Bhadaure	17.5	67.0	10.7	3.9	1.0

## 7.7

*Good leader*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	17.5	59.4	6.9	11.6	4.7
Thulachhap	19.8	59.5	5.4	10.8	4.5
Taluwa	17.3	58.7	10.6	10.6	2.9
Bhadaure	15.2	60.0	4.8	13.3	6.7

## 7.8

*Opportunity to become a leader*

	Yes	No
--	-----	----

	<i>As a Percentage</i>	
All Locations	63.6	36.4
Thulachhap	55.0	45.0
Taluwa	66.3	32.7
Bhadaure	69.5	30.5

### 7.9

#### *Capable of solving your own problems*

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	20.4	40.4	37.9	1.3	0.0
Thulachhap	26.1	39.6	32.4	1.8	0.0
Taluwa	16.5	48.5	35.0	0.0	0.0
Bhadaure	18.1	33.3	43.7	1.9	0.0

### 8.1

#### *Awareness of rights:*

	I think I know	I'm not sure	No	Yes
	<i>As a Percentage</i>			
All Locations	27.8	6.9	45.6	19.7
Thulachhap	36.9	5.4	36.9	20.7
Taluwa	32.7	4.8	39.4	23.1
Bhadaure	13.3	10.5	61.0	15.2

8.2***Interest in learning about rights***

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	30.3	61.9	5.0	2.5	0.3
Thulachhap	32.4	56.8	8.1	2.7	0.0
Taluwa	38.5	58.7	1.9	1.0	0.0
Bhadaure	20.0	70.5	4.8	3.8	1.0

8.3***Where to go when your rights are violated***

	<b>Yes</b>	<b>No</b>
	<i>As a Percentage</i>	
All Locations	75.6	24.4
Thulachhap	71.2	27.9
Taluwa	75.0	25.0
Bhadaure	81.0	19.0

9.1.1***Feeling safe in the community***

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All	22.9	68.7	5.3	2.8	0.3

Locations					
Thulachhap	30.6	58.6	6.3	3.6	0.9
Taluwa	20.2	74.0	4.8	1.0	0.0
Bhadaure	17.3	74.0	4.8	3.8	0.0

### 9.1.2

#### *Feeling safe in the community Correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.035	.042	.014	.018
Women's group	-.036	-.019	-.059	-.029
Number of children	-.027	-.116	-.097	.123
Disability	-.069	-.042	-.164	—
Education Level	-.109	-.156	-.034	-.084
Education barriers	.046	.049	-.038	.107
Husband's education	.018	.077	.009	-.048
Children in education	-.048	-.063	.006	-.070
Education Importance	.166**	.096	.124	.285**
Employment	-.045	-.096	.075	-.070
Income	-.009	-.054	-.007	.021
Managing personal finances	.112	.043	.235*	.104
Employment opportunity	.023	.089	-.083	.050
Income supporting life	-.048	.005	-.215*	.013
Thought of	-.086	.072	-.212*	-.184

owning own business				
Hours on Domestic work	.000	-.005	.002	-.002
Domestic work valued	.313**	.455**	.081	.313**
Domestic work support	.080	.100	.143	-.021
Domestic work impacting pursuit of employment	.190**	.161	.233*	.203*
Free time	.015	.031	.070	-.039
Land ownership	-.003	.023	.002	-.029
Phone ownership	-.044	-.024	-.070	-.034
Ability to use phone	.137*	.210*	.054	.098
Computer at home	.039	.045	.143	-.066
Computer in community	.001	.001	.064	-.036
Computer ability	.093	.101	.137	.025
Internet access	-.108	-.173	-.043	-.070
Involvement in community activities	.179**	.256**	.021	.190
Interest in learning skills	.181**	.196*	.158	.157
Attendance VIN workshops	-.134*	-.183	-.135	-.058
Workshop helpfulness	-.049	.133	-.103	-.242
Role in the community	-.239**	-.266**	-.144	-.293**
Heard in the community	.308**	.307**	.214*	.398**

Good leader	.153**	.155	.121	.169
Opportunity to be a community leader	.075	-.029	.134	.155
Capable of solving problems	.210**	.112	.311*	.252**
Interest in learning about rights	.185**	.172	.233*	.152
Feeling safe in the community	1	1	1	1
Experienced a threat	.241**	.277**	-.044	.377**
Experienced violence	.058	.038	-.064	.192
Knows where to go when there is violence	-.184**	-.216*	-.093	-.245*
Age when married	-.051	.069	-.176	-.140
Choice of marriage partner	-.103	-.110	-.126	-.083
Training in Hard skills	-.066	-.073	-.106	.009
Hard skills importance	.174**	.201*	.139	.141
Training in soft skills	.026	-.004	-.051	.121
Soft skills importance	.306**	.407**	.131	.307**
Access to health information and services	-.062	-.046	-.167	.040
Distance from health information services	-.006	-.038	.137	-.178

Challenges with health information and services	-011	.142	-.252*	.079
Training in health services	-.055	-.085	-.053	-.028
Current health issues	-.034	-.120	.090	.000
Community health issues	-.174*	-.229*	-.190	-.021
Menstruation discrimination	-.128*	0.156	-.083	-.110
Women's empowerment	.348**	.455**	.181	.352**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 9.2

### *Feeling safe at home or in the community*

	No, I don't feel safe in either places	No i feel safer in the community	No i feel safer at home	Yes i feel safe in both places
	<i>As a Percentage</i>			
All Locations	1.3	1.9	4.4	92.5
Thulachhap	1.8	2.7	6.3	89.2
Taluwa	0.0	0.0	3.8	96.2
Bhadaure	1.9	2.9	2.9	92.4

## 9.3

### *Ever experienced a threat*

	Yes	No
--	-----	----

	<i>As a Percentage</i>	
All locations	7.5	92.5
Thulachhap	10.9	89.1
Taluwa	3.8	96.2
Bhadaure	7.6	92.4

#### 9.4

##### ***Experienced violence***

	Yes	No
	<i>As a Percentage</i>	
All Locations	9.1	90.9
Thulachhap	10.9	89.1
Taluwa	7.7	92.3
Bhadaure	8.6	91.4

#### 9.5

##### ***Where to go when experienced violence***

	Yes	No
	<i>As a Percentage</i>	
All Locations	79.3	20.7
Thulachhap	77.5	22.5
Taluwa	77.9	22.1
Bhadaure	82.7	17.3



10.1***Looking at the marital status of the women***

Location	Married	Unmarried	widowed	Divorced
	<i>As a Percentage</i>			
All Locations	87.5	8.1	4.1	.3
Thulachhap	84.7	9.9	4.5	.9
Taluwa	87.5	9.6	2.9	0
Bhadaure	90.5	4.8	4.8	0

10.2.1***Age of marriage:***

	Range	Mean	Standard Deviation
All locations	10-37	18.8	3.44
Thulachhap	13-31	18.3	3.49
Taluwa	13-26	18.9	2.98
Bhadaure	10-37	19.3	3.74

10.2.2***Age of marriage***

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.050	.007	-.022	.135
Women's group	-.040	.028	-.108	-.071
Number of children	-.209**	-.226*	-.182	-.220*
Disability	.025	-.055	.216*	–
Education Level	.174**	.229*	.203	.119

Education barriers	-.072	-.179	-.033	-.015
Husband's education	.150*	.278**	.211*	-.006
Children in education	-.102	-.105	-.054	-.142
Education Importance	.060	.065	.055	.042
Employment	.082	.191	.093	-.019
Income	.001	.084	-.003	-.054
Managing personal finances	-.089	-.050	-.075	-.123
Employment opportunity	-.044	.037	-.239*	.024
Income supporting life	-.119*	-.138	-.049	-.137
Thought of owning own business	-.062	-.133	-.051	-.005
Hours on Domestic work	-.079	-.210*	-.208*	.131
Domestic work valued	.030	.057	.002	.031
Domestic work support	.007	.054	.048	-.103
Domestic work impacting pursuit of employment	.028	.038	-.002	.053
Free time	-.080	.011	-.060	-.178
Land ownership	.016	.031	.076	-.019
Phone ownership	.084	.024	.170	.105
Ability to use phone	-.029	-.024	-.157	.040
Computer at home	.034	.005	.097	.008

