

**THE CONTRIBUTION OF ADULT LITERACY
PROGRAMMES TOWARDS GENDER EQUALITY OF
RURAL WOMEN:
A CASE STUDY FROM NEPAL**

by

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DECLARATION

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A CASE STUDY FROM NEPAL**

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



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ABSTRACT

This dissertation looked at the contribution of adult literacy programmes (ALPs) to the gender equality of rural women. In a patriarchal society directly linked to the Hindu caste system, Nepalese women from remote places and low-caste groups struggle particularly with traditional gender roles and limited freedoms. Acknowledging the benefits of ALPs in developing countries, on the one hand, and realising persistent inequalities among the participants, on the other hand, the researcher explored to what extent surrounding conditions or internal structures of ALPs promote or prevent positive outcomes. For this qualitative case study, the researcher conducted focus group discussions with participating women of ALPs and women of the same rural Nepalese community and also qualitative interviews with local literacy teachers. The researcher selected the participants based on 'purposive sampling' and organised the data using deductive analysis strategies. Following the methodical steps of 'grounded theory' and qualitative content analysis, the researcher analysed the data to generate a theoretical understanding. The results showed a partial improvement in women's gender equality status. With the help of imparted literacy, numeracy and life skills, ALPs provide rural women with increased freedom of movement and enable them to participate increasingly in community activities and employment. ALPs raise awareness of women's rights and the possibility of changing gender-related responsibilities. However, this research proved that persistent patriarchal structures prevent ALPs from generating more extensive and sustainable achievements towards women's gender equality. As much as gender-focused and awareness teaching during the ALPs emphasise equality between the genders, the deficient consideration of regional inequities and gender-biased teaching material limit the positive outcomes. The study contributes to already established research on the impact of ALPs and contains recommendations for their improved performance.

Keywords: Adult Literacy Programmes – Literacy & Development – Gendered Education - Gender Equality – Rural womanhood – Caste system – Nepal

“[...] before studying in adult education, they would not let us to go out because we did not have knowledge about anything, to write, to read anything, but now we know how to read and write.

And men [...], husbands now tell us: “Go, you can go alone.””

ALP_P3

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LIST OF ACRONYMS AND ABBREVIATIONS

ADB	Asian Development Bank
ALE	Adult Learning and Education
ALP	Adult Literacy Programme
CBS	Central Bureau of Statistics
FAO	Food and Agriculture Organisation
FGD	Focus Group Discussion
GAD	Gender and Development
GDI	Gender Development Index
GEM	Gender Empowerment Measure
GII	Gender Inequality Index
GON	Government of Nepal
HDI	Human Development Index
HDR	Human Development Report
LDCs	Least -Developed Countries
MDGs	Millennium Development Goals
MGII	Multidimensional Gender Inequality Index
MoE	Ministry of Education
MoEST	Ministry of Education, Science and Technology
NGO	Non-Governmental Organisation
ODI	Overseas Development Institute
SDGs	Sustainable Development Goals
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNISA	University of South Africa
UNW	United Nations Women
USAID	United States Agency for International Development
WDR	World Development Report

CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

Chapter One provides a general introduction and background on the relevant themes of this dissertation. The background section is thematically organised, introducing the subjects of gender inequality for women and the international effort to achieve sustainable development. It briefly presents the country of Nepal, including the Hindu caste system and the strategy of national literacy programmes to contribute to gender equality. The chapter resumes with the problem statement, the raised research questions, and the scope and limitations of the research study. It continues with an overview of the research methodologies, ethical considerations, and the definition of key terms and closes with the chapter outline. Literacy and educational programmes are largely used to transform women's lives and contribute to their equal status, particularly in developing nations (Ali, Naz, Afridi & Khan 2018:1). While many literacy programmes aim to oppose traditional gender roles in society (Robinson-Pant 2015:6), sustainable change has been only marginally reported. Evaluation reports primarily emphasise enhanced functional literacy, increased support of children's education and partial growth in employment and business activity (Ali et al 2018:1f; United Nations Educational, Scientific and Cultural Organisation (UNESCO) 2019:12), but often neglect to analyse the sustained impact on gender equality.

According to the government of Nepal (GON), Nepal belongs to the group of least-developed countries (LCDs) worldwide (GON 2020:1). Nepalese women are particularly deprived of education, as the National Census 2021 reports a national female literacy rate of 69,9% and 46,6% for women in remote areas (GON 2023:199). Women from low Hindu castes, deprived of multiple freedoms and unmarried, struggle specifically with rigid gender roles (Gurung 2019:41; Holmelin 2019:94). With the help of the Multidimensional Gender Inequality Index (MGII) (Ferrant 2014:653), this research explores the potential and limitations of ALPs to contribute towards gender equality for rural Nepalese women of Province 2. The study also analyses the extent to which affiliation to the Hindu caste group influences this potential contribution.

1.2 BACKGROUND TO THE RESEARCH PROBLEM

Worldwide, women face “systematic inequalities in access to resources and related vulnerabilities” (UNDP 2020:66) and are challenged in their health and socio-economic status due to geographical remoteness, lack of employment and insufficient social services (Collins 2017:122). Improving their gender status and level of participation will benefit their livelihood and society (United Nations Women (UNW) 2022:17). The Sustainable Development Goals (SDGs) aim to achieve sustainable development in the economy, society and environment worldwide, but this “cannot be realized without educated people” (Hanemann 2015:7). The Capability Approach established by Amartya Sen contributes to a new understanding of human development by considering what people “are actually able to do or to be” (Nussbaum 2000:12). Sen (2000:3) defines development as “a process of expanding the real freedoms that people enjoy” (Sen 2000a:3), assigning to development actors the task of guiding people towards “substantive freedoms” (Sen 2000a:10).

The country of Nepal experienced enormous transformational change in rural communities over the last two decades (Mishra 2018:304). However, a large poverty gap between rural and urban regions remains, defining 28% of the rural population as multidimensionally poor (GON 2021:11). Even though stated as a secular country, Nepal’s customs are substantially rooted in Hinduism and a strong patriarchal society (Paudel Khatiwada, Deng, Paudel, Khatiwada, Zhang & Wan 2018:2), which privileges men and their predominant position (Gupta, Kanu & Lamsa 2021:160). The Hindu caste system classifies persons into designated categories, defined as castes, and ascribes “rights and dignity to each caste in an unequal and graded manner” (Arya 2020:xi). While “Bahun/Chhetris” (Gurung 2019:41) belong to the high-caste groups, “dalits” (Holmelin 2019:41) are typically classified as low-caste groups, who, together with Muslims and the “madhesi” (Gurung 2019:45) groups experience social exclusion to a larger extent (Gurung 2019:40f). Reports indicate that literacy status varies amongst different people groups, defining 36 % of the Dalits, 32% of the Madhesi and 27% of the Muslims as literate (Gurung 2019:50).

The School Sector Development Plan of Nepal (2016/2017–2022/23) attributes high relevance to “[l]iteracy and lifelong learning” (Ministry of Education (MoE) 2016:47) in the educational system, particularly amongst women. However, educational inequities “due to gender, socioeconomic status, language, ethnicity, caste, geographical location and differing abilities” (MoE 2016:28) are regularly reported. Acknowledging the diversity of female inequality in developing countries, the MGII was introduced to identify the dimensions that are mostly responsible for gender inequality. Women in developing countries often experience gender inequality regarding their “identity and within family” (Ferrant 2014:661), referring to unequal power relations and restricted decision-making (Ferrant 2014:661; Ferrant 2015:321).

Despite the contribution of ALPs to human development, particularly in developing countries, their positive outcome has been questioned (Blunch 2017:1). While their overall goal often implies women’s empowerment and advancement, it is not evident to what extent ALPs “may support or challenge traditional gender relations and gender-stereotyped roles” (Robinson-Pant 2015:7). Khanal (2018) realises that despite educational achievements in Nepal, numerous discriminative practices related to the learning environment and curriculum persist, promoting persistent gender perspectives (Khanal 2018:155). This issue pertains more frequently to rural women, who experience gender-based discrimination to a larger extent (Gupta et al 2021:155ff, 158).

As schools and educational programmes are inclined to reflect the norms of ruling societal groups through discriminating standards and materials, and inadequate curriculum (Emerson & Levi 2021:1680), ALPs also may be challenged to close the “educational gender gap” (Dahal, Topping & Levy 2021:7). Consequently, the question arises as to what extent prevalent ALPs contribute towards gender equality.

1.3 PROBLEM STATEMENT

The United Nations (UN) emphasised in the declaration of the SDGs in 2015 the international goal of creating “[a] world with universal literacy” (UN 2015a:3). The plenum views the achievement of SDG4 to provide “equitable and universal access to quality education at all levels” (UN 2015a:3) as an essential component in achieving human development and ending global poverty (UN 2015a:3). To achieve this goal, the UNESCO (2019) ascribed ALPs a central significance as they not only grant overall literacy competency but are inherently linked in the fight of ending global poverty, contributing to gender equality, individual health and socio-economic progress (UNESCO 2019:12).

In many parts of the world, adult literacy is equally referred to female education (Acharya, Jere & Robinson-Pant 2019:3; Robinson-Pant 2015:2) as the global number of illiterates is to a very large extent female (UNESCO 2019:9). Investing into women’s literacy status benefits also the well-being of an entire household and society as particularly mothers impart the acknowledged knowledge to their children as by strengthening their school attendance and contributing by imparted health knowledge to an improved health condition and life expectation (Thomas, Knowland & Rogers 2020:39). In the effort of realising SDG4, national reports show the significant impact ALPs have on the livelihood of participants, contributing to an improved health and economic growth, an increased involvement in community affairs and enhanced inclusion (UNESCO 2019:12). However, the country reports also reveal that the positive contribution of ALPs is unequally dispensed (UNESCO 2019:12) and that the exclusion for particularly disadvantaged groups of society, such as women in poverty and residing in remote places (UNESCO 2019:170), has not significantly improved (UNESCO 2019:84). The 4th Report on Global Learning by UNESCO (2019) highlights a significant lack of global monitoring data on ALPs, which hinders effective analysis and planning (UNESCO 2019:169). Secondly, while national ALPs focus on providing basic literacy skills, they often fall short in providing “popular and community education (active citizenship skills)” (UNESCO 2019:171). Including these skills in ALPs could significantly contribute to inclusion and gender equality in society.

With the declaration of the SDGs, international and national stakeholders strive to relate inclusive and equitable education to sustainable development in all spheres of livelihood (Street 2017:342). The strategy is linked to the altered concept of “literacy [as] a social practice” (Street 2017:336), which involves numerous forms of literacies. This informal learning concept differs in each societal and cultural context and relates to prevalent power structures in society (Street 2017:336, 342). As a result, educational programmes such as ALPs potentially impact the participants in their way of learning and applying literacy competencies (Street 2017:337).

Based on the belief that informal education is embedded in societal and cultural contexts and linked to “social change” (Robinson-Pant 2023:2), raises the question of to what extent ALPs contribute towards equality and inclusion. Evaluating the ‘Seti literacy project’, provided to girls and women in a remote Western region of Nepal since 1981, Robinson-Pant (2023) acknowledges, 40 years later, an increased female school attendance, a growth of employment opportunities for women and improved awareness on religious and cultural practices (Robinson-Pant 2023:5, 8). Nevertheless, it remains unclear how sustainable the changes remain as they have not necessarily contributed to improved “gendered relations and roles within households” (Robinson-Pant 2023:6).

Various reasons hinder women from increasing their literacy competency. Amongst poverty, geographical remoteness and unflexible employment structures, also “[p]atriarchal attitudes” (Thomas et al 2020:6) within the society impede women from continually attending literacy classes (Thomas et al 2020:6). Analysing a community literacy project in Nepal, Maddox (2015) realises that such programmes are often part of international and national campaigns, which impact the understanding and access to literacy relevantly (Maddox 2015:12f). Maddox (2015) concludes that “[l]iteracy and language are part of ongoing aspects of inequality and social injustice” (Maddox 2015:12), which unfortunately have not been adequately addressed by government and donors (Maddox 2015:12).

This research aims to explore the contribution of ALPs towards gender equality of rural Nepalese women, which requires an analysis of their present gender equality status and socio-economic situation. As literacy programmes are embedded in the societal and cultural context, dealing with the prevailing structure of power, this study requires the investigation of women's gender equality status in correlation with the Hindu caste system. In reference to the existing body of knowledge regarding the positive contribution of ALPs, this research explores their experienced contribution towards women's gender equality in a patriarchal society such as Nepal and the potential gender-biased influence a particular ALP may have. Based on the research findings, the researcher will present recommendations for ALPs on how they may contribute increasingly towards gender equality for rural women. The results will benefit the particular literacy organisation included in the study and national and local women's development initiatives. As the researcher plans to organise ALPs in the future in Nepal, the researcher will also benefit from the recommendations that are developed.

1.4 RESEARCH QUESTIONS

With regard to the main research question (the extent to which adult literacy programmes contribute towards gender equality for rural women in Nepal), the following sub-questions have been formulated:

- 1) What is the socio-economic living context and the gender equality status related to the Hindu caste system of rural women in Nepal?
- 2) In what way do ALPs of a Non-Governmental Organisation (NGO) provider support gender-biased perspectives?
- 3) How do rural women in Nepal experience the contribution of ALPs and the programme-related outcomes on their gender status?
- 4) How can the contribution of ALPs towards gender equality for rural women be strengthened?

1.5 SCOPE OF THE RESEARCH

The researcher purposefully chose the context of Nepal due to her previous experience of development projects in the country. The study targeted women from rural Nepalese areas. Acknowledging the lower literacy status of women in general and women from low-caste groups and remote areas of Nepal (Gurung 2019:40ff; Neupane 2017:69), the researcher investigated the extent to which internal structures of ALPs and external conditions support the women's fight against gender inequality in rural areas. The study focused on women of low-caste groups, as they frequently experience discrimination due to their gender and their caste (Neupane 2017:69). Even though men also participate in ALPs, the research targeted women exclusively.

The researcher intentionally decided to collaborate with a particular literacy NGO in Nepal, which has been operating ALPs for more than 22 years nationwide. The literacy provider has collected valuable experiences in engaging with village committees and local governments from different regions, ethnicities, languages and religions. Besides the adult literacy spectrum, the selected NGO is actively involved in the areas of agriculture, business, health and hygiene training, which enables the combination of the functional literacy curriculum with a skill-development approach, providing courses on health awareness, livestock and micro business activities such as mushroom cultivation and tailoring activities. The collaboration with this NGO helped the researcher to win the trust of the research participants and the community.

The researcher favoured this literacy NGO instead of a governmental literacy provider, realising that "Nepali NGOs have been the key actors in generating the socio-economic and political ground for transformation" (Bhandari 2014:185). Historically, civil society organisations (Bhandari 2014:1) were strongly limited and authorized by politics until the end of the absolute monarchy in 1990. Only after democratisation in 1990 was their position slowly recognised publicly (Bhandari 2014:1). Among a variety of members, civil society organisations also include NGOs (Diprose 2023:402f). In the Nepalese education sector, only from 2000 numerous non-formal and literacy programmes were launched (Regmi 2016:266).

Given the relatively young history of ALPs and acknowledged CSOs in Nepal, the selected literacy organisation has been involved nearly from the official beginning, and its 22 years of experience show significant credibility. The experience in adult literacy helped the NGO to collect sufficient data on the effectiveness of their programmes and, where applicable, to adjust the curriculum and the learning context. Realising that the selected NGO uses the governmental literacy curriculum and teaching material for the basic course but developed a second and third-level course, it shows its expertise in the national adult literacy spectrum to react to changing requests. Moreover, the ongoing cooperation and exchange between the NGO and the government as literacy providers is a key factor in the constant advancement of its projects. Given these reasons, the researcher was explicitly interested in the programmes of this adult literacy provider. While governmental literacy campaigns experience monitoring and evaluation more frequently, the ALPs provided by local literacy providers, such as small-scale NGOs, are generally less often assessed, which brings significance to the evaluation of its practice (UNESCO 2016b:2f).

Together with the particular NGO, the researcher also selected specific target districts of Province 2, identified as the province with the third highest status of multidimensional poverty in Nepal (GON 2021:67). The researcher selected focus group discussions (FGDs) with ALP participants and with a control group as an adequate data collection method, valuing the advantage of FGDs “in aiding collective generation of insights” (Romm 2019:1801). The participants of both FGDs reside in the same communities and differ from each other only with regard to their participation or lack of participation in an ALP. A detailed description is given in Chapter 4 section 4.3, ‘Study setting and sampling of research participants’.

1.6 LIMITATIONS OF THE STUDY

Despite the established relationships among ALP participants and members of the control group, the participants might have been reluctant to openly contribute to the FGDs since the collective culture in Nepal, similar to that in India, prefers indirect and less confrontational communication (Hofstede, Hofstede & Minkov 2010:96, 107). This concern is related particularly to sharing information on personal and intra-household issues. However, FGDs present a better opportunity than other methods for participants to share, since their contributions build one on the other (Billups 2021:98). The researcher, therefore, carefully selected a suitable research assistant and a location where the participants would feel secure.

Another possible limitation regarded the language selected for data collection. It was foreseen that the moderate Nepalese language skills of the researcher might limit her comprehension of contributions during the FGDs. Therefore, the researcher used the research assistant as the FGD moderator. Despite her extended stay of more than ten years in Nepal, it was possible that the researcher might find it difficult to win participants' trust due to her different cultural background and foreign appearance. These hindrances might limit the quality of the captured data, as the responses of the FGD participants might only partially reveal the realities of their actual living situation. To minimise this risk, the researcher prepared paraphrased questions and discussed the answers with the moderator afterwards to evaluate to what extent the given answers might be honest. Also, unexpected obstacles during the transcription of the data into English might have required the researcher to repeat the data capturing exercise and eventually exceed the estimated budget and the set time frame of the research.

Since the researcher positioned the study primarily into the current Western and hegemonic body of knowledge, the research might have neglected some parts of indigenous knowledge on concepts of development, gender, and literacy. However, being aware of the Western power of knowledge (Biswas 2023:2), the researcher decided to collaborate with a national literacy NGO and include statistics, evaluation reports and peer-reviewed articles from Nepal and the South-Asian region.

This data regarded the topics of adult literacy, the potential risk of ALPs being gender-biased, and forms of discrimination and inequality related to the caste system.

The qualitative study does not intend to develop “[g]enerali[s]ability” (Billups 2021:28) of the developed theory since the study setting and population, as well as the cooperating literacy NGO, were intentionally chosen. However, by utilising observation, FGDs, and interviews as data collection tools, and choosing rural women from three different districts and diverse Hindu castes as participants, the research findings can be transferred to similar contexts (Billups 2021:30), such as different provinces of Nepal or bordering regions in India, where similar ALPs are provided to a homogenous group in a closely related cultural context.

1.7 OUTLINE OF RESEARCH METHODOLOGY

This study relates to the philosophical concept of “social constructivism” (Merriam & Tisdell 2015:9), which means that people are believed to understand the world by interacting in a social context. Social constructivism is often applied by qualitative researchers (Merriam & Tisdell 2015:9) as the researchers interpret the “subjective truth of the research participants” (Court 2018:4). This research followed the qualitative research approach as it aimed to explore the subjective experiences of rural Nepalese women regarding their status of gender equality and possible changes in their livelihood after participating in an ALP. The researcher chose the case study as a research design since it comprises a “situational analysis” (Billups 2021:6) of a phenomenon among rural women in Nepal.

As qualitative research is characterised by collecting various data “to provide a holistic picture of an experience or phenomenon” (Billups 2021:3), this study employed FGDs, semi-structured interviews and observation as data-gathering methods. The researcher chose “purposive sampling” (Bryman 2016:407) for collecting data from the FGDs and interviews, as the study aimed to explore the selected phenomenon of ALPs in Nepal. In addition to FGDs and qualitative interviews, the research applied observational methods by visiting the ALP groups several times and participating in their classes.

The research followed the methodical steps of “open, axial, and selective” (Corbin & Strauss 1990:12) coding of grounded theory to analyse the collected data and to explore whether the subjective experiences of the research participants could lead to a theory regarding the contribution ALPs towards gender equality.

1.8 ETHICAL CONSIDERATIONS

The researcher considered ethical values carefully as she strived to establish “an in-depth, knowing, human relationship with [the] research participants” (Court 2018:80). The researcher applied several basic principles, such as receiving “informed consent” (Court 2018:82) from the participants, ensuring their “[p]rivacy and confidentiality” (Court 2018:84) and preventing any “harm” (Court 2018:82). The researcher was committed to not deceiving the research participants in any way and allowed them “to withdraw” (Court 2018:82) at all times. The researcher aimed to sustain “freedom from conflicts of interest” (Court 2018:82) and avoided any influence by external supporters or concerned groups (Court 2018:82). The researcher assured the “[i]ndependence of the research” (Court 2018:82) by affirming that the collaboration with the selected NGO had been initiated upon the request of the researcher and was neither funded nor determined by the literacy partner.

The research participants, their village leadership and the cooperating literacy organisation were explicitly informed about the goal and methods of the research in advance and in case of changes. The anonymity of the research participants and the confidentiality of data have been ensured by storing the recorded data safely, assigning to each research participant a certain pseudonym during data collection, and carefully erasing any detailed personal descriptions. The researcher guaranteed the participants before and during data collection the right to withdraw from their participation at any time and acknowledged the four transnational “moral principles of ethics” (UNISA 2016:11) for research with human participants (UNISA 2016:11, 16f).

1.9 DEFINITION OF KEY TERMS

Selected key terms are described below to enable an improved understanding of the research theme.

1.9.1 Poverty

In the past, poverty was understood as the lack of access by an individual to specific resources in society (Greve 2019:12f). The traditional monetary approach focused initially on the existence of “absolute poverty” (Greve 2019:13), measuring poverty by comparing an individual’s or household’s income against an absolute poverty line (Banks, Pinilla-Roncancio, Walsham, Van Minh, Neupane, Mai, Neupane, Blanchet & Kuper 2021:387; Gao & He 2022:38). The present poverty concept defines poverty as a multidimensional incidence of individual deprivation in various dimensions of life (Deyshappriya 2021:279f), and integrates in addition to the materialistic, health and educational status, also the “vulnerability and exposure to risk- and voicelessness and powerlessness” of individuals (World Bank 2001a:15).

1.9.2 Gender

Morgenroth and Ryan (2018) define gender as “rather than being woman or men, individuals act as women and men, thereby creating the categories of women and men” (Morgenroth & Ryan 2018:1). Thus, gender refers to the repetitive acts humans perform in their relation to the surrounding social, cultural and political context.

1.9.3 Gender equality and gender inequality

The World Development Report (WDR) 2012 linked gender equality to the extent to which “social, behavioural, and cultural attributes, expectations, and norms associated with being a woman or a man” (World Bank 2011:4) impact how women and men interact and establish disparities (World Bank 2011:4). Accordingly, Ferrant (2015) ascribes gender inequality to “two aspects: inequality of opportunities and inequality of outcomes” (Ferrant 2015:314).

While inequality of opportunities refers to the situation and features of men and women, inequality of outcomes concerns the “differences in attitudes, preferences and choices” acquired by members of society (Ferrant 2015:314).

The United Nations Development Programme (UNDP) developed the Gender Inequality Index (GII) (Ferrant 2014:659) to analyse women’s gender-related deficits in “reproductive health, empowerment and the labour market” (Ferrant 2014:659). In addition, the MGII (Ferrant 2014:653) has been designed to include also social and individual dimensions and provide a multidimensional view (Ferrant 2014:653) on gender inequalities in society, community and household.

1.9.4 Hindu caste system

Since the country’s formation, Nepal’s society has been categorised based on the caste system. Rooted in Hindu belief, the caste system classifies each group of society into diverse castes, defining “the Bahun” as the upper class, and selecting “the *dalits*” as the lowest caste (Gurung 2019:41). Higher castes are presented as “pure and superior” (Gurung 2019:41) and ethnic groups such as the Janajatis, the Muslim and Dalit groups are considered as “impure and inferior” (Gurung 2019:41). Patriarchal structures in society are interrelated with the Hindu caste system, which relegates women independent of their caste position to a significantly lower rank (Arya 2020:xi).

1.9.5 Ethnicity

Ethnicities represent “a form of collective social identity” (Solomos 2022:82) and are inherently related to cultural and religious orientation (Solomos 2022:85). Members of ethnicities generally identify their “sense of community and identity” (Weiner 2022:5) through apparent criteria and emphasise in the same way their dissimilarity to others (Solomos 2022:135), expressing certain power status and relations (Weiner 2022:5). Almost all Asian countries are identified by their ethnic diverseness, revealing various spoken languages and practised religions (Weiner 2022:2).

1.9.6 Rural womanhood

The term “rural” generally relates to a geographical area detached from an urban place, lacking essential resources and opportunities for political intervention. Rural populations can be related to mental and social remoteness as well (DeKeseredy 2020:2, 4f). Rural women are, to a large extent, occupied with household duties, which intensifies their daily work and limits their chances for equal participation in male-related jobs and regarding their access to monetary resources (Food and Agriculture Organisation (FAO) 2019:3f). Within the last twenty to thirty years, new market and employment systems, improved access to communication opportunities and a grown political representation of rural society increasingly influenced the livelihood of rural women in Nepal (Mishra 2018:294, 304).

1.9.7 Empowerment

Dias (2021) defines empowerment as “the process which grants people the opportunity to abandon discriminatory positions and exploitative structures which deny them their right to achieve their full potential” (Dias 2021:12). Amid various concepts, empowerment can be largely understood as economic advancement or “feminist empowerment” (Dulhunty 2023:4), which compensates persistent power inequities (Dulhunty 2023:14). Empowerment aims to restore unequal power relations based on race, gender or caste between holders and recipients of power, which are often hidden or socially defined as normal (Dulhunty 2023:17).

1.9.8 Adult literacy programmes

To improve the living situation of people in developing countries, national and international institutions designed “[a]dult literacy programs (ALPs) [...] for upskilling populations with low levels of human capital across many dimensions” (Blunch 2017:2). Based on the definition of literacy “as a human right” (UNESCO 2016b:18) and requisite for achieving further rights, ALPs intend to contribute not only functional literacy skills but also “self-esteem and empowerment” (UNESCO 2016b:19) to their participants. Aiming to develop individuals and increase public participation, ALPs are “a crucial tool in alleviating poverty, improving health and well-being and contributing to sustainable learning societies” (UNESCO 2016a:8).

1.9.9 Gender-biased education

Despite the progress within the education system, education is at risk of neglecting the development of group cohesiveness and sustaining discrimination between social classes, ethnicities and genders within the classroom (Emerson & Levi 2021:6). Ethnographical studies have highlighted the tendency of traditional literacy concepts to be gendered (Robinson-Pant 2015:7). Gender-biased education deals with how the overall curriculum and applied teaching materials endorse discriminative gender stereotypes and degrade directly or indirectly particular groups of society, such as girls and women (Emerson & Levi 2021:6f).

1.10 CHAPTER OUTLINE

Marginal and diverse findings of impact studies on the contribution of adult literacy programmes to gender equality for women and on the potential impact of gender-biased methods and curricula, justified a detailed exploration of this subject.

The dissertation is divided into six chapters. The first chapter presents the background to the research, the problem statement, the scope and the selected research questions of the study. It shortly describes the research methodology and ethical considerations that were applied and clarifies some of the key terms used in the study.

The second chapter provides a literature review on poverty and development and gender and development (GAD) including the concepts of gender equality, and gender inequality and tools to measure gender inequality. It closes with a review of literacy and development and a description of the ALP concept.

The third chapter portrays rural women in Nepal as the target group of the research. It describes their socio-economic status, their status of gender inequality related to the Hindu caste system, and the relation between women and ALPs.

The fourth chapter describes the selected research design, methodology, the chosen study setting and sampling for this case study. The selected data collection tools and data analysis methods are presented, and the limitations of the research study are defined.

The fifth chapter presents the empirical research findings based on the data analysis methods of “open, axial and selective” coding of ‘grounded theory’. The developed theory, obtained throughout data analysis, is presented, and the individual research questions are answered.

The sixth chapter discusses the research findings related to the literature and research in this field. It presents recommendations for advancing ALPs to contribute increasingly towards the gender equality of rural women. It closes with a methodical reflection on the research process and recommendations for further research.

CHAPTER 2: POVERTY, GENDER, LITERACY AND DEVELOPMENT

2.1 INTRODUCTION

This chapter provides a literature review on the theoretical concepts the research is related to. The concepts of poverty, development, gender and literacy will be presented individually and their interrelation demonstrated to understand the approach of ALPs and their contribution towards women's gender equality. Following the narrative literature approach, the researcher intentionally selected literature sources from different institutions and agencies, as well as research studies and contributions from academic researchers to portray the body of knowledge. As these foundational topics are extensive concepts, the researcher limited the review to their major understanding, particularly regarding the raised research questions.

Historically, the understanding of poverty underwent major changes. Recently, it is described as a "condition in which people are exposed to multiple disadvantages – actual and potential" (Alkire, Foster, Seth, Santos, Roche & Ballon 2015:1). Consequently, poverty integrates material and immaterial needs regarding health, education, occupation and self-determination (Alkire et al 2015:1). The concepts of poverty and development are inherently entangled. After the Second World War, international development began to gain ground as developed nations gave economic support to less developed nations (Thorbecke 2019:61). Away from viewing development solely as economic support, the Capability Approach established in the 1980s (Abreu, Comim & Jones 2023:2) presented development as "a process of expanding the real freedoms that people enjoy" (Sen 2000a:3). Similarly, the Human Development Approach highlighted the human being as the centre for developmental progress (Fukuda-Parr & Cid-Martinez 2019:452).

The government of Nepal defines gender inequality as "one of the greatest barriers to human development" (GON 2020:23). In 2015, the UN (2015a:6) as international institution declared the achievement of gender equality and empowerment of women as one of the overarching global SDGs.

Ethnographic studies have investigated the correlation between gender and literacy and assigned literacy the potential of “stand[ing] for a social good which enables full and meaningful participation in the broader society as well as access to the world of work” (Moss 2017:3). As a result, international and national development institutions believe in a positive correlation between a growing literacy status of women and sustainable development (Ali et al 2018:1; Kumar & Pandey 2021:2).

2.2 POVERTY AND DEVELOPMENT

2.2.1 Poverty

In 2015, the General Assembly of the UN declared the goal to eradicate poverty in all its ranges worldwide by 2030 (UN 2015a:3). Even though the concept of poverty as multidimensional deprivation has been internationally widely accepted, a universal definition of poverty still does not exist. Understanding poverty relies mainly on the contextual framework it is embedded in, such as political and institutional regulations and the social and cultural surroundings (Deyshappriya 2021:279f).