Computer in community	.086	.058	.182	.045
Computer ability	-.155*	-.299**	-.178	-.006
Internet access	.050	.047	.249*	-.073
Involvement in community activities	-.040	-.126	.024	.075
Interest in learning skills	.132*	.213*	.133	.031
Attendance VIN workshops	-.022	-.108	.005	.030
Workshop helpfulness	.109	.139	.077	.019
Role in the community	.048	.087	-.036	.025
Heard in the community	-.031	.052	-.043	-.106
Good leader	-.030	-.056	.013	-.055
Opportunity to be a community leader	.099	.093	.067	.091
Capable of solving problems	.044	.083	-.191	.120
Interest in learning about rights	-.013	-.088	.022	.015
Feeling safe in the community	-.051	.069	-.176	-.140
Experienced a threat	.113	.135	.295**	.018
Experienced violence	.089	.172	.140	-.022
Knows where to go when there is violence	-.053	-.036	-.112	-.042

Age when married	1	1	1	1
Choice of marriage partner	-.017	.006	-.107	.018
Training in Hard skills	-.040	.010	-.106	-.025
Hard skills importance	.023	-.001	.058	.011
Training in soft skills	.051	.230*	-.042	-.039
Soft skills importance	.004	-.003	.117	-.103
Access to health information and services	-.016	-.019	-.004	.014
Distance from health information services	-.001	-.153	.172	.006
Challenges with health information and services	-.058	-.002	.009	-.151
Training in health services	-.141*	-.128	-.227*	-.117
Current health issues	-.102	-.212*	.017	-.047
Community health issues	.026	-.062	.113	.049
Menstruation discrimination	-.025	-.026	.174	-.132
Women's empowerment	-.118*	-.157	-.193	-.040

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

10.3***Choice of marriage partner***

	Yes	No
	<i>As a Percentage</i>	
All locations	20.9	79.1
Thulachhap	22.2	77.8
Taluwa	17.0	83.0
Bhadaure	23.2	76.8

10.4.1***Number of children***

Location	Range	Mean	Standard deviation
All locations	0-9	2.55	1.55
Thulachhap	0-8	2.69	1.57
Taluwa	0-9	2.2	1.42
Bhadaure	0-8	2.73	1.59

10.4.2***Number of children correlations***

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.564**	.586**	.487**	.600**
Women's group	.203**	.133	.367**	.288*
Number of children	1	1	1	1
Disability	.052	-.017	.204*	-
Education Level	-.440**	-.334**	-.471**	-.483**
Education	.275**	.310**	.301**	.195

barriers				
Husband's education	-.332**	-.327**	-.303**	-.351**
Children in education	.255**	.336**	.170	.261*
Education Importance	.031	.104	.025	-.032
Employment	-.034	-.132	-.024	.082
Income	-.234**	-.288*	-.053	-.354**
Managing personal finances	.093	.171	-.235*	.205
Employment opportunity	-.059	.026	-.072	-.065
Income supporting life	.065	-.109	.192	.164
Thought of owning own business	.008	-.076	.151	-.002
Hours on Domestic work	.082	.095	.111	.074
Domestic work valued	-.023	-.147	.116	.023
Domestic work support	-.004	-.099	-.152	.259**
Domestic work impacting pursuit of employment	.057	-.001	.037	.085
Free time	-.191**	-.255*	-.226*	-.086
Land ownership	.174**	.223*	.164	.144
Phone ownership	-.207**	-.046	-.301**	-.260**
Ability to use phone	.399**	.303**	.442**	.450**
Computer at home	-.123**	-.130	-.067	-.163

Computer in community	-.210**	-.272**	-.174	-.169
Computer ability	.298**	.367**	.158	.348**
Internet access	-.321**	-.256*	-.222*	-.461**
Involvement in community activities	-.071	-.100	-.235*	.002
Interest in learning skills	.241**	.170	.118	.359**
Attendance VIN workshops	-.034	.132	-.073	.079
Workshop helpfulness	-.029	-.083	.185	-.080
Role in the community	-.068	.106	-.017	-.228**
Heard in the community	-.051	-.186	-.044	.072
Good leader	.097	-.106	.150	.249
Opportunity to be a community leader	-.112	.044	-.075	-.292**
Capable of solving problems	-.002	-.064	.072	-.009
Interest in learning about rights	.153**	.076	.016	.263**
Feeling safe in the community	-.027	-.116	-.097	.123
Experienced a threat	.046	.028	-.067	.097
Experienced violence	.031	-.039	.011	.120
Knows where to go when there is violence	-.056	-.011	-.042	-.141

Age when married	-.209**	-.226*	-.182	-.220*
Choice of marriage partner	-.235**	-.291**	-.112	-.311**
Training in Hard skills	-.156**	-.112	-.163	-.107
Hard skills importance	.033	.002	-.022	.064
Training in soft skills	-.082	-.095	.008	-.140
Soft skills importance	.093	.062	.046	.157
Access to health information and services	.068	.061	.026	.144
Distance from health information services	-.032	.223*	-.076	-.216
Challenges with health information and services	.017	.021	.015	.120
Training in health services	.046	.163	.034	.057
Current health issues	.127*	.210	.084	.109
Community health issues	.012	-.038	.045	.011
Menstruation discrimination	.033	.026	-.102	.184
Women's empowerment	.272**	.072	.250*	.463**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )



11.1.1***Training in hard skills***

	Yes	No
	<i>As a Percentage</i>	
All Locations	36.7	63.3
Thulachhap	34.5	65.5
Taluwa	49.0	51.0
Bhadaure	24.8	75.2

11.1.2***Training in Hard skills***

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	-.241**	-.227**	-.073	-.289**
Women's group	-.043	-.225*	-.012	.034
Number of children	-.156**	-.112	-.163	-.107
Disability	.031	.113	-.100	–
Education Level	.436**	.365**	.453**	.444*
Education barriers	-.282**	-.285**	-.158	-.424**
Husband's education	.188**	.003	.357**	.174
Children in education	-.157**	-.284**	-.101	-.088
Education Importance	-.204**	-.181	-.219*	-.230*
Employment	.165**	.054	.314**	.071
Income	.100	.112	.180	.047
Managing personal finances	-.123*	-.198	-.137	.018

Employment opportunity	.132*	-.059	.199*	.186
Income supporting life	.038	.041	-.041	.070
Thought of owning own business	.164**	.127	.211*	.116
Hours on Domestic work	-.259**	-.205*	-.357**	-.247*
Domestic work valued	-.054	-.029	-.114	-.038
Domestic work support	-.005	.077	-.048	-.058
Domestic work impacting pursuit of employment	-.028	-.017	-.116	.124
Free time	.194**	.253**	.170	.111
Land ownership	.043	-.072	.200*	-.022
Phone ownership	.174**	.094	.124	.246*
Ability to use phone	-.364**	-.335**	-.365**	-.381**
Computer at home	.109	.162	.160	-.025
Computer in community	.303**	.181	.367**	.376**
Computer ability	-.497**	-.424**	-.501**	-.589**
Internet access	.238**	.165	.254**	.284**
Involvement in community activities	-.049	.053	-.172	-.027
Interest in learning skills	-.223**	-.179	-.182	-.233*
Attendance VIN workshops	.368**	.466**	.305**	.250*
Workshop	-.177	-.305	-.257	.129

helpfulness				
Role in the community	.122*	.102	.222*	.036
Heard in the community	-.094	-.018	-.233*	.000
Good leader	-.288**	-.345**	-.287**	-.230*
Opportunity to be a community leader	.099	.074	-.021	.284*
Capable of solving problems	-.159**	-.099	-.269**	-.096
Interest in learning about rights	-.273**	-.290**	-.259**	-.183
Feeling safe in the community	-.066	-.073	-.106	.009
Experienced a threat	-.188*	-.132	-.104	-.082
Experienced violence	.031	.175	-.006	-.097
Knows where to go when there is violence	.193**	.245**	.172	.205*
Age when married	-.040	.010	-.106	-.025
Choice of marriage partner	-.084	-.024	-.198	.007
Training in Hard skills	1	1	1	1
Hard skills importance	-.258**	-.315**	-.185	-.207*
Training in soft skills	.320**	.384**	.345**	.248*
Soft skills importance	-.165**	-.140	-.171	-.166