Over the years, different poverty concepts have emerged (Greve 2019:10f). In the past, poverty was understood as the lack of access by an individual to specific resources in society (Greve 2019:12f). The traditional monetary approach focused initially on the existence of “absolute poverty” (Greve 2019:13), measuring poverty by comparing an individual’s or household’s income against an absolute poverty line (Banks et al 2021:387; Gao & He 2022:38). Aiming to measure absolute poverty worldwide, the World Bank developed an “international poverty line” (World Bank 2023:2) of US\$1,90 in 2015 and US\$2,15, defining individuals as absolute poor, whose income falls below this line. Regions of South Asia are assigned an absolute poverty index of 12,4%, with only Sub-Saharan Africa indicating a higher rate of 41,1% (Greve 2019:15). The monetary poverty approach has been defined as largely objective (Gao & He 2022:39).

In contrast to the “absolute poverty” approach, Peter Townsend developed the concept of “poverty as relative deprivation” (Dunn 2023:237), viewing poverty as relative across nations, society and over time (Townsend 1979:52). Aiming to consider the diverse characteristic of poverty among individuals, relative poverty describes “the absence or inadequacy of those diets, amenities, standards, services and activities which are common or customary in society” (Townsend 1979:915).

The Capability Approach, designed by Amartya Sen in the 1980s, places human development of the individual into the focus (Abreu et al 2023:2f) and represents monetary resources as a means of development and as not eligible for measuring poverty (Sen 2000a:3). The Capability Approach supported poverty concepts developing from solely monetary understanding towards a subjective assessment of “individual well-being” (Abreu et al 2023:2). Based on Sen’s concept, the advancement of individual circumstances should not depend on the “growth of gross national product, or [...] the rise in personal incomes” (Sen 2000a:3). Instead, poverty should be correlated with the available freedom of individuals to live the life they value (Nussbaum 2011:18). Related to Sen’s concept of advancing human freedom, the UNDP represented, in 1990, poverty as human deprivation (UNDP 1990:13) in various areas of life. Obligated to the global mandate of ending human deprivation, the UN agency selected life expectation, educational and economic standards (UNDP 1990:12) as the central indicators of the designed human development index (HDI) (UNDP 1990:16). Even though the UNDP had to be selective in determining adequate indicators for the HDI, the agency desists from depending on income measurement alone and leans towards Sen’s concept of granting every individual the capability to live the favoured life (UNDP 1990:16). Related to the understanding of poverty and deprivation, the concept of social exclusion (Spicker 2020:92) initially launched in Europe (Sen 2000b:23), reached developing nations as a poverty concept in the 1990s (Spicker 2020:92). Social exclusion analyses the individual or collective lack of labour, economic stability and share in public services (Koehler, Cimadamore, Kiwan & Gonzalez 2020:15), which can lead to further deprivations (Sen 2000b:4).

The approach contributed to a growing multidimensional understanding of poverty (Sen 2000b:26) by integrating the relational aspect of a person being excluded from participation in society (Sen 2000b:5f; Cuesta, López-Noval & Niño-Zarazúa 2024:3). Cuesta et al (2024) designed a conceptual framework, which defines individuals as being excluded “based on identity, circumstances, and socioeconomic conditions” (Cuesta et al 2024:2), acknowledging the perceived exclusion based on their gender, age, race, ethnical background and religious orientation (Cuesta et al 2024:3).

The realisation that “[p]overty, like beauty, lies in the eye of the beholder” (Townsend 1979:37) promoted the inclusion of subjective views of the poor in poverty definitions. The participatory approach, originally developed by Robert Chambers as the earlier rapid rural appraisal (RRA) (Chambers 1994:953) and the developed “participatory rural appraisal (PRA)” (Chambers 1994:953), enabled the poor to define poverty from a subjective perspective. In the 1990s, the World Bank conducted a large international participatory study by interviewing the poor in 60 countries (World Bank 2001a:v). The final report of “The Voices of the Poor” (Narayan et al 1999:6) concluded that “poverty is multidimensional” (Narayan et al 1999:7) and appears as “a gendered, dynamic, complex, institutionally embedded, and location-specific phenomenon” (Narayan et al 1999:7). Consequently, the World Bank (2001a) presented poverty as human deprivation and integrated, apart from the income, also the educational and health status of individuals and psychological components.

The Millennium Development Goals (MDGs) in 2000 embraced the multifaceted understanding of poverty (Alkire et al 2015:1). In 2015, the General Assembly of the UN declared their goal of “ending poverty and hunger in all its forms and dimensions, including by eradicating extreme poverty by 2030” (UN 2015a:7). People suffering from extreme poverty are generally positioned into the lowest category of society, occupied with “survival, as they are chronically undernourished [and] unable to access basic needs” (Kamruzzaman 2021:195).

Worldwide, poverty lines were developed to ascertain poverty status. While absolute poverty lines and the “international poverty line (IPL)” (World Bank 2020:29) functioned as absolute indicators, relative poverty lines were adapted to the national income (World Bank 2020:29). Absolute poverty tools usually have been utilised to measure poverty in developing countries (Greve 2019:13). However, since extreme poverty illustrates a multidimensional phenomenon, it requires a multi-layered assessment tool (Kamruzzaman 2021:209). Aiming to develop effective poverty eradication strategies worldwide, the World Bank introduced in 2017 the “societal poverty line (SPL)” (World Bank 2020:29) as a combination of absolute and relative poverty lines, which can differ amongst countries and even within the same society as it reveals the individual basic needs (World Bank 2020:29). In 2018, the World Bank launched the “multidimensional poverty measure (MPM)” (World Bank 2020:29) to discern individual well-being by exploring the economic and educational livelihoods of individuals and their access to “basic infrastructure services” (World Bank 2020:29). As a result of economic development and the allocation of international loans, poverty has declined remarkably on the Asian continent in the last 20 to 30 years. However, the change occurred to a large extent in urban areas, leaving numerous rural households in absolute poverty (Greve 2019:44f).

Despite a growing understanding of poverty as a multidimensional phenomenon over the decades and the inclusion of non-material criteria into poverty measurement, collecting accurate data remains challenging. Due to the lack of sufficient national data and the difficulty of capturing the complexity of the poor’s livelihood across the globe (Alkire & Jahan 2018:1), international and national institutes and agencies are continually challenged to integrate subjective and non-material indicators for poverty assessment (Deyshappriya 2021:279).

2.2.2 Poverty and development

Before the end of the Second World War, colonial powers generally did not pursue the economic development of less developed countries. Along with the increasing interest of researchers and policy-makers and the progressive independency of countries, international development began to gain ground (Thorbecke 2019:61). In the 1950s, the approach to economic development was based on being convinced that “through economic growth and modernisation per se, dualism and associated income and social inequalities which reflected it, would be eliminated” (Thorbecke 2019:65). Accordingly, countries were differentiated based on their national income and industrial status, and categorised into “the underdeveloped world” (Shmelev 1964:71), “backward countries” (Shmelev 1964:74) and “developed countries” (Shmelev 1964:71). The initial international development concept was largely founded on a strong dependency from hierarchic relationships between giving and receiving nations, highly ignoring the importance of “solidarity, marked out by equality and horizontal relationships” (Clements & Sweetman 2020:1).

The initial development concept built on various theories, such as Rostow’s concept of passing various phases from a traditional society towards a developed state (Rostow 1959:1), advancing the national economy. Early development approaches referred to the “Big Push” (Thorbecke 2019:65) model, which believed in national, economic progress by investing in all industrial sectors (Rosenstein-Rodan 1943:203). During the 1960s, scholars and policy-makers began to consider the agricultural dimension as an essential factor for developmental success (Thorbecke 2019:72).

However, despite a visible growth of national income in East Asian countries, the envisioned “trickle down” (Stewart 2019:136) effect of economic growth failed to materialise and unemployment and poverty increased along with a growing dependency on Western technologies. Consequently, the search for a new development concept began (Stewart 2019:136; Thorbecke 2019:77). In the 1970s, international development focused on “redistribution policies” (Van der Hoeven 2019:337) and the basic needs approach (Van der Hoeven 2019:337).

The basic needs approach entailed providing in elementary needs such as “food, shelter, and clothing” (Overseas Development Institute (ODI) 1978:1) and the delivery of access to psychological needs and social services such as work, public transport, educational opportunities and political rights and freedom (ODI 1978:1). Despite its impact on international development for several years (Stewart 2019:137f), the concept came to be criticised for its strong focus on the poorest nations and its lacking support for national financial growth (Van der Hoeven 2019:337). In the 1980s, political shifts and economic crises in developing countries contributed to the introduction of “structural adjustment programs” (Forster, Kentikelenis, Stubbs & King 2020:2) by the International Monetary Fund (IMF). These programmes served as a financial instrument to nurture national “labour market reforms” (Forster et al 2020:2), economic growth, export and the modernisation of markets (Forster et al 2020:2). However, they proved to enlarge societal inequalities and caused various social problems (Forster et al 2020:2; Van der Hoeven 2019:337f).

In the course of the Cold War and the discussion about aid dependency, the volume of international aid significantly declined after 1992 (Thorbecke 2019:88). During the same decade, international development efforts introduced the concept of “sustainable development” (UN 1987:16), promising to “make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs” (UN 1987:16). In the 1990s, the UN held several conferences on how to oppose persistent inequality and poverty (Van der Hoeven 2019:338). Embracing international development as a process of human development acknowledged social, individual, and collective advancement, including indigenous knowledge and wealth (Anderson 2024:65). The “World Summit for Social Development” (UN 1995:1) in Copenhagen supported the ideal to foster equal income and access to resources and to empower vulnerable groups of society (UN 1995:9).

In 2000, the UN Assembly proclaimed their ambition through eight MDGs (Van der Hoeven 2019:338), to eliminate “extreme poverty and hunger” (UN 2015b:4). Thereby, the concept of development changed significantly from a constricted approach of poverty eradication towards a multidimensional concept (Thorbecke 2019:97). In 2015, the eight MDGs developed into 17 SDGs to be reached by 2030 (UN 2015a:1).

In addition, to advance human development in all the various dimensions and age groups, development scholars and policy-makers embraced the concept of “inclusive growth” (Thorbecke 2019:99), which demands the inclusion of all parts of society in human advancement. Striving to discard the highly Westernized concept of international development, development stakeholders should leave behind the traditional hierarchical view of bringing development to disadvantaged countries and choose to integrate the recipients of human development horizontally (Clements & Sweetman 2020:3). Based on Sen’s Capability Approach, development should be occupied with the enlargement of individual freedom, which should be anchored and advanced by democratic national structures to “build broader social participation” (Anderson 2024:72).

2.3 THE CAPABILITY APPROACH

When the anticipated ‘trickle-down’ effect of economic development concepts failed to appear in the 1970s and 1980s, financial growth began to be recognised as an essential means rather than a final end of development (Stewart 2019:136). Here, the Capability Approach contributed to an improved understanding and assessment of poverty (Thorbecke 2019:81). The concept was developed in the 1980s as a “normative framework for assessment of well-being, social arrangements or institutions, and public policy” (Fukuda-Parr & Cid-Martinez 2019:443). Despite its link to various philosophical concepts, the Indian economist Amartya Sen has been recognised as the founder of the Capability Approach, besides further advocates such as Martha Nussbaum (Robeyns 2017:24). Sen (1988) was convinced that assessment tools “[have] to include the nature of the life that people succeed in living” (Sen 1988:15).

He emphasised the capability of people “to do certain things and to achieve certain types of beings” (Sen 1988:15). While capabilities describe an individual’s “real freedoms or real opportunities” (Robeyns 2017:39), functionings demonstrate the achieved outcomes. Human life should be characterised by a set of central functionings that are vital for every person (Robeyns 2017:39). Robeyns (2017) defines these functionings as “universal functionings” (Robeyns 2017:40). The analysis of human functionings will indicate the level of a person’s well-being (Sen 1988:15).

The Capability Approach recognises functionings as “value-neutral” (Robeyns 2017:41), acknowledging the existence of positive as well as negative functionings such as handling a dangerous sickness (Robeyns 2017:41f). Amartya Sen relates the capability of an individual to experience diverse functionings to personal “freedom” (Fukuda-Parr & Cid-Martinez 2019:444). Sen (2000a) views the expansion of personal freedoms “as the principal ends of development” (Sen 2000a:5). Expanded personal freedom is inherently linked with individual development since all “sources of unfreedom” (Sen 2000a:3) such as extreme poverty and exploitation need to be diminished (Sen 2000a:3). Specific assessment tools are required to evaluate the “preconditions” (Robeyns 2017:48) that lead to the development of personal capabilities. Thus, the capability of living a long and healthy life can be measured by assessing the actual means that lead to this outcome. While material means, such as financial resources, are easier to assess, immaterial means, such as respect among colleagues, caring relationships and others, are more difficult to discern from the outside (Robeyns 2017:48).

Nussbaum (2011) differentiates between “basic” (Nussbaum 2011:24), “internal and combined” (Nussbaum 2011:13) capabilities. While “combined capabilities” define the entity of capabilities a person holds, “internal capabilities” relate to individual characteristics such as intelligence or a physical and emotional state (Nussbaum 2011:21). “Basic capabilities” represent the “innate faculties of the person” (Nussbaum 2011:24), to lead personal development (Nussbaum 2011:24).

Despite the importance of monetary means, individuals will transform income into meaningful outcomes of good living in different ways (Sen 2009:254). Sen (2009) describes four categories of “contingencies” (Sen 2009:255) that impact the conversion of financial means into valuable functionings. Personal factors, such as age, gender, character and additional characteristics, impact the conversion process. The physical surroundings, such as different climates, soil and water conditions, and the accessibility of social services affect the conversion as well (Sen 2009:255). Also, “social conversion factors” (Robeyns 2017:46), such as specific norms and values in society or hierarchic orders based on “class, gender, race, or caste” (Robeyns 2017:46), influence the conversion process.

Despite the firm categorisation, conversion factors can change based on political shifts and personal decision-making (Robeyns 2017:47). The Capability Approach highlights the diversity of humans by assigning each person to an individual conversion set (Robeyns 2017:113). As a result, the Capability Approach has often been applied by social sciences and feminist movements to describe the individual affiliation to social classes, races, castes and religions (Robeyns 2017:115) and emphasise “equity” among individuals (Fukuda-Parr & Cid-Martinez 2019:450).

While Nussbaum created a list of “Central Capabilities” (Nussbaum 2011:32), Sen abstained from a comprised list but ascribed the capability of education and health significant value (Nussbaum 2011:20). Nussbaum’s list includes the capability of “Life [...] Bodily health [...] Bodily integrity [...] Senses, imagination, and thought [...] Emotions [...] Practical reason [...] Affiliation [...] Other species [...] Play [...] and] Control over one’s environment” (Nussbaum 2011:33ff). These central capabilities are each valuable in itself but also linked with each other. Granting women, the capability to have “control over one’s environment” and be involved in political decision-making, is often reached by increasing women’s literacy capability (Nussbaum 2000:81).

Nussbaum demands installing “a basis for central constitutional principles” (Nussbaum 2000:12).