Access to health information and services	.109	.117	.132	.003
Distance from health information services	-.019	-.206*	-.104	.163
Challenges with health information and services	.085	-.034	.103	.039
Training in health services	.232**	.165	.250*	.190
Current health issues	-.011	.025	.018	-.153
Community health issues	.155*	.153	.178	.194
Menstruation discrimination	.056	.039	.115	-.032
Women's empowerment	-.405**	-.300**	-.469**	-.422**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 11.2

Hard skill	Amount of respondents
Women's rights	33.4
Domestic skills	29.7
Women's trafficking	20.0
Sexual health	19.1
Hygiene and health	21.3
Nepali literacy	20.0
English literacy	25.3

Computer skills	27.2
Entrepreneurship Development	24.1
Account keeping / Financial management	16.9
Animal Farming	63.8
Vegetable Farming	67.2
Sewing and embroidering	43.4
Beautician	27.8
Agriculture	62.2
Driving / Mechanics	21.9
None of them	13.1

### 11.3

#### ***Importance of hard skills***

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	34.4	60.3	4.1	1.3	0.0
Thulachhap	38.7	55.0	3.6	2.7	0.0
Taluwa	38.5	58.7	2.9	0.0	0.0
Bhadaure	25.7	67.6	5.7	1.0	0.0

### 12.1.1

#### ***Training in soft skills***

	<b>Yes</b>	<b>No</b>
	<i>As a Percentage</i>	
All Locations	13.8	86.2

Thulachhap	11.7	87.4
Taluwa	14.4	84.6
Bhadaure	15.2	84.8

### 12.1.2

#### *Soft skills attendance correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	-.028	-.163	.114	-.023
Women's group	.087	-.081	.170	.165
Number of children	-.082	-.095	.008	-.140
Disability	.118*	.284**	-.041	–
Education Level	.229*	.285**	.277**	.140
Education barriers	-.164**	-.366**	-.133	.010
Husband's education	.185**	.230*	.184	.168
Children in education	-.105	-.182	.010	-.156
Education Importance	.028	.166	-.166	.059
Employment	.148**	.192*	.158	.098
Income	.148**	.195	.161	.106
Managing personal finances	-.004	.019	-.089	.047
Employment opportunity	.058	.037	-.015	.151
Income supporting life	.003	-.034	.071	-.017
Thought of owning own	.027	-.041	.118	-.001

business				
Hours on Domestic work	-.303**	-.397**	-.411**	-.107
Domestic work valued	-.066	-.012	-.225*	.034
Domestic work support	-.106	-.050	-.107	-.182
Domestic work impacting pursuit of employment	.079	.093	-.025	.184
Free time	.097	.153	-.017	.165
Land ownership	.034	-.062	.048	.125
Phone ownership	.049	.118	.113	-.040
Ability to use phone	-.184**	-.224*	-.237*	-.107
Computer at home	.107	.284**	.132	-.095
Computer in community	.264**	.283**	.274**	.249*
Computer ability	-.367**	-.475**	-.368**	-.263**
Internet access	.176**	.172	.202*	.161
Involvement in community activities	-.078	-.053	-.107	-.073
Interest in learning skills	-.104	-.055	-.134	-.142
Attendance VIN workshops	.343**	.304**	.394**	.342**
Workshop helpfulness	.048	.059	.011	.052
Role in the community	.144*	.164	.120	.138
Heard in the community	-.055	.039	-.196*	-.023

Good leader	-.132*	-.133	-.129	-.140
Opportunity to be a community leader	.135*	.165	.000	.223*
Capable of solving problems	-.018	.064	-.229*	.061
Interest in learning about rights	-.115	-.183	-.133	-.047
Feeling safe in the community	.026	-.004	-.051	.121
Experienced a threat	-.011	-.129	.059	.078
Experienced violence	.062	.051	.189	-.035
Knows where to go when there is violence	.183**	.199*	.155	.195*
Age when married	.051	.230*	-.042	-.039
Choice of marriage partner	-.092	.083	-.175	-.166
Training in Hard skills	.320**	.384**	.354**	.248*
Hard skills importance	-.132**	-.046	-.236*	-.146
Training in soft skills	1	1	1	1
Soft skills importance	-.099	-.002	-.224*	-.092
Access to health information and services	-.033	-.125	-.008	.044
Distance from health information services	-.105	-.190	.115*	.014



Challenges with health information and services	.023	-.145	.176	.043
Training in health services	.239**	.223*	.199*	.314**
Current health issues	-.055	-.108	-.077	.035
Community health issues	.118	.109	.018	.257
Menstruation discrimination	.027	-.142	.149	.090
Women's empowerment	-.304**	-.306**	-.395**	-.219*

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

## 12.2

Soft skill	Percentage wanting to participate
Communication	74.1
Creative thinking	61.3
Self-Esteem	61.9
Stress Management	63.1
Problem Solving	63.8
Time Management	62.5
Decision Making	61.9
Coordination Skills	62.2
Independence	61.9
None	22.8

12.3***Soft skills are important to learn***

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	23.6	69.8	4.7	1.6	0.3
Thulachhap	30.6	62.2	6.3	0.9	0.0
Taluwa	21.2	75.5	1.0	1.0	1.0
Bhadaure	18.1	72.4	6.7	2.9	0.0

13.1.1***Sufficient access***

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	8.5	47.6	15.0	14.4	14.4
Thulachhap	9.0	41.4	13.5	23.4	12.6
Taluwa	6.8	47.6	14.6	11.7	19.4
Bhadaure	9.5	54.3	17.1	7.6	11.4

13.1.2***Access to health information***

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.070	.167	.040	.040
Women's group	.002	-.040	.026	.002
Number of	.068	.061	.026	.144

children				
Disability	.089	.060	.163	–
Education Level	.034	-.025	.079	.007
Education barriers	.064	.136	.128	-.074
Husband's education	.035	.010	.099	-.025
Children in education	.121*	.209*	.156	-.008
Education Importance	-.244**	-.343**	-.201*	-.148
Employment	.027	.099	-.078	.030
Income	-.191**	-.016	-.254*	-.253**
Managing personal finances	-.112	.069	-.145	-.269*
Employment opportunity	-.124*	-.228*	-.022	-.165
Income supporting life	.412**	.415**	.489**	.330**
Thought of owning own business	.212**	.206*	.240*	.182
Hours on Domestic work	.047	.077	.039	.033
Domestic work valued	-.040	.019	-.008	-.170
Domestic work support	.034	-.053	.098	.099
Domestic work impacting pursuit of employment	-.304**	-.224*	-.425**	-.259**
Free time	.023	-.002	.063	-.030
Land ownership	.001	.122	-.097	-.056
Phone ownership	-.042	-.027	.010	-.136