Based on these, residents can claim specific rights from their governments (Nussbaum 2000:12, Nussbaum 2011:36). Anchoring a list of “universal norms of human capability” (Nussbaum 2000:35) by various states, offers a transnational assessment of developmental progress. Robeyns (2016) doubts the practical implementation of Nussbaum’s social theory as governments would need to decline the comprehensive list of central capabilities to an operable and nationally acknowledged capability list for granting public justice (Robeyns 2016:410).

The flexible and non-specific structure of the Capability Approach allows a wide application by different academic fields, such as development, education, health, economic and human rights studies (Fukuda-Parr & Cid-Martinez 2019:434, Robeyns 2017:29). As the Capability Approach also indicates “instances on capability failure” (Nussbaum 2011:19), such as results of discrimination and deprivation, the approach appears to be qualified to evaluate the livelihood of rural women in developing countries. The individualistic feature enables the assessment of personal livelihood, which is often neglected in a collective society such as Nepal. As the Capability Approach has the potential to provide a conceptual basis for developing theories of inequality and social injustice (Burchhardt & Hick 2017:2), the approach also seems suitable to explore the contribution of ALPs towards gender equality.

2.4 THE HUMAN DEVELOPMENT APPROACH

Along with the focus on the individual and the application of the basic needs approach in the 1980s, the Human Development (HD) approach arose (Stewart 2019:138). The HD concept has been occasionally equated with the Capability Approach. Despite their similarities, these approaches differ from each other as far as theoretical tools and application are concerned (Fukuda-Parr & Cid-Martinez 2019:451). The Capability Approach associates development with enlarging the personal capabilities of humans to do what they would like to do. The HD approach, in addition, has been politically applied to fight global poverty by positioning humans at the centre of development (Fukuda-Parr & Cid-Martinez 2019:442, 452).

In 1990, the Pakistani economist Mahbub ul Haq, employed by the UNDP, compiled the first Human Development Report (HDR) together with a group of other experts (Fukuda-Parr & Cid-Martinez 2019:450, 453). The report defines “[h]uman development [as] a process of enlarging people’s choices” (UNDP 1990:1) and refers to Sen’s approach to developing “human capabilities” (UNDP 1990:1). The emphasis on the individual relates to the philosophical concepts of Aristotle, Kant and others, who considered the well-being of people as the highest goal of human achievement (UI Haq 1995:13). Accordingly, the HD approach defines the capability to enjoy lifelong health, and having the access to education and the financial means for a modest living standard as basic capabilities. Based on these basic capabilities, the individual should obtain “political, economic and social freedom” (UNDP 1990:10), opportunities for self-actualisation and assured human rights (UNDP 1990:10).

In contrast to earlier monetary approaches, the HD concept views economic means as one of several dimensions (UNDP 1990:10). It challenges the assumption that income growth defines the way to individual development (UI Haq 1995:14). The HD approach builds on the four characteristics of “equity, sustainability, productivity and empowerment” (UI Haq 1995:16), which should be guaranteed for all people. Equity implies equal access to political and economic participation, while sustainability addresses sustainable utilisation and access to “physical, human, financial and environmental” (UI Haq 1995:18) resources. Productivity highlights the effort invested into individuals and their guaranteed access to the economic market. The concept aims to empower women and men equally to proceed in human development (UI Haq 1995:16ff).

The HD approach functions as a “holistic concept” (Fukuda-Parr & Cid-Martinez 2019:454) by integrating various areas of livelihood such as finances, society, culture, politics and the social and institutional context (Fukuda-Parr & Cid-Martinez 2019:454). Consequently, the HD approach requires a multidimensional measurement index. Due to insufficient data and the complexity of dimensions, the HDR 1990 concentrated on “longevity, knowledge and decent living standards” (UNDP 1990:12) as the three indicators of the HDI (UNDP 1990:14).

Longevity is analysed by the life expectation at birth, assuming that a longer life will involve additional opportunities for the individual. Knowledge is measured by the personal opportunity of accessing education (UNDP 1990:12). A decent living standard is analysed by the individual access to resources for a decent life, generally measured by the "per capita income" (UNDP 1990:12). The HDR 1990 selected a "minimum value" (UNDP 1990:13) and a "desirable or adequate value" (UNDP 1990:13) for each indicator. The "minimum value" was determined from the smallest value in a country in 1987 (UNDP 1990:13).

Since human development requires human freedom, capturing the level of individual freedom is necessary. The HDI analyses human freedom by acknowledging that personal inspiration and effort are necessary to succeed in education and economic growth (UNDP 1990:16). However, the HDI can only indicate the foundational aspects of human development. It requires more specific tools to measure also "non-basic categories" (Stewart 2019:146), such as "political freedom, social relations, inequalities, political security and environmental conditions" (Stewart 2019:146).

Since the release of the HDR in 1990, the UNDP has published - almost annually - HDRs with an adapted HDI, indicating the development progress in various countries (Alkire 2010:2). The HDR 2004 emphasised the impact of the collective on individual human development, realising that "enhancing the well-being of an individual requires enhancing the well-being of the social group" (Reed 2018:17). Development actors and policy-makers realised the need to readjust the approach to forthcoming challenges such as increasing inequality and the environmental crisis (UNDP 2010:1). The HDR 2010 highlighted the need for sustainable development results and the guarantee of "equity and empowerment" (UNDP 2010:2). As a result, the report introduced the "Inequality-adjusted HDI, Gender-Inequality Index and Multidimensional Poverty Index" (UNDP 2010:v).

2.5 GENDER AND DEVELOPMENT

2.5.1 Concept of gender and development

At the beginning of international development initiatives, gender was not given much consideration. As development concepts primarily focused on financial growth, women's concerns and gender inequalities were only marginally touched upon (Parpart 2015:14).

Along with the emphasis on growing production and investment, however, the focus was increasingly directed towards the development of human resources, including the group of women (Chornodon, Gryshkova, Myronova, Ivanytska, Semen & Demchenko 2021:19f). Built on earlier women's research, gender studies began to arise in the 1970s (Chornodon et al 2021:25). Emerging international institutions and forums as the United Nations aimed to improve women's status by developing guidelines on how to give attention to them (Stearns 2022:143). Here, the research of Boserup (1970) on the women's economic status in Africa and Asia laid an essential foundation for the understanding of gender-related employment (Doss & Quisumbing 2019:47f). After the first World Conference on Women in 1975, the UN proclaimed the decade from 1975 to 1985 as the "UN Decade for Women" (Jarska 2023:1). Upcoming academic research increasingly dealt with women's challenges, various feminist approaches and the conceptual understanding of gender (Chornodon et al 2021:25).

Convinced that women-focused programmes would increase women's productivity and thereby women's economic status, the launched "women in development (WID)" programmes (Parpart 2015:14) in the 1970s began to increasingly integrate women in the employment sector as through income-generating programmes (Musingafi, Mafumbate & Khumalo 2021:229). However, the WID programmes primarily focused on including women in established development concepts and disregarded analysing the interrelation between "gender, race, and class" (Abou-Habib, Esquivel, Goetz, Sandler & Sweetman 2020:226). Besides, WID strategies were strongly aid-financed and interrelated with economic development strategies established in the Global North (Musingafi et al 2021:229).

Criticising women's unequal status and their restricted access to assets and decision-making authority, adherents of the emerging "Women and Development (WAD)" (Musingafi et al 2021:229) approach in the late 1970s demanded a stronger integration of women's skills and perspectives in the development agenda. Despite the promising approach, the WAD approach viewed women as one overall group, neglecting their ethnicity and social origin (Musingafi et al 2021:229f).

In the middle of the 1980s, the newly formed initiative of "development alternatives with women for a new area (DAWN)" (Musingafi et al 2021:230) stressed the inequalities women faced due to their economic status and position in patriarchic social structures (Musingafi et al 2021:230). This era contributed to the emergence of the "[g]ender and development (GAD)" (Musingafi et al 2021:230) approach in the late 1980s (Parpart 2015:14). GAD programmes aimed to analyse the power status between women and men and introduced alternated gender standards in all spheres of development (MacArthur, Carrard, Davila, Grant, Megaw, Willetts & Winterford 2022:1). However, the approach focused highly on economic advancement through received structural adjustment programmes, which employed women on an unsalaried or marginally paid basis and reinforced persistent gender inequalities (Abou-Habib et al 2020:229).

In 1990, Amartya Sen published a report on missing women worldwide, which highlighted the smaller ratio of women in contrast to men in South Asia and North Africa (Sen 1990:1). Sen (1990) defined cultural and traditional rituals as responsible for the neglect and inequality women were facing (Sen 1990:5, 9). Obligated to assess poverty and develop poverty eradication strategies, the World Development Report (WDR) 1990 highlighted the vulnerable economic position of women and their deprived access to education and beneficial resources (World Bank 1990:1). In addition, the HDR 1995 emphasised gender issues, promoting the importance of "[e]qual enjoyment of human rights by women and men" (UNDP 1995:1). Realising that women's status can only be improved by reshaping gender relationships, international development pursued the transformation of gender relations on institutional, national and social level (Eyben 2015:519).

From the middle of the 20th century, feminist initiatives worked strongly towards the international acknowledgement of women's rights (Abou-Habib et al 2020:226). However, European-Western organisations dominated the agenda of international development and political conflicts such as the Cold War and the question of decolonization brought division between adherents from the Global South and North (O'Donoghue & Rowe 2022:89). Also, UN agencies were challenged in advancing women's rights and gender equality as they struggled to deal with their international mandate and national concerns (Abou-Habib et al 2020:226) and internal existing "gendered practices" (Rothermel 2023:14). Nevertheless, the ratification of the "UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)" (Abou-Habib et al 2020:226) was celebrated as a significant breakthrough and laid an important basis for the Fourth World Conference on Women in Beijing in 1995 (Abou-Habib et al 2020:226).

The participants acknowledged "the principle of men and women as partners in the development agenda" (Coles, Gray & Momsen 2015:11) and the tool of gender mainstreaming (Parpart 2015:15) to install gender equality on the national and international level (Parpart 2015:15). Gender mainstreaming analyses and promotes women's and men's access and authority over resources, their decision-making status and advantages within a specific system or even society (Musingafi et al 2021:232). The conference in Beijing gathered feminist initiatives, researchers, and international representatives committed to collaborating in the universal fight against gender inequality (Abou-Habib et al 2020:226). Despite the wide political consensus, the conference in Beijing brought less sustainable change, also due to tensions between national and international agencies and organisations on the ground (Abou-Habib et al 2020:227f).

After 1995, international development dealt with implementing the decisions from the Beijing conference, requesting aid-receiving nations to develop individual programmes. As a result, participatory development concepts were largely applied, targeting women's active engagement. However, women's active involvement remained marginal in many countries, and gender issues were highly excluded from development strategies (Eyben 2015:520f).

In 2001, the World Bank analysed the impact of gender in development work (World Bank 2001b:xii). The report concluded that individual development is affected by gender-related perspectives of “societal institutions, households, and the broader economy together” (World Bank 2001b:14). The WDR 2000/2001 highlighted the existence of gender inequality within society and declared the need to fight “asset inequalities across gender, ethnic, racial, and social divides” (World Bank 2001a:9).

At the beginning of the millennium, national representatives developed a global poverty reduction strategy described within eight individual MDGs (UNb 2015:4). The MDGs included political commitments to gender equality but only marginally, and largely referred to the educational sector (Abou-Habib et al 2020:229; Parpart 2015:20). By 2010, international donors and development agencies again committed strongly to gender equality and women empowerment, supported by an increased distribution of aid (Eyben 2015:521). The declaration of the SDGs in 2015 by the UN has been acknowledged as a significant contributor to an improvement in women’s rights and gender equality (Abou-Habib et al 2020:230). The UN used its global mandate to emphasise sustainability and gender equality in political, social, labour and educational spheres (Skjerven, Fordham & Keitsch 2023:2). Since the first World Conference on Women in 1975, the UN recommended national governments to install bodies and agencies, which would represent and fight for women’s rights. However, researchers are divided about the sustainable impact of these national bodies as they strongly depend on international financial support and administrative policies (Goetz 2019:8).

The psychologist Judith Butler (1988) defines gender as “an identity tenuously constituted in time –an identity instituted through a stylized repetition of acts” (Butler 1988:519) within society. Based on Butler’s concept, Morgenroth & Ryan (2018) understand gender as “rather than being woman or men, individuals act as women and men, thereby creating the categories of women and men” (Morgenroth & Ryan 2018:1). Amid various gender concepts, gender should be defined as “an identity, in terms of self-stereotyping, as self-categorization – as a result of societal and psychological forces” (Morgenroth & Ryan 2018:7).

Consequently, history significantly impacts the development of gender roles and gender perspectives (Giuliano 2017:24). Besides, society and culture appear to have had a significant influence on the determination of gender roles, leading to diverse gender views across nations (Giuliano 2017:2). Agriculture has also contributed to specific gender roles, with household and family-related responsibilities assigned to women. Women would habitually use “hand-held tools” (Giuliano 2017:3) rather than heavy tools, and likewise perform the supposedly lighter duties of household-related activities and the care and upbringing of children (Giuliano 2017:3).

Besides, the use of language, family traditions and religion have been shown to have an influential effect on the validation of gender roles (Giuliano 2017:7,17ff). Empirical studies ascribe to religious people, such as Christians and Muslims, more rigid gender views regarding opportunities for employment, education or politics for women (Giuliano 2017:19). In this context, “[r]eligion is identified as a prominent force in tensions between re-traditionalization and de-traditionalization of gender regimes” (Jaschok 2015:50), impacting the development of gender roles and stereotypes.

2.5.2 Gender equality

In 1945, the UN Charter officially acknowledged the equality of women’s and men’s rights. Since then, the UN focused on gender equality and women’s rights and slowly redefined it as “gender equality and women’s empowerment (GEWE)” (Holden 2015:528).

In 1995, the Fourth World Conference on Women in Beijing and the “Platform for Action” (UNW 1995:7) that was established defined “[e]quality between women and men [as] a matter of human rights and a condition for social justice” (UNW 1995:7) and described it as an essential requirement for achieving “people-centred sustainable development” (UNW 1995:7). Women have been found to lack equity and empowerment due to “their race, age, language, ethnicity, culture, religion or disability, because they are indigenous women or because of other status” (UNW 1995:18).

The conference launched the gender mainstreaming approach, which began to promote gender equality and women's empowerment in development work, institutions, and politics worldwide (Sweetman 2015:28). While gender mainstreaming strategies were widely integrated into development agencies, researchers criticised the fact that the effect largely referred to organisational changes rather than to women's advancement (Sweetman 2015:27).

Since around the turn of the millennium, gender equality and empowerment of women have been given international priority and described in the MDG3 "Promote Gender Equality and Empower Women" (UN 2015b:5). Consequently, programmes addressing these issues were increasingly financed by constant aid flow (Dreher, Gehring & Klasen 2015:464). However, the MDGs were criticised for being primarily influenced by Western perspectives (Radcliffe 2015:37). Realising that only one out of eight MDGs addressed gender equality (Radcliffe 2015:37), they appeared to fail to implement the ambitious goals of the established Platform for Action in 1995 (Abou-Habib 2020:229f). To measure the attainment of gender equality and women's empowerment, the MDGs applied education, described by the female proportion in elementary, advanced and higher education (Odera & Mulusa 2020:96), and employment and political representation as indicators (UN 2015b:5).