Ability to use phone	-.064	-.053	-.067	-.048
Computer at home	.064	.184	-.012	.006
Computer in community	-.044	-.055	-.108	.026
Computer ability	.031	.101	-.051	.072
Internet access	.039	-.008	.017	.090
Involvement in community activities	.049	.071	-.040	.080
Interest in learning skills	-.116*	-.138	-.087	-.060
Attendance VIN workshops	.058	.075	-.098	.188
Workshop helpfulness	-.192*	-.092	-.039	-.476**
Role in the community	-.127*	-.299**	.061	-.066
Heard in the community	-.025	.045	-.052	-.098
Good leader	-.035	-.061	-.059	.041
Opportunity to be a community leader	-.238**	-.169	-.428**	-.086
Capable of solving problems	-.303**	-.373**	-.344**	-.155
Interest in learning about rights	-.047	.103	-.332**	.095
Feeling safe in the community	-.062	-.046	-.167	.040
Experienced a threat	.129*	.057	.056	.300**
Experienced	.110	.010	.110	.237*

violence				
Knows where to go when there is violence	-.197**	-.259**	-.154	-.152
Age when married	-.016	-.019	-.004	.014
Choice of marriage partner	-.083	-.026	-.110	-.109
Training in Hard skills	.109	.117	.132	.003
Hard skills importance	-.176**	-.073	-.396**	-.046
Training in soft skills	-.033	-.125	-.008	.044
Soft skills importance	-.058	-.194*	.056	.020
Access to health information and services	1	1	1	1
Distance from health information services	.284**	.301**	.250*	.331**
Challenges with health information and services	.393**	.334**	.493**	.267**
Training in health services	-.087	.025	-.117	-.193*
Current health issues	.045	-.007	.060	.023
Community health issues	.028	-.061	.034	.182
Menstruation discrimination	.380**	.487**	.385**	.218*
Women's empowerment	.200**	.184	.198*	.268**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

### 13.2

#### *Challenges health information and services*

	Yes	No
	<i>As a Percentage</i>	
All Locations	23.0	77.0
Thulachhap	26.4	73.6
Taluwa	33.0	67.0
Bhadaure	9.5	90.5

### 13.3.1

#### *Distance from health post*

	Range	Mean	Standard Deviation
All locations	5 - 280	56.34	42.11
Thulachhap	5 - 150	51.48	40.28
Taluwa	10 - 280	72.84	50.05
Bhadaure	10 - 120	42.50	23.69

### 13.3.2

#### *Distance from health information*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	-.024	.224*	-.107	-.177
Women's group	-.031	.043	-.271**	.059
Number of children	-.032	.223*	-.076	-.216

Disability	.093	.120	.093	–
Education Level	.064	-.097	-.009	.377**
Education barriers	.047	.087	.115	-.085
Husband's education	.037	.022	-.090	.299**
Children in education	.092	.184	.082	.006
Education Importance	-.064	-.293**	.076	.044
Employment	-.056	-.044	-.132	-.043
Income	-.169*	-.235	-.243*	.026
Managing personal finances	-.019	.122	.050	-.356**
Employment opportunity	-.138*	-.159	-.258**	-.133
Income supporting life	.120*	.160	.090	.105
Thought of owning own business	-.063	-.065	-.225*	.177
Hours on Domestic work	.088	.107	.079	.111
Domestic work valued	-.018	-.171	.120	-.097
Domestic work support	-.023	-.204*	.140	-.031
Domestic work impacting pursuit of employment	-.086	-.187	.073	-.227*
Free time	-.025	-.113	-.032	.042
Land ownership	-.011	.239*	-.134	-.327**
Phone ownership	-.040	-.191*	.076	-.133
Ability to use	.031	.090	.153	-.194

phone				
Computer at home	.063	.001	.077	.164
Computer in community	-.094	-.073	-.163	-.077
Computer ability	.109	.147	-.196*	-.046
Internet access	-.053	-.183	-.089	.197
Involvement in community activities	.046	.207*	.147	-.301**
Interest in learning skills	-.094	-.123	.075	-.227*
Attendance VIN workshops	-.090	.013	-.345**	-.021
Workshop helpfulness	-.156	.068	-.177	-.530**
Role in the community	-.007	-.105	-.045	.169
Heard in the community	.037	-.037	.264**	-.159
Good leader	-.033	.107	.021	-.222*
Opportunity to be a community leader	-.156**	-.214*	-.234*	.040
Capable of solving problems	-.094	-.211*	.058	-.171
Interest in learning about rights	.006	.156	.111	-.209
Feeling safe in the community	-.006	-.038	.137	-.178
Experienced a threat	-.012	-.013	-.097	.302**
Experienced violence	-.105	-.122	-.194*	.157



Knows where to go when there is violence	-.132*	-.108	-.314**	.292**
Age when married	-.001	-.153	.172	.006
Choice of marriage partner	-.059	-.212*	-.083	.386**
Training in Hard skills	-.019	-.206*	-.104	.164
Hard skills importance	-.108	-.140	.090	.354**
Training in soft skills	-.105	-.190	-.115	.014
Soft skills importance	.091	-.011	.405**	-.289**
Access to health information and services	.284**	.301**	.250*	.331
Distance from health information services	1	1	1	1
Challenges with health information and services	.467**	.609**	.321**	.357**
Training in health services	.003	-.006	-.060	-.077
Current health issues	-.125*	-.074	-.254**	-.051
Community health issues	-.138	-.078	-.288*	.232
Menstruation discrimination	.154**	.330**	.033	.101
Women's empowerment	.059	.077	.232*	-.223**

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

### 13.4.1

#### *Current health issues*

	Yes	No
	<i>As a Percentage</i>	
All Locations	51.4	48.6
Thulachhap	60.9	39.1
Taluwa	52.9	47.1
Bhadaure	39.8	60.2

### 13.4.2

#### *Current health issues Correlations*

	All Locations	Thulachhap	Taluwa	Bhadaure
Age	.310**	.283**	.284**	.440*
Women's group	.165**	.260**	.264**	-.013
Number of children	.127*	.210*	.084	.109
Disability	.095	.109	.094	–
Education Level	-.133*	-.053	-.062	-.364**
Education barriers	.161**	.229*	.103	.207*
Husband's education	-.094	-.122	.024	-.208*
Children in education	.102	.222*	-.032	.131
Education Importance	-.003	-.082	-.007	.133
Employment	-.021	-.105	-.003	.014
Income	-.070	-.129	-.032	-.055

Managing personal finances	-.052	-.152	-.120	.121
Employment opportunity	.019	-.053	.031	.078
Income supporting life	.109	.158	.120	.036
Thought of owning own business	.034	.095	-.042	.043
Hours on Domestic work	.154**	.214*	.041	.230*
Domestic work valued	.084	.039	.138	.075
Domestic work support	.114*	.072	.050	.276**
Domestic work impacting pursuit of employment	-.093	-.099	-.104	-.087
Free time	-.093	-.145	.045	.225*
Land ownership	.182**	.159	.228*	.141
Phone ownership	.032	.103	-.020	-.031
Ability to use phone	.097	-.048	.066	.312**
Computer at home	-.077	-.054	-.098	-.091
Computer in community	-.070	-.197*	.006	.111
Computer ability	.218**	.299**	.078	.324**
Internet access	-.029	.076	.065	-.260**
Involvement in community activities	-.069	-.216*	.017	-.022
Interest in learning skills	.129*	.050	.281**	.178

Attendance VIN workshops	.026	.133	-.024	-.056
Workshop helpfulness	.026	.043	.036	.129
Role in the community	.032	.179	-.101	-.001
Heard in the community	-.025	-.177	.061	.068
Good leader	.061	-.015	.067	.166
Opportunity to be a community leader	.059	.107	-.029	.160
Capable of solving problems	-.008	.012	-.046	.072
Interest in learning about rights	-.034	.021	-.120	.028
Feeling safe in the community	-.034	-.120	.090	.000
Experienced a threat	.003	-.048	.089	-.014
Experienced violence	-.010	-.023	.023	-.041
Knows where to go when there is violence	-.003	.118	-.112	.003
Age when married	-.102	-.212*	.017	-.047
Choice of marriage partner	-.148*	-.182	-.003	-.232*
Training in Hard skills	-.011	.025	.018	-.153
Hard skills importance	-.088	-.126	-.144	.054
Training in soft skills	-.055	-.108	-.077	.035