The concept of empowerment is widely applied in politics, social sciences and development. Dias (2021) defines empowerment as "the process which grants people the opportunity to abandon discriminatory positions and exploitative structures which deny them their right to achieve their full potential" (Dias 2021:12). Empowerment, amid various interpretations, can be understood as economic advancement or "feminist empowerment" (Dulhunty 2023:4), which compensates for persistent power inequities (Dulhunty 2023:14).

During the last decade, empowerment has been primarily related to economic empowerment. The World Bank introduced the idea of empowering women economically to advance their individual well-being and the entire economy in the WDR 2012 (Dulhunty 2023:16).

The WDR 2012 linked gender equality with development, promising an increased female employment rate, authority over household assets and improved literacy and health status of women's families (World Bank 2011:xx). The report relates gender equality to the extent to which "social, behavioural, and cultural attributes, expectations, and norms associated with being a woman or a man" (World Bank 2011:4) impact on the way which women and men interact and establish disparities (World Bank 2011:4). The World Bank has identified three indicators of gender equality, namely the availability of "endowments" (World Bank 2011:4) such as access to educational, health and physical resources, the application of these assets, and the agency of individuals and households to utilise these resources (World Bank 2011:4). Advocates of gender equality do not hold unified views on whether gender equality should relate to the "equality of outcomes or equality of opportunity" (World Bank 2011:4) and the WDR 2012 chose to focus on both indicators (World Bank 2011:4).

In the "2030 Agenda for Sustainable Development" (UN 2015a:1), the UN General Assembly affirmed their commitment to gender equality by defining it as an overarching goal. The UN Assembly declared the goal to establish a "world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed" (UN 2015a:4). Aiming to fight all underlying structural schemes of discrimination, the agenda is dedicated to utilising globally acknowledged strategies to achieve fundamental changes in various areas, such as "participation in public life; economic empowerment; ending violence against women and girls" (UNW 2021:1) and others. The UN entity requested national governments to increase their commitment and install women's laws to guarantee gender equality and women's rights (UNW 2021:10).

At present, nearly all countries legally guarantee equality and have established anti-discrimination laws (Lambert & Scribner 2023:1). However, it remains questionable to what extent these legally established rights enable women to experience gender equality in society, employment, and political participation (Lambert & Scribner 2023:2f).

Many countries show significant advancement in girls' and women's access to education, but remain reluctant in other areas of livelihood (Klasen 2019:11). A few countries, such as in the Middle East and North Africa, limit women in their individual legal right to employment (World Bank 2019:8). The reason may be the strong linkage between a lack of gender equality and firmly rooted, traditional practices in society (Klasen 2019:15). Considering all this, sustainable attainment of gender equality for women depends on how legally granted rights are received and translated by national women's initiatives (Lambert & Scribner 2023:4).

2.5.3 Gender inequality

Gender inequality heavily affects women in their developmental progress, making them victims of gender-related discrimination and violence (UNW 2022:13). The UN -Women's target for 2022–2025 is to lessen all forms of inequalities and discrimination for women by revealing their underlying roots and addressing discriminative procedures (UNW 2021:7).

Ferrant (2015) ascribes gender inequality to “two aspects: inequality of opportunities and inequality of outcomes” (Ferrant 2015:314). While inequality of opportunities refers to the situation and features of both men and women, inequality of outcomes refers to “differences in attitudes, preferences and choices” learned by the individuals (Ferrant 2015:314). Gender inequality describes the unequal distribution of access and proportional share between genders in employment, education and health, civic and political participation, relationship structures and others (Apostu, Vasilescu & Sood 2023:243; Klasen 2018:280). In contrast to gender equality, gender inequality is concerned with the “asymmetry between women and men which is present at all levels and at all times in social life” (Nanni 2023:3).

Throughout history, gender inequalities have impacted on various areas of livelihood such as the health and educational status, occupation and human rights. From the 19th century onwards, gender inequalities have slowly decreased. Diverse laws, such as the right to own land, engage in political activities or get divorced, have provided women with expanded rights (Klasen 2019:2f).

Since the end of the Second World War, gender inequalities regarding educational status and human rights have been largely addressed. In many developing countries, new constitutions paved the way for greater women`s rights. From the 1960s, gender inequities concerning education have decreased significantly, particularly in South Asian, Middle Eastern and North African countries (Klasen 2019:2ff).

To lower the incidence of all forms of gender inequalities, a focus on the complexity and potential origins of gender inequities is required. While some researchers ascribe a significant role to the influence of spiritual perceptions, economic and political policies and the agricultural sector, other advocates define “parental transmission” (Dhar, Jain & Jayachandran 2019:2573) of gender perspectives as an important factor. Parental gender perspectives have been found to largely affect children`s reproduction, educational status and the involvement of women in employment (Dhar et al 2019:2573). As South Asian nations prefer living in joint families, the potential transfer of gender attitudes can be stronger in these regions. A child has an 11% stronger chance of displaying gender discriminative perspectives if one of its parents represents those. Also, parental transmission of gender attitudes appears to be more prevalent in families that strictly adhere to the caste system (Dhar et al 2019:2573f).

Experiencing gender inequalities does not occur in the absence of the concerned person. As individuals realise particular gender perspectives imposed by society, they develop a greater capacity to encounter those critically. However, human performance functions on the basis of individual decisions, which are influenced by personal preconditions, access to public assets, and status in persistent power structures (Nanni 2023:4).

Even though gender-related restrictions declined in many South Asian societies, women are still largely disadvantaged by patriarchal structures in their households and in their political participation (Humayun & Chaturvedi 2023:208; Nazneen, Hossain & Chopra 2019:464).

Traditionally understood as the authority of a father over his household members (Pierik 2022:75), feminist concepts used the patriarchal concept to illustrate “a complete system of male dominance and female subordination” (Pierik 2022:77), which refers to various dimensions of livelihood. Patriarchal structures are again inherently connected with the Hindu religion and the applied caste system. Hinduism has been detected as a “form of ‘graded inequality’” (Arya 2020:xiv), since according to the Hindu belief, every believer obtains a certain status in society based on their predefined position into a caste or gender (Arya 2020:xiv). There has been proof of decreased gender inequality in countries of the Global South over the last decades. Despite reduced female mortality, growing educational access for girls and women, and their increased entry into occupation, “structural inequalities – such as in wages, employment opportunities, lack of decent employment” (Nazneen & Hickey 2019:5) remain. This deficit reveals the distance between achieved women’s inclusion and their marginal impact on policy-making towards advanced gender equality (Nazneen & Hickey 2019:5f).

2.5.4 Measurement of gender inequality

In the recent discussion of gender inequality, “the term ‘gender gap’” (Nanni 2023:26) is often used. The ‘gender gap’ analyses the structural variances in the outcomes of men and women in employment, political participation, educational attainment, health awareness, and other dimensions. However, realising the complexity of gender inequality and its impact in nearly all dimensions of livelihood requires a complex measurement approach, which also considers the regional context wherein gender inequality occurs (Nanni 2023:26).

Over the years, various measurement tools were developed by researchers, international and national institutions, civic organisations and commercial firms (Di Bella & Suter 2023:62). In 1995, the UNDP presented the “Gender Development Index (GDI)” (Di Bella & Suter 2023: 62) as the first international gender inequality measurement tool. The GDI, built on the concept of the HDI, analyses gender inequality regarding a person’s health, educational status and living conditions of a person (di Bella & Suter 2023:62).

Similarly, the “Gender Empowerment Measure (GEM)” (O’Hara & Clement 2018:111) was introduced in the mid-1990s to analyse the opportunities of both genders for governmental representation, participation in the economy and control over economic capital (Ferrant 2014:658). Convinced that the GDI and GEM are insufficient to analyse the diversity of gender equality, Dijkstra designed the “Standardi[s]ied Index of Gender Equality’ (SIGE)” (Ferrant 2014:659) in 2002. This index focuses on the diversity of gender inequalities in livelihood, emphasises the relativity of captured data and applies applicable weights (Ferrant 2014:659). The UNDP developed the GII (Di Bella & Suter 2023:73), which recognises gender-rooted shortcomings regarding “reproductive health, female empowerment and the labour market” (Di Bella & Suter 2023:62) and refers largely to the HDI. While most tools favour data on economic and political representation, they neglect data on gender inequalities anchored in society, community and the household (Ferrant 2014:660). As a response, the MGII (Ferrant 2015:319) has been designed to provide a multidimensional view (Ferrant 2015:321). The MGII investigates inequities in eight different dimensions, which often cause and nurture gender inequalities in developing nations. Field analysis has exposed the familial and personal dimension to be the biggest contributor to gender inequalities for most women (Ferrant 2014:653). The MGII evaluates data on women in relation to men (Ferrant 2014:655). The eight dimensions of the MGII include “identity, autonomy of the body, intra-family laws, political activity, education, health, access to economic resources, and economic activity” (Ferrant 2014:666). Identity describes the traditional way of raising boys and girls in society and assigning them specific roles. To evaluate this dimension, the MGII investigates marriage age, the distribution of social rights for women and men and inequities regarding the opportunity to move about freely and enjoy individual freedoms (Ferrant 2014:666f). The dimension “autonomy of the body” involves the sovereignty of women over their bodies, potential incidences of violence against them and their access to contraception. This dimension refers exclusively to women since male-related data remains minimal (Ferrant 2014:668).

The dimension “Intra-family laws” refers to unequal rights within the household regarding divorce, decision-making and property inheritance. The right of decision-making analyses prevalent power relations in the household. “Political representation” includes parliamentary participation and inherently linked rights as a basis for economic involvement. The dimension “education” investigates the female and male literacy rate, school enrolment from primary to advanced level and the percentage of female teachers. “Health” reveals data about the life expectation of men and women at birth time (Ferrant 2014:668ff). The dimension “access to economic resources” analyses the degree of access to property and loans. “Access to economic activity” explores salaried and unsalaried work, formal and informal employment schemes, women’s financial rights, and their share in management jobs (Ferrant 2014:670).

Convinced that some dimensions differentiate across countries, Ferrant (2014) designed a value system for developing and Organisation for Economic Cooperation and Development (OECD) countries (Ferrant 2014:672). The “Multiple Correspondence Analysis (MCA)” (Ferrant 2014:672) defines a specific weight for each dimension and aggregates it into the MGII. Generally, a larger weight represents a higher significance for the gender inequality experienced (Ferrant 2014:672). The dimensions of “intra-family laws” and “identity” are found to contribute to gender inequalities for women in developing countries the most (Ferrant 2014:656). A total value of 1 signifies high inequities, while a weight of 0 indicates low inequities (Ferrant 2014:678). MGII studies assign South Asian countries with 0,63 one of the largest value among developing countries and relate it to firm gender views determined by a patriarchal society (Ferrant 2014:675f).

In 2006, the Global Gender Gap Index (Di Bella & Suter 2023:62f) was introduced to measure gender inequalities regarding economic access and involvement, educational and health status, and political achievements. The recently developed SDG Gender Index (Di Bella & Suter 2023:63) analyses the progress of gender equality regarding the SDGs. Amid various measurement tools, it remains unanswered which indicator can most accurately analyse the complexity of gender inequalities given that gender inequalities vary in cultures and societies.

2.6 LITERACY AND DEVELOPMENT

2.6.1 Concept of female literacy and development

Based on Amartya Sen's concept of capability, "education increases both an individual's assets and his or her ability to transform them into well-being" (World Bank 2018:38). Education grants women personal freedom and "gives [them] a voice in their families, political life, and on the world stage" (Ali et al 2018:3). As a result, increased female literacy has been acknowledged as a significant strategy for development (Robinson-Pant 2015:1).

In the early 1970s, literacy programmes primarily focused on advancing women equally (Robinson-Pant 2015:2). Literacy was understood as a foundational reading and writing skill, which positively impacts financial and societal status (Street 2017:335). Along with the GAD concept in the late 1980s, the literacy approach also considered individual and contextual living factors (Parpart 2015:14). Additionally, feminist research investigated the contextual environment of women and potential barriers for participation in literacy courses (Moss 2017:3). The "Beijing Declaration and Platform for Action" (UNW 1995:1) acknowledged "[l]iteracy of women [as] an important key to improving health, nutrition and education in the family and to empowering women" (UNW 1995:26). The plenary assigned particular value to formal and non-formal literacy programmes (UNW 1995:26), aiming to lower female illiteracy by 50% compared to the level of 1990 (UNW 1995:29) and to fight all forms of discrimination related to "gender, race, language, religion, national origin, age or disability, or any other form" (UNW 1995:27). The platform particularly targeted "rural women, migrant, refugee and internally displaced women and women with disabilities" (UNW 1995:29).

Rooted in the Universal Declaration of Human Rights of 1948, and corresponding to Article 26, "Everyone has the right to education" (UN 2015c:54) as well as further conventions, the SDGs emphasised education as of particular significance (Kumar & Pandey 2021:2). Worldwide, governments developed specific programmes to increase educational access and lower the barriers, particularly gender-related, barriers, for equal participation (Kumar & Pandey 2021:7).

The SDG 4 targets “inclusive and equitable quality education” (UN 2015a:14), guaranteeing people equal access to learning opportunities independent of their caste, ethnic group, and age (UN 2015a:7). Diverse UN departments emphasised that “learning should go behind the primary, secondary, and tertiary phase, to ensure that all age groups and cultural groups are able to be educated” (Leal Filho 2021:1). Ethnographical research revealed the significance of “informal learning within communities” (Robinson-Pant 2015:1) and “lifelong learning, transformative learning, and learning based on traditional knowledge” (Leal Filho 2021:2). The concept of ‘lifelong learning’ provides learning opportunities beyond school enrolment and specific age categories and enables individuals to achieve new learning results over a lifetime (Leal Filho 2021:2). Non-traditional learning methods have been found to decline the “gap of educational and gender inequality” (Leal Filho 2021:4).

However, a large number of women remain illiterate and their access to education remains limited, specifically in developing countries (Kumar & Pandey 2021:2). Education itself does not function independently, but is strongly integrated into the system of society, economics and politics (World Bank 2018:44). Despite remarkable success in advancing female education across South Asian nations, a high percentage of girls and women have remained excluded from formal education. Amongst others, factors such as affiliation to a social class, caste group, regional locality, religious conviction and language use have been defined as potential reasons (Pappu 2021:1461). UNESCO (2017:5) attributes to South Asia, besides Sub-Saharan Africa, the largest gender gap with a male literacy rate of 80% and a female literacy rate of 63%. The reasons for this gap are largely rooted in discriminative practices and a lack of governmental response to these issues (UNESCO 2019:128). Kumar and Pandey (2021) are convinced that providing access to education is one of the most important tasks of national politics (Kumar & Pandey 2021:2). Education holds the potential to empower women and “increase women’s bargaining power within their households” (Samarakoon & Parinduri 2015:428) as it equips them with gained capabilities to make decisions for their individual development (Samarakoon & Parinduri 2015:428).

2.6.2 Adult Literacy Programmes (ALPs)

The terms “adult education, adult literacy, and lifelong learning” (Regmi 2016:261) are equally found in the literature and national educational programmes (Regmi 2016:261). Lifelong learning involves “learning activities for people of all ages, in all life-wide contexts and through a variety of modalities that, together, meet a range of learning needs” (UNESCO 2022:17). Since its formation in 1945, UNESCO has emphasised the role of adult education in the democratic rebuilding process of nations and the unification of society (Elfert 2019:540). In 1976, UNESCO described adult education as “the entire body of organized educational processes, whatever the content, level and method” (UNESCO 1976:2) will look like.

Before the 1960s, “mass literacy campaign[s]” (Boughton 2023:21) were widely implemented by many countries to increase the number of literates. Based on the “concept of ‘functional literacy’” (UNESCO 2021:9) in the 1960s and 1970s, the approach of adult literacy changed towards programmes, which were more limited in size and preferably independent of governmental influence (Boughton 2023:21). These ALPs emphasised the combination of “life skills and vocational training” (UNESCO 2021:5) provided to selected participants, whose advanced literacy status would potentially contribute to economic growth (Boughton 2023:21f). However, the tension between the UNESCO and other international organisations, as the UNDP and the World Bank, grew, as the UNESCO preferred to provide literacy campaigns to all groups of society and the UNDP and World Bank alone to groups of society, which would potentially contribute to economic progress (Elfert 2019:540). Even though UNESCO and countries of the Global North turned away from ‘mass literacy campaigns’ after the 1960s, numerous governments from the Global South launched them in their countries (Boughton 2023:23).

Adult literacy has always been embedded and influenced by the international context and global donors (Boughton 2023:28). The evaluation of previous mass literacy campaigns by the World Bank in the early 1990s lead for instance to the reduced funding of these literacy programmes (Boughton 2023:23).

The understanding of literacy within adult literacy policies varies among scholars, ranging from defining literacy as a “neutral set of skills” (Pickard 2021:723) towards sociological concepts of “plural literacies” (Pickard 2021:724) applied as a skill set in various cultural and social settings. Okojie and Sun (2021) describe adult education as providing literacy competencies to adults and raising awareness about political, economic and social conditions (Okojie & Sun 2021:6).

In 2015, UNESCO (2016a) recommended the global implementation of an “[a]dult [l]earning and [e]ducation (ALE)” (UNESCO 2016a:3) approach to achieving results in “(1) literacy and basic skills; (2) continuing education and professional development; and (3) community/liberal/popular education and active citizenship” (Schreiber-Barsch & Mauch 2019:528). The ALE concept aimed at supplying inclusive and sustainable structures for remote and urban areas (Schreiber-Barsch & Mauch 2019:529f) to deliver adult learning and education opportunities to all individuals independent of their origin, identity and livelihood (UNESCO 2016a:11). The focus on inclusivity is linked to the SDG 4, “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” (UN 2015a:14). Acknowledged as less structured than institutional programmes, the success of the ALE agenda relies largely on the eagerness of the participant to participate and the capability to comprehend literacy and life skills. The participant’s eagerness is rooted in the norms of society and depends on the extent to which programmes are aligned to the cultural and societal context (Schreiber-Barsch & Mauch 2019:523f).

UNESCO and the “Education for All (EFA)” (UNESCO 2021:10) movement are committed to providing “foundational, transferable, and technical and vocational skills” (UNESCO 2021:10) within educational programmes. Foundational skills involve the “literacy and numeracy skills that are essential for securing livelihoods, promoting well-being and being active citizens” (UNESCO 2021:10) and can be obtained in primary, and secondary education and ALPs. Transferable skills imply problem-solving and the capability to transfer and adjust obtained skills to work and livelihood, while technical skills include professional skills provided in formal or non-formal education (UNESCO 2021:10).

Several countries have designed individual approaches and integrated various degrees of skill training, initially viewing literacy and skills as distinct units until combining both parts completely (UNESCO 2021:10ff). Besides the traditional approach of conducting lessons in a classroom setting, ALPs apply modern equipment, such as mobile phones, and integrate lessons with health, social awareness and business, as shown in Ghana and Niger (Blunch 2017:2f). ALPs often utilise a “participatory approach at the grassroots level” (Ali et al 2018:2), aiming to assist participants to discover and define their personal needs (Ali et al 2018:2).

2.6.3 Impact of ALPs in developing countries

Since ALPs pursue diverse development goals, measuring their impact requires a comprehensive evaluation strategy (Blunch 2017:1f). Between 1960 and 1980, several LDCs, such as Ethiopia, Ivory Coast, Tanzania and Nepal conducted various literacy programmes (Regmi 2019:231). The UNDP (1994) attested to the fact that the Nepalese “Education for Rural Development Project (1981–1985)” (Regmi 2019:231) showed significant success on a large scale (UNDP 1994:35). The national literacy project intended to deliver rural development through formal and non-formal literacy components and to endorse a change regarding traditional gender and caste-related perspectives (Robinson-Pant 2023:4). Comparison studies 40 years later indicated increased school enrolment of girls, employment opportunities for women, and improved confidence and freedom of movement among local female literacy teachers. However, women did not report an increase in gender equality levels in their households (Robinson-Pant 2023:6). In Tanzania, ALPs contributed remarkably to a decline in the national illiteracy rate, from more than 90% of illiterates (persons of 10 years of age and above) in 1962, towards 27% of illiterates in 1977 (Regmi 2019:240f). The success has been related to the holistic concept, which linked basic literacy classes with life and skill development (Fute, Wan, Oubibi & Bulugu 2023:934).

The implementation of ALPs organised by UNESCO and UNDP between 1967 and 1974, showed a lack of sustainable success. The weakness was largely related to overstressing the benefit of having attained literacy competency for economic development (Regmi 2019:241).

Various assessment tools in the mid-1990s brought evidence of an existing relationship between illiteracy and later deficiencies, such as unemployment or low-skilled employment, poor health and marginal social and political participation. These results increased the interest in conducting ALPs (Carpentieri 2019:644, 648). However, large-scale evaluation tools were questioned for assessing immediately after the programmes' completion or using different assessment indicators (Carpentieri 2019:645). LDCs increasingly complained that the assessment tools were highly economic-focused and Western-oriented (Regmi 2019:238).

An ALP in Ghana, funded by the World Bank, from 1992 to 2007 decreased the national illiteracy rate from 69% in 1989 to 57,9% in 2000 (Tagoe, Addae & Amuzu 2022:335). The programme largely impacted rural women, evidenced by improved access to employment, increased household income, and a decline in child death (Blunch 2017:4). Despite this positive effect, statistics report ongoing gender inequalities and large literacy gaps between the young and older generations (Tagoe et al 2022:335).

Ali et al (2018) proved that ALPs in Pakistan impacted on most women's lives as they showed improved management skills and ability to support the household's finances as well as growth in awareness and articulation of their economic roles (Ali et al 2018:1f). These ALPs reached out to marginalised groups of society, such as women and girls, and showed that besides gaining literacy skills, the participants also increased self-confidence and empowerment and gained awareness and health knowledge (Hanemann & Robinson 2022:245).

Research studies in Indonesia have proved that education equips women in developing personal opinions about household decisions and expenditure. The programmes contributed to women's health and well-being by providing information about certain health services (Samarakoon & Parinduri 2015:439f).

Adult literacy competency has also affected women internally by strengthening their “public voice and ability to affect public matters” (Donehower 2020:93f). However, evaluative studies in Nigeria and Indonesia revealed hardly any progress in women’s “decision-making authority, asset ownership, or community participation” (Samarakoon & Parinduri 2015:440).

Generally, the opportunities for illiterate women to access education remain minimal in developing countries (Kumar & Pandey 2021:2). Various reasons, such as “widespread institutional discriminations based on gender, poverty, early marriages, violence against women including sexual violence, discriminatory cultural and religious traditions” (Kumar & Pandey 2021:2) have been identified. Even though UNESCO Member and Associate Member States agreed to the implementation of ALE programmes, one- third of them have struggled with the implementation since 2015. Almost half of them represent Asian and Pacific countries (UNESCO 2019:21). In addition, there is an increasing demand for installing a qualified assessment system that measures the holistic impact of ALPs besides basic literacy skills (Hanemann & Robinson 2022:248f).

2.6.4 Gender-biased nature of ALPs

Despite the positive impact of education, research views education also as an essential promoter of sustained inequities in society related to class, caste, religion and ethnic belonging (Emerson & Levi 2021:1680). Street (2017) points out that “[l]iteracy, in this sense, is always contested [...]; hence, particular versions of it are always “ideological” in that they are always rooted in a particular worldview” (Street 2017:337). Based on understanding literacy from a “sociocultural view” (Pickard 2021:724), ALPs should create an inspiring and socially acceptable environment, carefully considering “what is taught, when, where and by whom” (Thomas et al 2020:40). Even though initiatives have been undertaken to increase female literacy, schools and educational programmes attempt to display the norms and perspectives of ruling societal groups through discriminating standards or inappropriate curriculum, textbooks and teaching material (Emerson & Levi 2021:1680).

Research in South Asian countries refers to a large number of textbooks, which “reproduce and reinforce hierarchical and patriarchal norms” (Pappu 2021:1476). Particularly, South Asian countries present a narrow view of their national citizens, often neglecting marginalised groups such as girls and women (Pappu 2021:1476f). This form of gender inequality is reflected in textbooks in different forms (Asadullah, Mukitul & Wahhaj 2018:87f; Emerson 2018:311) and represents a problematic issue in countries such as Nepal and Bangladesh (Asadullah et al 2018:87). An impact study of a literacy programme for women in Vietnam showed that in the absence of specified adult literacy materials, mainly textbooks of primary school level have been used (Thomas et al 2020:45). In 2013, the Nepalese government described the school curriculum and textbooks as largely gender neutral. However, the results indicate a dominance of male characters in textbooks and strongly gender-biased language regarding the attribution of responsibilities (Acharya 2015:60).

As the teacher role is essential for identity development and changed gender views, an increased proportion of female literacy teachers and training on gender-related topics are needed (Pappu 2021:1477). Unfortunately, qualified and well-paid adult literacy teachers are in short supply worldwide (Thomas et al 2020:31). In Nepal, the “National Center for Educational Development (NCED)” (Acharya 2015:54) initially taught lessons on gender equality as part of the educational training programme. Lately, however, training is given based on the individually raised requests of teachers. Unfortunately, teachers hardly debate issues of gender inequity and discrimination within education (Acharya 2015:54).

The described deficiency raises the question of to what extent adult literacy teachers are trained in using gender-neutral language and teaching methods. UNESCO evaluation reports reveal that around 42 % of countries worldwide set aside less than 1% of their national education budget to fund adult literacy (Biao 2022:226). The financial shortage poses challenges to ALP providers in their efforts to employ professional, full-time teachers and ensure quality programmes (Thomas et al 2020:31).

Feminist advocates and other researchers have analysed the extent to which traditional literacy approaches are gendered (Robinson-Pant 2015:7). While the overall goal of such programmes often implies the empowerment and advancement of women, it has not been evident to what extent literacy programmes and methods “may support or challenge traditional gender relations and gender-stereotyped roles” (Robinson-Pant 2015:7). Evaluating the impact of a national bilingual ALP in Mexico, Hanemann (2019) perceived the failure to confront persistent gender inequalities in their society, particularly regarding decision-making and women’s active participation (Hanemann 2019:244). Insufficient consideration of women’s surrounding, lack of application of learned skills outside of class and low-scaled teacher recruitment impeded the advancement of gender equality and empowerment for the participating women (Hanemann 2019:244f).

When Hertzog (2018) evaluated the delivery of gender development programmes and literacy classes in Nepal, she highlighted the persistent hierarchical and patriarchal structures in government and organisations (Hertzog 2018:226). Similarly, Singh and Sherchan (2019) report that most ALPs in Nepal are informed by a homogenous perspective on women, which neglects the individual circumstances and needs of participants (Singh & Sherchan 2019:191). In many South Asian countries, education of women is challenged by a gender-related and patriarchal interpretation “of what it means to be female and feminine” (Pappu 2021:1473).

CHAPTER 3: RURAL WOMEN IN NEPAL

3.1 RURAL WOMANHOOD

Collins (2017) declares “[r]ural women and women in remote locations [...] a critical but overlooked resource in community development projects” (Collins 2017:121). Scholars remain divided in their opinion on the term “rural”. The term generally relates to a geographical area detached from an urban place, lacking essential resources and opportunities for political intervention. Rural populations can be related to geographically remote living areas, and mental and social remoteness as well. Generally, the definition of “rural” remains complicated due to the existence of different viewpoints (DeKeseredy 2020:2, 4f).

Generally, women have often been assigned “responsibilities in the productive, reproductive and social spheres” (FAO 2019:3). Rural women are, to a large extent, occupied with household duties, which intensifies their daily work and limits their chances for equal participation in male-related jobs. These traditional gender roles limit rural women regarding their freedom of moving and access to monetary resources (FAO 2019:3f). Even though women show increasing participation in farming and economic employment, they often remain associated with the “domestic sphere” (FAO 2019:4).

Even though many rural women worldwide set up small enterprises, their businesses are often not statistically reflected as many rural women struggle to accept these enterprises as independent businesses (Koolwal 2021:2, 7). Rural women are increasingly confronted with the migration of men to urban places. As a result, women carry the burden of farm-related work and have a lower chance of entering formal occupation (Koolwal 2021:12). In remote areas, women often lack the ownership of property or monetary assets, which confronts them with a “lack of financial literacy” (FAO 2019:4) and often ascribing lower creditworthiness to them (FAO 2019:4). The rural population in developing countries has experienced enormous alteration within the last decades. Globalisation, a changing market system, improved transportation, accessibility to various services, and the impact of “modern culture” (Paudel Khatiwada et al 2018:1) have affected their lives significantly (Paudel Khatiwada et al 2018:1).

3.2 LIVELIHOOD OF RURAL WOMEN IN NEPAL

Nepal is one of the LDCs worldwide (GON 2020:45). Topographically, Nepal is divided into two equally populated groups of different castes and people groups. One group inhabits the Tarai in the South, while the other group lives in the hill ranges and mountainous regions (Kharel, Thapa & Sijapati 2016:229). As shown in Figure 3.1, Nepal is separated into seven administrative provinces: Province No.1, Province No. 2, Province No. 3, the Gandaki Province, Province No. 5, the Karnali Province and the Sudur Pashchim Province (Central Bureau of Statistics 2023). The seven provinces are again divided into 77 individual districts, as Figure 3.1 displays.