Soft skills importance	-.052	-.228*	.121	.033
Access to health information and services	.045	-.007	.060	.023
Distance from health information services	-.125*	-.074	-.254**	-.051
Challenges with health information and services	.011	-.095	-.007	.068
Training in health services	-.077	-.063	-.099	-.066
Current health issues	1	1	1	1
Community health issues	.140*	-.008	.280*	.167
Menstruation discrimination	.082	.081	.069	.041
Women's empowerment	.175**	.039	.204*	.343*

\*\* correlation is significant at the 0.01 level (2-tailed)

\* correlation is significant at the 0.05 level (2-tailed )

### 13.5

#### *Menstruation knowledge*

	Yes	No
	<i>As a Percentage</i>	
All Locations	86.8	13.2
Thulachhap	88.3	11.7
Taluwa	89.1	10.9

Bhadaure	83.0	17.0
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## 13.6

**Menstruation discrimination (how was it translated)**

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
	<i>As a Percentage</i>				
All Locations	8.8	45.9	2.8	39.1	3.4
Thulachhap	6.3	44.1	2.7	39.6	7.2
Taluwa	7.7	45.2	2.9	42.3	1.9
Bhadaure	12.4	48.6	2.9	35.2	1.0

## 13.7

**Access to the following:**

	<b>Pregnancy support</b>	<b>Mental health support</b>	<b>Menstruation support</b>	<b>None</b>
	<i>As a Percentage</i>			
	60.0	21.2	19.4	35.9
Thulachhap	60.9	18.9	18.9	36
Taluwa	47.2	11.6	10.6	47.1
Bhadaure	72.5	33.4	31.5	24.7

## 13.8

**Received trainings to tackle health issues**

	<b>Yes</b>	<b>No</b>
	<i>As a Percentage</i>	

All locations	12.2	87.8
Thulachhap	7.2	92.8
Taluwa	20.4	79.6
Bhadaure	9.5	90.5

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The variables:

<b>Variable Name:</b>	<b>Variable question:</b>	<b>Variable Type</b>
Age	Age?	Discrete
Women's group	Are you part of a women's group?	Dichotomous
Number of children	How many children do you have?	Discrete
Disability	Do you have a disability?	Dichotomous
Education Level	What is your level of education	Ordinal
Education barriers	Have you faced barriers trying to access education?	Dichotomous
Husband's education	What is your husband's level of education?	Ordinal
Children in education	Do your children attend school?	Dichotomous
Education Importance	Education is important to me	Ordinal Scale
Employment	Do you have paid work / employment	Dichotomous
Income	What is your monthly income?	Discrete

Managing personal finances	Do you manage your personal finances?	Dichotomous
Employment opportunity	Do you know of employment opportunities in your community for women?	Dichotomous
Income supporting life	Does your income / farming occupation support you for the year?	Ordinal Scale
Thought of owning own business	Have you ever thought about starting your own business?	Dichotomous
Hours on Domestic work	How many hours do you spend per day on unpaid care and domestic work (work / chores around the house)?	Ratio Scale
Domestic work valued	I feel like the domestic work I do is valued by my family or community	Ordinal Scale
Domestic work support	Do you receive any support from family members or the community in managing the household and caregiving responsibility?	Ordinal Scale
Domestic work impacting pursuit of employment	The hours spent on domestic work affects your ability to pursue paid employment or educational opportunities	Ordinal Scale
Free time	How many hours per day do you have free time for yourself	Ratio Scale
Land ownership	Do you have any land or property in your name?	Dichotomous
Phone ownership	Do you own a mobile phone?	Dichotomous
Ability to use phone		Ordinal Scale



	I know how to use a mobile phone	
Computer at home	Do you have access to a computer at home?	Dichotomous
Computer in community	Do you have access to a computer in your community?	Dichotomous
Computer ability	I know how to use a computer	Ordinal Scale
Internet access	Do you have access to the internet?	Dichotomous
Involvement in community activities	Are you currently involved in community activities?	Ordinal Scale
Interest in learning skills	I am interested in learning skills that could help my situation	Ordinal Scale
Attendance VIN workshops	Have you attended any workshop or class organised by VIN?	Dichotomous
Workshop helpfulness	I think the workshops were helpful to follow	Ordinal Scale
Role in the community	Do you have a role in your community?	Ordinal Scale
Heard in the community	I feel heard in my community	Ordinal Scale
Good leader	I think I can be a good leader	Ordinal Scale
Opportunity to be a community leader	Are there opportunities in your community for women to become a leader?	Dichotomous
Capable of solving problems	I feel capable of solving my own problems	Ordinal Scale
Interest in learning about rights	I am interested in learning about my women's rights	Ordinal Scale

Feeling safe in the community	I feel safe in my community	Ordinal Scale
Experienced a threat	Have you ever felt threatened by someone?	Dichotomous
Experienced violence	Have you ever experienced violence?	Dichotomous
Knows where to go when there is violence	Are there accessible and supportive channels to report violence or seek help?	Dichotomous
Age when married	At what age did you get married?	Discrete
Choice of marriage partner	Did you have a choice in selecting your marriage partner?	Dichotomous
Training in Hard skills	Have you ever received training in hard skills (examples: computer skills, sewing, farming)?	Dichotomous
Hard skills importance	Hard skills are important to learn	Ordinal Scale
Training in soft skills	Have you received training in soft skills (examples: communication, teamwork, problem solving)?	Dichotomous
Soft skills importance	Soft skills are important to learn	Ordinal Scale
Access to health information and services	I have sufficient access to health information and services	Ordinal Scale
Distance from health information services	How far away do you live from a health centre or healthpost?	Discrete

Challenges with health information and services	Have you faced any challenges or barriers in accessing healthcare?	Dichotomous
Training in health services	Have you received any training to tackle health issues?	Dichotomous
Current health issues	Do you currently have any health issues?	Dichotomous
Community health issues	Are there specific health issues that are common among women in your community?	Dichotomous
Menstruation Discrimination	Have you ever felt discriminated against for having your period?	Ordinal Scale
Women's Empowerment		

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## Women's Empowerment Survey for Needs Assessment

### Introduction:

1. Name and surname:

नाम र थर

2. Age:

उमेर

3. Marital status

वैवाहिक स्थिति

- a. Unmarried अविवाहित
- b. Married विवाहित
- c. Widowed विधवा

Bente Eva Klein

4. Are you part of a women's group?  
के तपाईं महिला समूहको हिस्सा हुनुहुन्छ?
- a. Yes छ  
b. No छैन
- i. If yes, which women's group?  
यदि छ भने कुन महिला समूह हो?
5. How many children do you have?  
तपाईंका कति सन्तान छन् ?
6. Do you have a disability?  
के तपाईंलाई अपाङ्गता छ?
- a. Yes छ  
b. No छैन
- i. If yes, what disability do you have?  
यदि छ भने, तपाईंलाई कस्तो अशक्तता छ?