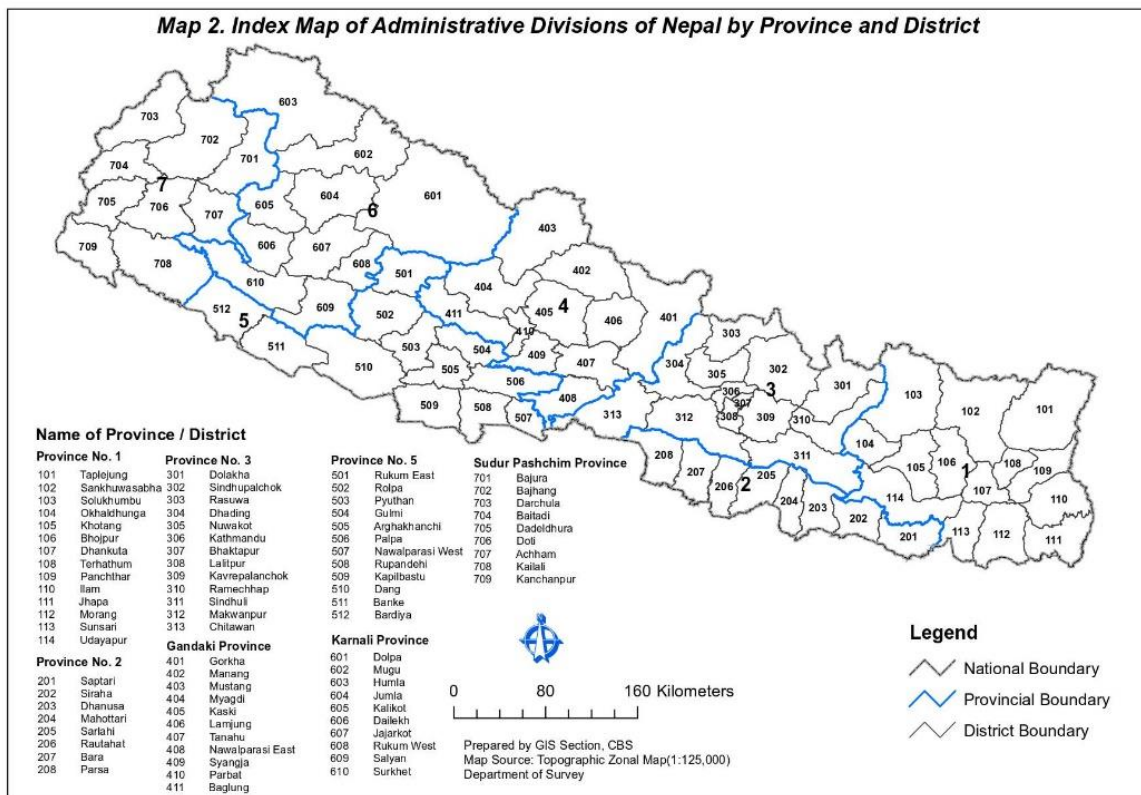


Figure 3.1: Index map of provinces and districts in Nepal (CBS 2023)

The country is home to 125 people groups and 123 spoken languages and is often described as a “country of minorities” (Kharel et al 2016:229).

This definition refers to the minority ethnic groups in Nepal, such as the “Dalits, Adivasi Janajatis and Madhesis” (Kharel et al 2016:229), and religious minorities, such as Muslim and Christian believers (Kharel et al 2016:230).

The country shows a large poverty gap between rural and urban regions. The national geographical categorisation of 2019 locates two-thirds of the population in urban regions while one-third lives in remote places (GON 2021:11). The multidimensional poverty rate in rural regions (28%) is higher than the urban poverty rate of 12,3% (GON 2021:11). Among the seven provinces, Province 2 indicates the second largest poverty rate (24,2%), only followed by the Karnali Province in the Himalayas (GON 2021:41). The Nepal HDR (Kharel et al 2016:242) from 2014 ascribes to the Hill Dalits (43,6%) and Tarai Dalits (38,2%) a higher poverty headcount rate than the national rate (25,2%) (Kharel et al 2016:242f).

Nepal strongly relies on agriculture, which largely determines the lives of the Nepalese and the civic economy (Paudel Khatiwada et al 2018:2). Despite significant growth in the employment sector during the last years, increasing environmental damage and a scarcity of native resources affected the livelihood of rural Nepalese significantly (Paudel Khatiwada et al 2018:1). This situation decreased their income opportunities through agriculture and enforced the trend to work abroad. Nepalese women were usually more exposed to these negative impacts than men (Paudel Khatiwada et al 2018:3). Rural areas in Nepal underwent an enormous transformation in the last twenty to thirty years. New market and employment systems formed in these areas, generating improved access to communication techniques and increased political representation of rural society and women (Mishra 2018:294ff, 304). Political efforts of to improve inclusion and equity in the educational, occupational and political sectors increasingly influenced the livelihood of rural Nepalese women and “laid fertile groundwork for the emergence of new womanhood even as traditional womanhood also remains strong” (Mishra 2018:304). Nevertheless, its mountainous location and weather conditions affect Nepal’s population adversely (Gurung & Bisht 2014:11).

The country, particularly remote communities, is highly exposed to natural catastrophes. The tardy implementation of legal decisions and programmes complicates Nepal's human development process as well (ADB 2023:2). However, HDRs for Nepal reported an increased focus of national policies and development programmes on "people-centric development" (GON 2020:9), and in its constitution of 2015 the country's declared goal is to leave the category of LDCs by 2024 (GON 2020:9).

3.2.1 Gender inequality of women in Nepal

To achieve the SDGs by 2030, Nepal has been requested to deal with its poverty and intrinsically related inequalities related to gender, caste affiliation, people group, age and language (Bertoncello, Amoruso & Moscardino 2021:148f). However, achieving gender equality in higher education and empowering Nepalese women has proved enormously difficult as these tasks "require extensive social change along with economic interventions" (GON 2015:xi).

Between 1990 and 2015, Nepal's legislation increasingly advanced women's position by granting income redistribution and recognising their economic role outside the household. This advancement, however, primarily affected women of the middle and higher classes and dominant members of society. Married women obtained growing legal acknowledgement regarding their portions of the husband's possessions (Malagodi 2018:534ff).

In Nepal, multiple ethnicities, cultures, languages and Hindu castes interrelate with the complexity of gender and have established "a dominant social order, historically entrenched hierarchies, and path-dependent patterns of social exclusion and disempowerment" (Malagodi 2018:528). These traditional roots impact the legal verification of gender equality and affect representative performance (Malagodi 2018:528). This state of affairs leads to a fragile group of women who are often denied access to high-skilled employment and are instead assigned the task of child care and household responsibilities (Paudel Khatiwada et al 2018:2).

Despite the legal assurance that women can own and inherit land, anchored in the 11th Amendment law in 2002 (Malagodi 2018:535), the Supreme Court has not addressed any underlying, discriminatory norms preventing women from owning land (Malagodi 2018:537f). The practice of dowry, understood as a certain amount paid to the bride's groom, devalues women. Despite its legal condemnation in Nepal, the "cultural taboo of the unmarried woman" (Malagodi 2018:541) remains at the root of the dowry system (Malagodi 2018:541). Nepalese women, mainly from poor and deprived backgrounds, continually suffer from discrimination, such as the lack of access to justice since they are deprived of sufficient finances and a supportive network to claim their rights (Malagodi 2018:550).

Gender inequities prevailing in Nepal cannot be measured effectively by utilising the GDI and GII (GON 2020:22ff). In 2019, the country showed a national HDI of 0,43, with the highest percentage of measured inequality in education and living circumstances (GON 2020:21). The GDI of Province 2 (0,786) represents the highest level of gender inequality (GON 2020:22). The MGII measures gender inequality in eight dimensions. The categories of "intra-family laws" and "identity" contribute the most to gender inequalities in developing countries. Identity deals with the traditional ways boys and girls are raised, their attributed responsibilities, and women's social rights and personal freedoms. Intra-family law analyses women's rights and freedoms to divorce, to make decisions, and to inherit property. It also analyses power relations in the household (see Chapter 2.5.4).

As three rural districts within Province 2 have been selected as research locations, it is beneficial to examine statistics on marriage, employment, literacy and land ownership. Based on the National Census counts of 2021, 64,3% of girls and women above ten are married nationwide; in the Tarai, it concerns 65,1% of the female population above ten years (GON 2023:172). A very marginal percentage of the married female population in the Tarai is separated (0,4%) or divorced (0,1%) (GON 2023:172). Almost half of Nepalese women were employed in 2011, more than 70% in agriculture (GON 2018:9).

Compared to the female literacy rate of 62% in Nepal and 58% in the Tarai regions (GON 2018:12) in 2014, the National Census of 2021 shows an increased national literacy rate of 69,2% for the female population of five years old and above and 66,5% for the same population in the Tarai (GON 2023:199). In 2014 Province 2 had the lowest rate of primary-age girls (62,4%) attending school compared to all seven other provinces (GON 2018:13). Despite advancement in education, sanitation and housing, education still represents one of the highest areas of deprivation in Province 2 (GON 2021:42). The total fertility rate in Province 2 (2,9 children per woman) is higher than the national total fertility rate of 2,3 (GON 2018:18), which implies that women in this region are more often occupied with household tasks. In 2011, 10,8% of Nepalese women owned land and house. A slightly higher rate of Tarai women (12,4%) owned houses and land (GON 2018:23).

3.2.2 Impact of caste on gender inequality

Nepal is primarily Hindu in religion, and a strongly patriarchal society enhances gender-related discriminative practices (Paudel Khatiwada et al 2018:2). The country is characterised by a diversity of ethnicities, castes, languages and religions (Gurung 2019:41). The ethnicities are generally distinguished into six social groups and again structured on the basis of the Hindu caste system. The six ethnic groups include the “adibashi janajati, Bahun/Chhetri, madhesis, dalits, Muslim and others” (Gurung 2019:41) and are further subcategorised into 11 subclasses. The social fabric of these groups is built on the caste system, defining the Bahun as the upper, privileged class, and selecting the Dalits as the lowest caste (Gurung 2019:41). The caste affiliation represents a significant component and can lead to inequality since it assigns persons a “position of privilege, or deprivation” (Arya 2020:xiv). Higher castes are presented as “pure and superior” (Gurung 2019:41). In contrast, ethnic groups such as the Janajatis, the Muslim and Dalit groups are considered as “impure and inferior” (Gurung 2019:41). Defined as the “indigenous peoples of Nepal” (Chaudhary 2023:2), the Janajatis include various ethnicities, such as the Tharu people of the Tarai (Chaudhary 2023:7).

The “Majhi” (Rai & Majhi 2014:1) people group, also one of the indigenous ethnicities of Nepal, are confronted with social exclusion and discrimination (Rai & Majhi 2014:2). The Madhesi ethnicity itself is categorised into high, middle and low castes, such as the “Yadavs” (Basnet 2019:363), which represent a significant middle caste in the Tarai region (Basnet 2019:363).

In Nepal, unequal power relations are often related to various criteria of social identity such as “class, caste, ethnicity, race and other principles” (Holmelin 2019:86). A research study on gender-related farming in the Himalayan regions found that class and caste have an impact on the range of influence and participation of women within society. While women from higher castes show a higher economic status by being married well and enjoying more extensive authority within their community, women from lower castes, marginalised backgrounds and who are unmarried struggle to a greater extent with persistent gender inequities (Holmelin 2019:93f).

Patriarchal structures in society are interrelated with the Hindu caste system, which relegates women to a significantly lower position (Arya 2020:xi). The Nepalese society often describes men as supreme over women, affording them “higher degrees of recognition, power and dominance through which they are able to control and limit women’s participation in society” (Gupta et al 2021:149). Besides, patriarchal South Asian societies often perceive boys as an “economic asset” (Javed & Mughal 2019:2526) for their families. At the same time, girls are considered a financial problem since their parents have to provide extensive financial amounts to fulfil the demands of the dowry system (Javed & Mughal 2019:2526).

The issue of social exclusion is a prevalent concern in Nepal, mainly addressed by social groups such as “indigenous peoples (adibashi janajati), Tarai peoples (madhesi) and occupational caste groups (dalits)” (Gurung 2019:39). Since its political formation as a modern nation in the midst of the 18th century, Nepal’s society has been categorised based on the Hindu caste system.

The “Muluki Ain (National Legal Code)” (Gurung 2019:41) legally accredited this social classification and strongly limited indigenous classes, Muslims, Dalits and women, in their right to political and social involvement and within their livelihood (Gurung 2019:41). In 2011, Nepal passed the “Caste-Based Discrimination and Untouchability (Offence and Punishment) Act” (Kharel et al 2016:240) to legally address discrimination. Unfortunately, however, the law is not properly applied in the lives of Nepalese women (Kharel et al 2016:240).

3.3 SOCIO-ECONOMIC STATUS OF RURAL WOMEN IN NEPAL

According to the Asian Development Bank ADB (2016) rural Nepalese women are predominantly assigned intra-household tasks such as the time-intensive task of collecting firewood and water (ADB 2016:6). Besides these tasks, women are involved in “semiskilled and unskilled jobs closely related to their household tasks” (ADB 2016:6) as a result of limited freedom to move, minimal time availability and lack of training and professional skills (ADB 2016:6).

Due to the continuing migration of Nepalese rural men to urban areas for particular work, women have been forced to carry the responsibility for the household (Collins 2017:122). A field study on farming responsibilities (Holmelin 2019) indicates that Nepalese women carry the primary workload for their fields and households (Holmelin 2019:93). Women from marginalised backgrounds or lower Hindu castes have been increasingly involved in farming. They often rent out their farms to wealthier families and through their farming work earn the income required for the expenses of the family (Mishra 2018:300).

Over the last decades, international and national initiatives helped advance the economic status of Nepalese women (ADB 2016:3f). Projects, such as the ADB’s women empowerment programme, implemented from 2002 until 2013, initiated more than 9000 women saving groups and reached women from lower and middle castes such as Dalits, Janajatis and Madhesi (ADB 2016:8). However, despite increasing access to microcredits and the growth of vegetable enterprises, Nepalese women are still only marginally represented in financial management and market involvement (Holmelin 2019:85).

Research on changing livelihood in rural areas (Paudel Khatiwada et al 2018) observed that Nepalese women still have “[l]imited access to economic activities, productive resources, social networks, and decision-making power” (Paudel Khatiwada et al 2018:2). This trend is often linked to “[t]he patriarchal embeddedness of Nepal” (Hillman & Radel 2022:5), which hinders Nepalese women from experiencing social, economic and political freedom. National statistics reveal that, between 1952/54 and 2011, the economic participation of Nepalese women has been nearly the same, starting with 40,8% of economically active women in 1952/54 and reaching a share of 45,4% of women in 2011 (GON 2018:9). Nepal’s employment sector remains dominated by agriculture, followed by an increasing informal service range (GON 2020:122). While men are often represented in management positions and technical and mechanical professions, women are mainly employed in agriculture, forestry, and the service sector (GON 2020:40).

Compared to rural women from higher castes, Dalit, Janajati, and Tharu women are more likely to change from life-sustaining farming to “higher-returning activities” (Paudel Khatiwada et al 2018:17), such as profitable farming and rural enterprises. A possible reason is that women from middle and lower castes experience less traditional and social limitations than women from the higher castes (Paudel Khatiwada et al 2018:17). Besides, women from different remote regions in Nepal make use of different resilience strategies to establish their economic position, which can be ascribed to the different infrastructural textures (Walelign, Charlery & Pouliot 2021:1628).

3.4 RURAL WOMEN AND ALPs IN NEPAL

Worldwide, ALPs focus on rural women as participants (Donehower 2020:91). Rural areas require a different approach to ALPs than is needed for urban places. Geographical remoteness, different forms of recreation and work, and a specified literacy need for agricultural and further work tasks, demand adjustments to literacy programmes (Donehower 2020:94).

Traditionally, educational programmes in Nepal have been directed by a Hindu belief system which promoted only a small number of men from wealthy households (Regmi 2016:269). Through the British influence in India, the Rana dynasty gradually agreed to teach English, and from 1947, education began to be provided to girls and women (Pappu 2021:1466). In 1956, an educational planning account mentioned ALPs for the first time. These ALPs referred to cultivating and library learning projects and promoted various teaching tools (Regmi 2016:263f). Assisted by the United States Agency for International Development (USAID), national literacy programmes in the 1950s and 1960s provided education to girls and women (Pappu 2021:1466). However, due to the dependency on foreign aid, the implementation of ALPs remained limited (Regmi 2016:269f). After the millennium, numerous “non-formal and literacy programmes” (Regmi 2016:266), such as “the Women’s Literacy Programme [...] and the Community Learning Centres” (Regmi 2016:266) were initiated. The Community Learning Centres combined literacy learning with skill training, income-advancing activities, health, awareness and environmental teaching (Hanemann 2015:70).