## Education शिक्षा

7. Can you...  
के तपाईं
- a. Read पढ्न सक्नु हुन्छ  
b. Write लेख्न सक्नु हुन्छ  
c. Do basic calculations आधारभूत गणना गर्न सक्नु हुन्छ  
d. None of them तिनीहरू मध्ये कुनै पनि हैन
8. What is your level of education: तपाईंको शिक्षाको स्तर कस्तो छ:
- a. No schooling स्कुलिङ छैन  
b. Basic school आधारभूत विद्यालय  
c. Primary education प्राथमिक शिक्षा  
d. Secondary education माध्यमिक शिक्षा  
e. University विश्वविद्यालय  
f. Adult education वयस्क शिक्षा
9. Have you faced barriers trying to access education?  
के तपाईंले शिक्षामा पहुँच गर्न प्रयास गर्ने बाधाहरूको सामना गर्नुभएको छ?
- a. Yes छ  
b. No छैन
- i. Which of the barriers apply to your situation?  
तपाईंको स्थितिमा कुन बाधाहरू लागू हुन्छन्?
1. Marriage विवाह

- |                   |                   |
|-------------------|-------------------|
| 2. Family         | परिवार            |
| 3. Money          | पैसा              |
| 4. Availability   | उपलब्धता          |
| 5. Having to work | काम गर्नु परेको छ |
| 6. Other          | अन्य              |

## 10. What is your husband's level of education?

तपाईंको श्रीमानको शिक्षाको स्तर कस्तो छ?

- |                        |                  |
|------------------------|------------------|
| a. No schooling        | स्कूलिङ छैन      |
| b. Basic school        | आधारभूत विद्यालय |
| c. Primary education   | प्राथमिक शिक्षा  |
| d. Secondary education | माध्यमिक शिक्षा  |
| e. University          | विश्वविद्यालय    |
| f. Adult education     | वयस्क शिक्षा     |

## 11. Do your children attend school?

के तपाईंका छोराछोरी विद्यालय जान्छन्?

- |   |                        |
|---|------------------------|
| a. Yes  | जान्छन                 |
| b. No   | जादैनन                 |
| i. If not, what barriers are stopping the ability for them to go to school?<br>यदि जादैनन भने, उनीहरूलाई विद्यालय जान सक्ने क्षमतालाई कुन अवरोधहरूले रोकिरहेको छ? |                        |
| 1. Financial constraints  | आर्थिक बाधाहरू         |
| 2. Age, they are too young  | उमेर, तिनीहरू सानै छन् |
| 3. Distance of school   | विद्यालयको दूरी        |
| 4. Availability of schools  | विद्यालयहरूको उपलब्धता |
| 5. Family   | परिवार                 |
| 6. Work   | काम                    |
| 7. Other  | अन्य                   |

## 12. Education is important to me

शिक्षा मेरो लागि महत्त्वपूर्ण छ

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

## Work and wages काम र ज्याला

## 13. Do you have paid work / employment

Bente Eva Klein

के तपाईंसङ्ग तलब भएको रोजगारी छ?

- a. Yes छ
- b. No छैन

14. What is your occupation?

यदि छ भने, तपाईंको पेशा के हो?

15. What is your monthly income?

तपाईंको मासिक आम्दानी कति छ?

16. Do you manage your personal finances?

के तपाईं आफ्नो व्यक्तिगत वित्त व्यवस्थापन गर्नुहुन्छ

- a. Yes गर्छु
- b. No गर्दिन

17. Do you know of employment opportunities in your community for women?

के तपाईंलाई तपाईंको समुदायमा महिलाहरूको लागी भएको रोजगार को अवसरहरू को बारेमा थाहा छ?

- a. Yes छ
- b. No छैन
  - i. If yes, What type of opportunities are these?  
यदि छ भने, यी कस्ता प्रकारका अवसरहरू हुन्?

18. Does your income / farming occupation support you for the year?

के तपाईंको आम्दानी / खेती व्यवसायले तपाईंलाई वर्षको लागि सहयोग गर्दछ?

- |                             |                 |
|-----------------------------|-----------------|
| 1. With a lot of ease       | धेरै सहजता संग  |
| 2. With ease                | सजिलै संग       |
| 3. Neutral                  | तटस्थ           |
| 4. With difficulty          | कठिनाई संग      |
| 5. With a lot of difficulty | धेरै कठिनाई संग |

19. Have you ever thought about starting your own business?

के तपाईंले कहिल्यै आफ्नो व्यवसाय सुरु गर्ने बारे सोच्नुभएको छ?

- a. Yes छ
- b. No छैन

20. What barriers are keeping you from starting your own business?

तपाईंलाई तपाईंको आफ्नै व्यवसाय सुरु गर्न को लागी बाधाहरू के के हुन्?

Domestic work (work around the house) घरेलु काम (घर वरपरको काम)

Bente Eva Klein

21. How many hours do you spend per day on unpaid care and domestic work (work / chores around the house)?

तपाईंले दिनमा कति घण्टा बेतलबी हेरचाह र घरेलु काम (घरको वरिपरि काम) मा खर्च गर्नुहुन्छ?

- |                           |                        |
|---------------------------|------------------------|
| a. Less than 2 hours      | २ घण्टा भन्दा कम       |
| b. Between 2 till 4 hours | २ देखि ४ घण्टा सम्म    |
| c. Between 4 till 6 hours | ४ देखि ६ घण्टाको बीचमा |
| d. Between 6 till 8 hours | ६ देखि ८ घण्टा सम्म    |
| e. More than 8 hours      | ८ घण्टा भन्दा बढी      |

22. What does this domestic work consist of for you?

तपाईं कस्तो प्रकारको घरको काम गर्नुहुन्छ?

23. I feel like the domestic work I do is valued by my family or community

मलाई लाग्छ कि मैले गरेको घरेलु काम मेरो परिवार वा समुदायले मूल्यवान छ

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

24. Do you receive any support from family members or the community in managing the household and caregiving responsibility?

के तपाईंले घरपरिवारको व्यवस्थापन र हेरचाह गर्ने जिम्मेवारीमा परिवारका सदस्यहरू वा समुदायबाट कुनै सहयोग प्राप्त गर्नुहुन्छ?

- |              |           |
|--------------|-----------|
| 1. Very much | धेरै धेरै |
| 2. Much      | धेरै      |
| 3. Average   | औसत       |
| 4. A little  | थोरै      |
| 5. Very few  | धेरै थोरै |

25. The hours spent on domestic work affects your ability to pursue paid employment or educational opportunities

घरेलु काममा बिताएको घण्टाले सशुल्क रोजगारी वा शैक्षिक अवसरहरू प्राप्त गर्ने तपाईंको क्षमतालाई असर गर्छ

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

26. How many hours per day do you have free time for yourself

तपाईं सगं आफ्नो लागि प्रति दिन कति घण्टा खाली समय छ

- |                          |                        |
|--------------------------|------------------------|
| 1. 0 till 1 hours        | ० देखि १ घण्टा सम्म    |
| 2. Between 1 and 2 hours | १ र २ घण्टाको बीचमा    |
| 3. Between 2 and 3 hours | २ र ३ घण्टाको बीचमा    |
| 4. Between 3 and 4 hour  | ३ र ४ घण्टाको बीचमा    |
| 5. Between 4 and 5 hours | ४ देखि ५ घण्टाको बीचमा |
| 6. More than 5           | ५ भन्दा बढी            |

27. What do you or would you like to spend your free time on?

तपाईं तपाईंको खाली समय केमा बिताउनुहुन्छ वा बिताउन चाहनुहुन्छ?

Property and land जग्गा र सम्पत्ति

28. Do you have any land or property in your name?

तपाईंको नाममा कुनै जग्गा वा सम्पत्ति छ ?

- a. Yes छ  
b. No छैन

29. Who makes decisions about property?

सम्पत्तिको बारेमा निर्णय कसले गर्छ?

Access to internet and technology इन्टरनेट र प्रविधिमा पहुँच

30. Do you own a mobile phone?

के तपाईंसँग मोबाइल फोन छ?

- a. Yes छ  
b. No छैन

31. I know how to use a mobile phone

मलाई मोबाइल फोन प्रयोग गर्ने तरिका थाहा छ

- a. Strongly agree दृढतापूर्वक सहमत  
b. Agree सहमत  
c. Neutral तटस्थ  
d. Disagree असहमत  
e. Strongly disagree कडा रूपमा असहमत

32. Do you have access to a computer at home?

के तपाईंसँग घरमा कम्प्युटरको पहुँच छ?

- a. Yes छ  
b. No छैन

33. Do you have access to a computer in your community?

के तपाईंको समुदायमा कम्प्युटरमा पहुँच छ?



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- a. Yes छ  
b. No छैन

34. I know how to use a computer

मलाई कम्प्युटर चलाउने तरिका थाहा छ

- a. Strongly agree दृढतापूर्वक सहमत  
b. Agree सहमत  
c. Neutral तटस्थ  
d. Disagree असहमत  
e. Strongly disagree कडा रूपमा असहमत

35. Do you have access to the internet?

के तपाईंसँग इन्टरनेटमा पहुँच छ?

- a. Yes छ  
b. No छैन  
i. Are there main barriers for not having the internet?  
इन्टरनेट नहुनुको मुख्य बाधाहरू के के छन्?

36. Which of the following do you have access to (media)

तलका मध्ये कुनमा तपाईंको पहुँच छ (मिडिया)

- a. Newspaper पत्र-पत्रीका  
b. Radio रेडियो  
c. Television टेलिभिजन  
d. Social Media सामाजिक सञ्जाल  
e. Other media अन्य मिडिया  
f. All of them ती सबै  
g. None of them तिनीहरू मध्ये कुनै पनि हैन

## Leadership नेतृत्व

37. Are you currently involved in community activities?

के तपाईं हाल सामुदायिक गतिविधिमा संलग्न हुनुहुन्छ?

- a. Yes, very active in the community हो, समुदायमा धेरै सक्रिय  
b. Yes, active in the community हो, समाजमा सक्रिय  
c. Not currently, but have been in the past थियो हाल होइन, तर विगतमा  
d. Not currently, but would like to चाहन्छु अहिले होइन, तर गर्न  
e. No, I'm not active in the community होइन, म समाजमा सक्रिय छैन

38. I am interested in learning skills that could help my situation

म मेरो अवस्थालाई मद्दत गर्न सक्ने सीपहरू सिक्न इच्छुक छु

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

39. Have you attended any workshop or class organised by VIN?

के तपाईंले VIN द्वारा आयोजित कुनै कार्यशाला वा कक्षामा भाग लिनुभएको छ?

- |   |                  |
|---|------------------|
| a. Yes  | छ                |
| b. No   | छैन              |
| i. I think the workshops were helpful to follow |                  |
| मलाई लाग्छ कार्यशालाहरू पालना गर्न उपयोगी थिए   |                  |
| 1. Strongly agree                               | दृढतापूर्वक सहमत |
| 2. Agree  | सहमत             |
| 3. Neutral                                      | तटस्थ            |
| 4. Disagree                                     | असहमत            |
| 5. Strongly disagree                            | कडा रूपमा असहमत  |

40. Were there barriers that prevented you from joining the workshops?

के त्यहाँ अवरोधहरू थिए जसले तपाईंलाई कार्यशालाहरूमा सामेल हुनबाट रोकेको थियो?

41. Do you have a role in your community?

तपाईंको समाजमा कुनै भूमिका छ ?

- |   |     |
|---|-----|
| a. Yes  | छ   |
| b. No   | छैन |
| i. If yes, how would you describe that role and what does this role mean to you?                |     |
| यदि छ भने, तपाईं त्यो भूमिकालाई कसरी वर्णन गर्नुहुन्छ र यो भूमिकाले तपाईंको लागि के अर्थ राख्छ? |     |

42. I feel heard in my community

म मेरो समुदायमा सुनिएको महसुस गर्छु

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

43. I think I can be a good leader

मलाई लाग्छ म राम्रो नेतृत्व गर्ने मन्छे बन्न सक्छु?

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- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

44. Are there opportunities in your community for women to become a leader?

के तपाईंको समुदायमा महिलालाई नेतृत्व गर्ने अवसर छ?

- |                                    |  |
|------------------------------------|--|
| a. Yes                             | छ                                      |
| b. No                              | छैन                                    |
| i. If yes, could you give examples |  |
|                                    | यदि छ भने, तपाईं उदाहरण दिन सक्नुहुन्छ |

45. I feel capable of solving my own problems

म आफ्नै समस्याहरू समाधान गर्न सक्षम महसुस गर्छु

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

Human rights मानव अधिकार

46. Are you aware of your rights as a women in Nepal

के तपाईं नेपाली महिलाको हैसियतमा आफ्नो अधिकार बारे सचेत हुनुहुन्छ ?

- |  |  |
|--|--|
| a. Yes   | छ  |
| b. I think I know                                      | मलाई थाहा छ जस्तो लाग्छ                  |
| c. I'm not sure  | म पक्का छैन                              |
| d. No  | छैन                                      |
| i. I am interested in learning about my women's rights |  |
|  | म मेरो महिला अधिकार बारे जान्न इच्छुक छु |
| 1. Strongly agree                                      | दृढतापूर्वक सहमत                         |
| 2. Agree   | सहमत                                     |
| 3. Neutral   | तटस्थ                                    |
| 4. Disagree  | असहमत                                    |
| 5. Strongly disagree                                   | कडा रूपमा असहमत                          |

Gender based violence लैङ्गिक हिंसा

47. I feel safe in my community

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म आफ्नो समुदायमा सुरक्षित महसुस गर्छु

- |                      |                  |
|----------------------|------------------|
| a. Strongly agree    | दृढतापूर्वक सहमत |
| b. Agree             | सहमत             |
| c. Neutral           | तटस्थ            |
| d. Disagree          | असहमत            |
| e. Strongly disagree | कडा रूपमा असहमत  |

48. What makes you feel safe or unsafe?

के कारणहरुले तपाईंलाई सुरक्षित वा असुरक्षित महसुस गराउँछ?

49. Do you feel just as safe at home and in the community?

के तपाईं घर र समुदायमा सुरक्षित महसुस गर्नुहुन्छ?

- |   |   |
|---|---|
| a. Yes                                    | गर्छु   |
| b. No, I feel safer at home               | म घरमा मात्र सुरक्षित महसुस गर्छु             |
| c. No I feel safer in the community       | म समुदायमा मात्र सुरक्षित महसुस गर्छु         |
| d. No I do not feel safe in either places | होइन, म कुनै पनि ठाउँमा सुरक्षित महसुस गर्दिन |

50. Have you ever felt threatened by someone?

के तपाईंले कहिल्यै कसैबाट धम्की महसुस गर्नुभएको छ?

- |  |  |
|--|--|
| a. Yes   | छ  |
| b. No  | छैन  |
| i. Would you like to expand on that situation? | के तपाईं त्यो स्थिति बारे विस्तार गर्न चाहनुहुन्छ? |

51. Have you ever experienced violence?

के तपाईंले कहिल्यै हिंसाको अनुभव गर्नुभएको छ?

- |  |  |
|--|--|
| a. Yes   | छ  |
| b. No  | छैन  |
| i. Would you like to expand on that situation? | के तपाईं त्यो स्थिति बारे विस्तार गर्न चाहनुहुन्छ? |

52. Are there accessible and supportive channels to report violence or seek help?

के याहा हिंसा रिपोर्ट गर्न वा मद्दत खोज्न पहुँचयोग्य र सहयोगी च्यानलहरू छन्?

- |                                 |                           |
|---------------------------------|---------------------------|
| a. Yes                          | छ                         |
| b. No                           | छैन                       |
| i. What channels are available? | कुन च्यानलहरू उपलब्ध छन्? |

Marriage विवाह

53. At what age did you get married?

कति उमेरमा बिहे गर्नुभयो ?

54. Did you have a choice in selecting your marriage partner?

के तपाईंसँग आफ्नो वैवाहिक जीवनसाथी छनोट गर्ने विकल्प थियो?

- a. Yes थियो
- b. No थिएन
  - i. If not, who made the decision?  
थिएन भने निर्णय कसले गर्यो ?

### Hard skills प्राविधिक सीपहरू

55. Have you ever received training in hard skills (examples: computer skills, sewing, farming)?

के तपाईंले कहिल्यै प्राविधिक सीपहरू (उदाहरण: कम्प्युटर सीप, सिलाई, खेती) मा तालिम प्राप्त गर्नुभएको छ?

- a. Yes छ
- b. No छैन
  - i. If yes, what type of skills training was this?  
यदि छ भने, यो कस्तो प्रकारको सीप तालिम थियो?

56. If all of the following classes were organised in which would you like to attend?

यदि तलका सबै कक्षाहरू संगठित भएको भए तपाईं कुनमा भाग लिन चाहनुहुन्छ?

- |  |                       |
|--|-----------------------|
| a. Women's rights                                      | महिला अधिकार          |
| b. Domestic skills                                     | घरेलु सीपहरू          |
| c. Women's trafficking prevention                      | महिला बेचबिखन रोकथाम  |
| d. Sexual health                                       | यौन स्वास्थ्य         |
| e. Health and hygiene                                  | स्वास्थ्य र स्वच्छता  |
| f. Literacy- Nepali                                    | साक्षरता - नेपाली     |
| g. Literacy- English                                   | साक्षरता - अंग्रेजी   |
| h. Literacy- Computer                                  | साक्षरता - कम्प्युटर  |
| i. Entrepreneurship Development                        | उद्यमशीलता विकास      |
| j. Account keeping/ Financial management<br>व्यवस्थापन | लेखा राख्ने / वित्तीय |
| k. Animals farming                                     | पशुपालन               |
| l. Vegetable farming                                   | तरकारी खेती           |
| m. Sewing and embroidery classes                       | सिलाई र कढाई कक्षाहरू |
| n. Beautician  | ब्यूटीशियन            |
| o. Business Management                                 | व्यापार व्यवस्थापन    |
| p. Agriculture   | कृषि                  |
| q. Driving/ Mechanics                                  | डाइभिड / मेकानिक्स    |

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- r. All of them
- s. None of them

ती सबै  
तिनीहरू मध्ये कुनै पनि

57. Hard skills are important to learn प्राविधिक सीपहरू सिक्न महत्त्वपूर्ण छन्

- a. Strongly agree दृढतापूर्वक सहमत
- b. Agree सहमत
- c. Neutral तटस्थ
- d. Disagree असहमत
- e. Strongly disagree कडा रूपमा असहमत

Soft skills जीवन उपयोगी सीपहरू

58. Have you received training in soft skills (examples: communication, teamwork, problem solving)? के तपाईंले जीवन उपयोगी सीपहरू (उदाहरणहरू: सञ्चार, टोली कार्य, समस्या समाधान) मा प्रशिक्षण प्राप्त गर्नुभएको छ?

- a. Yes छ
- b. No छैन
  - i. If yes, what soft skills did you learn?  
यदि छ भने, तपाईंले कुन जीवन उपयोगी सीपहरू सिक्नुभयो?

59. If all of the following classes were organised, which would you like to attend?

यदि निम्न सबै कक्षाहरू व्यवस्थित गरिएको थियो भने, तपाईं कुनमा भाग लिन चाहनुहुन्छ?

- a. Communication skills संचार सीप
- b. Creative thinking रचनात्मक सोच
- c. Self-esteem आत्मसम्मान
- d. Stress management तनाव व्यवस्थापन
- e. Problem solving समस्या समाधान
- f. Time management समय व्यवस्थापन
- g. Decision making निर्णय गर्ने
- h. Coordination skills समन्वय सीप
- i. Independence स्वतन्त्रता
- j. All of them ती सबै
- k. None of them तिनीहरू मध्ये कुनै पनि

60. Soft skills are important to learn

जीवन उपयोगी सीपहरू सिक्न महत्त्वपूर्ण छ

- a. Strongly agree दृढतापूर्वक सहमत
- b. Agree सहमत
- c. Neutral तटस्थ
- d. Disagree असहमत

- e. Strongly disagree कडा रूपमा असहमत

### Access to health स्वास्थ्यमा पहुँच

61. I have sufficient access to health information and services  
मसँग स्वास्थ्य जानकारी र सेवाहरूमा पर्याप्त पहुँच छ
- Strongly agree दृढतापूर्वक सहमत
  - Agree सहमत
  - Neutral तटस्थ
  - Disagree असहमत
  - Strongly disagree कडा रूपमा असहमत
62. What health information and services do you have access to?  
तपाईंसँग कुन स्वास्थ्य जानकारी र सेवाहरूको पहुँच छ?
63. How far away do you live from a health centre or healthpost?  
तपाईँ स्वास्थ्य केन्द्र वा स्वास्थ्य चौकीबाट कति टाढा बस्नुहुन्छ?
64. Have you faced any challenges or barriers in accessing healthcare?  
के तपाईंले स्वास्थ्य सेवामा पहुँच गर्न कुनै चुनौती वा अवरोधहरूको सामना गर्नुभएको छ?
- Yes छ
  - No छैन
    - If yes, what were the main challenges?  
यदि छ भने, मुख्य चुनौतीहरू के थिए?
65. Have you received any training to tackle health issues?  
के तपाईंले स्वास्थ्य समस्याहरू समाधान गर्न कुनै तालिम लिनुभएको छ?
- Yes छ
  - No छैन
    - If yes, which health issues would you be able to treat?  
यदि छ भने, तपाईँ कुन स्वास्थ्य समस्याहरूको उपचार गर्न सक्षम हुनुहुन्छ?
66. Do you currently have any health issues?  
के तपाईंलाई हाल कुनै स्वास्थ्य समस्या छ?
- Yes छ
  - No छैन
  - I'm not sure म पक्का छैन
    - If yes, what is / are the health issues?  
यदि छ भने, स्वास्थ्य समस्याहरू के हुन्?
67. Are there specific health issues that are common among women in your community?

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के तपाईंको समुदायमा महिलाहरूमा देखा पर्ने साझा स्वास्थ्य समस्याहरू छन्?

- Yes छ
- No छैन
- Not sure पक्का छैन
  - If yes, what are the most common health issues among women?  
यदि छ भने, महिलाहरूमा सबैभन्दा सामान्य स्वास्थ्य समस्याहरू के हुन्?

68. Do you know about menstrual health and feminine hygiene?

के तपाईंलाई महिनावारी स्वास्थ्य र महिला स्वच्छता बारे थाहा छ?

- Yes छ
- No छैन
- Not sure पक्का छैन
  - If yes, What information do you know about?  
यदि छ भने, तपाईंलाई कुन जानकारीको बारेमा थाहा छ?

69. Have you ever felt discriminated against for having your period?

के तपाईंले कहिल्यै आफ्नो महिनावारी भएको कारण भेदभाव गरेको महसुस गर्नुभएको छ?

- Strongly agree दृढतापूर्वक सहमत
- Agree सहमत
- Neutral तटस्थ
- Disagree असहमत
- Strongly disagree कडा रूपमा असहमत
  - How does this make you feel?  
यसले तपाईंलाई कस्तो महसुस गराउँछ?

70. Do you have access to all of the following medical support you need in the community?

के तपाईंलाई समुदायमा चाहिने निम्न सबै चिकित्सा सहायतामा पहुँच छ?

- Medical support for pregnancy गर्भावस्थाको लागि चिकित्सा समर्थन
- Medical support for mental health मानसिक स्वास्थ्यको लागि चिकित्सा समर्थन
- Medical support for menstruation महिनावारीको लागि चिकित्सा समर्थन
- Period pads or tampons महिनावारीको लागि प्याड वा ट्याम्पोन
- All of them ती सबै
- None of them तिनीहरू मध्ये कुनै पनि
- I have access but with difficulties मसँग पहुँच छ तर कठिनाइहरूको साथ



Bente Eva Klein