In 2008, the National Literacy Campaign was founded as a non-formal literacy programme to reach out to “illiterate and semi-literate” (UNESCO 2016c:2) participants from socially deprived backgrounds (UNESCO 2016c:2). Through the operation of the NLC, 53 of 77 districts in the country were declared as literate based on 12 required learning skills (Ministry of Education, Science and Technology (MoEST) 2022:51).

Non-formal education has been almost exclusively provided with the help of ALPs, whereby “literacy [has been] limited to letter and a number recognition” (MoEST 2022:52). Nepal’s government aims to increase cooperation among governmental and non-governmental literacy providers and to design educational material, which considers various ethnicities and traditional knowledge (MoEST 2022:52). Besides, the School Education Sector Plan aims to refine educational schedules, learning materials and methods with a specific focus on “various soft/non-cognitive skills and human values, including gender, inclusion” (MoEST 2022:58) and others.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

This chapter describes the selected research design, methodology, study setting and sampling for this case study. The researcher presents the criteria applied, based on them, the research participants have been chosen, and the selected data collection tools, such as the FGDs, qualitative interviews and observational methods. Open, axial, and selective coding methods are introduced as the data analysis was carried out based on grounded theory (Corbin & Strauss 1990:7). The chapter closes with a description of ethical considerations concerning the research context, design and methodology and the limitations of the research.

4.2 RESEARCH DESIGN AND METHODOLOGY

The main research question deals with the extent to which adult literacy programmes contribute towards gender equality for rural women, focusing on Province No. 2 of Nepal.

The researcher selected a qualitative research approach as it aimed at understanding “peoples’ lives, behaviors, emotions, and perceptions” (Billups 2021:1). The qualitative approach enabled the researcher to explore the subjectively perceived reality of the livelihood and gender status of rural Nepalese women and the potential impact of ALPs and ALP-related outcomes on their gender equality status. The study applied the “[d]escriptive/interpretive” (Billups 2021:5) research design as the researcher aimed to interpret the “subjective truth of the research participants” (Court 2018:4).

In Social Sciences, underlying epistemological beliefs guide different concepts of quantitative and qualitative research (Court 2018:4). While quantitative research relies on “positivist epistemology” (Court 2018:4), believing that all understanding can be proven objectively, qualitative research is rooted in “social constructivism” (Merriam & Tisdell 2015:9). This concept based on the conviction that individuals discover knowledge through personal interaction within a social context (Court 2018:4; Merriam & Tisdell 2015:9).

The researcher chose the case study among various qualitative research designs since it comprises a “situational analysis” (Billups 2021:6) of a phenomenon among rural women in Nepal. A case study delivers comprehensive information on a particular phenomenon (Billups 2021:6), described as the “unit of analysis” (Merriam & Tisdell 2015:39). It is limited to a particular individual, community, organisation or a specific programme (Merriam & Tisdell 2015:38ff). Case studies can be categorised into “historical, [...] biographical, [...] or comparative” (Merriam & Tisdell 2015:40) descriptions. As this research uses comparison groups, consisting of participating women of ALPs and women of the same rural Nepalese community, to explore the contribution of ALPs towards gender equality of rural Nepalese women, it describes a comparative case study.

The researcher followed the steps of grounded theory primarily for data analysis rather than for determining the sample size. The grounded theory design reaches beyond the comprehensive description of a phenomenon as it aims to develop a particular theory based on the shared experiences of individuals who are involved with the studied phenomenon (Billups 2021:6). Apart from interpreting the qualitative data of both comparison groups, the researcher intended to explore whether the analysed data contributes to a new theory. Nevertheless, as the researcher chose the case study design as the foundational research design and applied grounded theory primarily for data analysis, this study represents a case study located in Province 2 of Nepal.

The researcher assessed secondary data, including recent books and published articles, reports, published theses and conference papers, and national statistics to provide a theoretical framework on the cohesion of poverty, gender, literacy and development (Merriam & Tisdell 2015:89). This data also helped to describe the study setting of Nepal and rural women as research participants. The primary data, collected with the help of discussions with focus groups, qualitative interviews and observational methods, has been afforded the most significant attention. Qualitative studies primarily utilise observing, interviewing and analysing documents as data collection tools (Court 2018:38).

Exposed to the living context of Nepalese women through earlier development projects and equipped with moderate Nepalese language skills, the researcher could easily adjust to the study context and win the trust of the research participants. Showing empathy, culturally appropriate behaviour, and understanding of the values of the Nepalese culture and its ethnic composition enabled the researcher to explore every participant's perceived reality and demonstrate respect for their culture (Pelzang & Hutchinson 2018:4ff).

Qualitative research is often positioned in a "natural setting" (Billups 2021:3), considering the familiar context of the participants and occurring life incidents. This study has been conducted in the natural living context of the participants, allowing the researcher to obtain a subjective understanding of their living and working contexts.

4.3 STUDY SETTING AND SAMPLING OF RESEARCH PARTICIPANTS

The study focused on rural areas, where women are primarily responsible for the household and livestock (FAO 2019:3f) and usually have fewer opportunities to attend educational programmes. The research locations were selected in consultation with the partnering literacy organisation and based on prospective participants' openness to participate in the study. The research was conducted in the Dhanusa, Rautahat and Sarlahi districts in Province No. 2 in the South of Nepal.

As qualitative research prefers "purposive sampling" (Bryman 2016:409), the researcher purposively selected participants to explore the characteristic living context of the research participants and also the study locations (Merriam & Tisdell 2015:97). To begin with, the researcher chose the participants based on the research questions. As a caste study is narrowed to a particular 'unit of analysis' (Merriam & Tisdell 2015:39), the researcher limited in advance the sample size to six FGDs and three interviews. The limited time frame for this research and the required feasibility to organise the collected data volume thoroughly led to the decision to predetermine the sample size.

During the data collection, however, the researcher added further participants to some of the FGDs based on the principle of “network sampling” (Merriam & Tisdell 2015:98), as some of the FGD participants referred to further potential participants. However, the researcher carefully chose participants based on predetermined selection criteria (see 4.3.1 & 4.3.2).

In the social sciences, qualitative research often relies on collaboration with research assistants, mainly if the study occurs in a multicultural setting (Stevano & Deane 2019:1676). Research assistants can function as “interpreters” (Stevano & Deane 2019:1677) whenever the researcher cannot operate individually due to insufficient language skills. Due to the moderate language skills of the researcher, a research assistant had to be employed for the study to function as a moderator and interpreter for the FGDs, and an adequate interpreter for the semi-structured interviews. In each research location, the FGD moderator was the female literacy teacher of the ALP conducted in that particular community. Consequently, the researcher collaborated with three moderators while performing six FGDs. These moderators resided in the same community as the FGD participants and spoke both Nepalese and the local language. The researcher selected the moderators based on their ability and experience to lead group discussions and regarded them as suitably qualified because of the competency they acquired during their presentation of the ALPs and their involvement in the community. Since the FGD participants at all the research locations spoke their local language primarily and marginally communicated in Nepalese, the researcher decided, in consultation with the partnering literacy partner, that the FGD moderators would also act as interpreters during the discussion. Realising that the moderators used each local language throughout their residence and the ALP, the researcher approved them as the most suitable persons to be designated for this task. A Nepalese woman who holds a master’s degree in education at a recognised University in Kathmandu and is qualified in Nepalese and English functioned as an interpreter for the semi-structured interviews. Besides her experience with previous research, the interpreter had not been actively engaged with the partnering literacy organisation, which resolved any potential conflict of interest for the purpose of the research.

4.3.1 Research participants of FGDs

The researcher conducted two FGDs in each of three different rural villages in the Dhanusa, Rautahat and Sarlahi districts. In consultation with the partnering literacy NGO, the researcher selected communities based on their rural status and the participants' and their families' potential openness and consent.

To keep the selection process of participants "fair" (UNISA 2016:13), the researcher included in the FGDs eight to eleven female participants of at least 18 years of age and similar social status. As a caste study is narrowed to a particular phenomenon (Merriam & Tisdell 2015:39), the researcher limited in advance the sample size. During the data collection, however, the researcher added further participants to some of the FGDs as some of the FGD participants referred to further potential participants. At one specific research location, thirteen participants joined a FGD after the initial introduction for prospective participation, and the consent signing had been held in a larger group to ensure a fair selection and prevent exclusion of women. The participants were selected based on specific characteristics determined by the research questions, preliminary theoretical background knowledge, and previous experience in the study setting. The characteristics of gender, age, caste affiliation, and educational attainment have guided the selection of FGD participants, allowing a heterogeneous group composition. The ALP of the partnering literacy organisation usually takes ten to eleven months and is subdivided into three different courses.

Accordingly, the FGD with ALP participants included women who had completed the basic course of six months and the three-month second-level course, and were about to finish the advanced level course. In each location, the researcher conducted two FGDs. One group consisted of ALP participants, while the other FGD functioned as a control group with women from the same community who had not been participating in an ALP recently. As the first FGD with ALP participants represented an already formed group, the control FGD was intentionally elaborated. The researcher intentionally arranged both FGDs in the same location to focus on the main "comparison [target]" (Bruchmann 2017:91) and interrelated topics regarding the contribution of ALPs to gender equality.

Different communities, with diverse ethnic and cultural composition, would have contributed to an overloaded variety of comparison targets. Even though participants of both groups encountered each other before the FGDs were conducted in the context of their daily activities, they were not introduced into the detailed FGD guide. To ensure the scientific mechanism of control between both groups, the researcher held both FGDs on the same day immediately after each other to avoid that participants of both groups would discuss the raised questions in advance. In Table 4.1, the criteria for selecting FGD participants are presented.

Table 4.1: Inclusion criteria for FGD participants

Dimension	Inclusion criteria		Description
NATIONAL CITIZENSHIP	Nepalese		All FGD participants had to be Nepalese citizens.
REGIONAL AFFILIATION	Province No. 2		All FGD participants had to live in rural communities in various districts of Province No. 2 in the Southern Tarai of Nepal.
GENDER	Female		All participants had to be women since Nepalese women usually suffer more from discrimination than men.
AGE	Various age groups		The participants had to be at least 18 years of age.
CASTE AFFILIATION	Affiliation to diverse Hindu caste groups		To analyse the gender equality status of the participants and the potential improvement in relation to the Hindu caste system, participants had to be affiliated with various Hindu castes.
EDUCATIONAL ATTAINMENT	ALP FGD	No school attainment but present ALP participation	The FGD had to include present ALP participants who had not attended formal school.
	Non-ALP FGD	No school attainment nor participation in an ALP recently	The FGD had to include participants who had not completed formal school attendance nor participated in an ALP recently.

To discover to what extent the contribution of ALPs towards gender equality varies among women of various ages and corresponding responsibility, a diversity of age groups appeared to be beneficial. However, as indicated in Table 4.1, all participants had to be 18 years and older of age. Ideally, they had to be married and play an active role in their household.

4.3.2 Research participants of interviews

The researcher purposively selected three ALP teachers in consultation with the collaborating NGO for the semi-structured interviews. The interviewees represented three women 18 years and older who resided in the same rural communities as the FGD participants. Their origin enabled them to be familiar with the participants' livelihood. The three ALP teachers were already thoroughly involved with the research topic by leading the discussion groups. The interviews allowed them to share their perspectives on the present gender equality status of the FGD participants, the potential contribution of the ALPs, and the question regarding the gender neutrality of such programmes.

Selecting literacy teachers unfamiliar with the topic would have required additional time to get them introduced to the topic. The three interviewees had been trained as ALP teachers of the partnering literacy organisation and had taught a complete programme. The teaching experience and initial and midterm training obtained by the literacy organisation prepared the interviewees to evaluate the potential impact and the potential gender neutrality of such programmes. As the literacy NGO temporarily engaged the three ALP teachers for the literacy programme rather than as full-time staff, the ALP teachers did not perform influential responsibilities for the NGO on the decision-making level. Also, as ALPs operated by governmental providers and registered NGOs and INGOs in Nepal conduct, to a large extent, regular monitoring and evaluation (UNESCO 2016c:1), the researcher intentionally relied on the collaboration with such an acknowledged literacy partner. The researcher further came to know during the observation and preparation phase that the ALP teachers were rarely familiar with the topics of gender and gender equality, which contributed to an objective perspective regarding the topic.

To further rule out potential exertion of influence by the partnering NGO, the researcher introduced the FGD moderators into the interview outline only generally and did not provide the partnering NGO insight into the detailed interview outline. Due to their teacher roles in the community, the interviewees were known in their neighbourhood. They were familiar with the socio-economic living standards and gender equality status of the FGD participants. Besides their ALP responsibility, all three interviewees were actively involved in the community by leading religious activities or working in the educational or governmental sector. Due to their similar or identical caste affiliation to the FGD participants, the interviewees showed enormous empathy and understanding for the shared experiences in the discussion groups. The selection of the interviewees was guided by the characteristics of gender, age, caste affiliation, educational and training status as ALP teacher, as shown in Table 4.2.

Table 4.2: Characteristics of interviewees

Pseudo-nym	Origin	Age	Caste Affiliation	Utilised Languages	Education	Occupation	ALP Experience
I_Su	Dhanusa	31 years	Dalit	Maithili, Nepali	10th class	Tailor, Church Leader	1st Teaching experience
I_Sa	Rautahat	29 years	Tharu	Bajjika, Nepali	10th class	Primary School Teacher	1 st Teaching Experience
I_P	Sarlahi	22 years	Dalit	Bajjika, Nepali	12th class, ongoing bachelor's degree	Computer Operator at Government Office	1 st Teaching Experience

4.4 DATA COLLECTION TOOLS

Qualitative research is characterised by collecting various data “to provide a holistic picture of an experience or a phenomenon” (Billups 2021:3). The descriptive and interpretive research design usually utilises interviews, FGDs, documents, observation and reflectional tools as data collection strategies (Billups 2021:20).

For case studies, qualitative researchers generally apply interviews, FGDs, document and artefact analysis and observation as data collection tools (Billups 2021:20). Since this research represents a case study from Nepal and the researcher applied a descriptive and interpretive research design, FGDs, semi-structured interviews and observation were selected as data-gathering tools. The following chapter will introduce the applied tools in detail.

4.4.1 Focus group discussions

FGDs have developed into important data collection tools within qualitative research (Billups 2021:97). Emphasising the “discussion or interaction among participants” (Mayan 2023:161) while exploring a specific theme, FGDs deliver “data that are not readily available using individual interviews or participant observation” (Pilcher & Coffey 2018:118).

The discussion is led by a moderator, who encourages participants to share their views and insight (Mayan 2023:163). The researcher chose FGDs based on the experience that Nepalese women usually easily open up in a group setting where they can develop their opinion in relation to the perspectives of fellow participants (Mayan 2023:162). When implementing development projects with Nepalese women earlier, the researcher observed the uneasiness of rural Nepalese women about responding in an individual conversation. Building on this experience, the researcher decided, in consultation with the partnering literacy NGO, to collect data from the rural women in a familiar group context.

Generally, FGDs consist of a small number of participants, between six and twelve people (Billups 2021:97), who have been intentionally chosen based on specific characteristics and are expected to contribute different insights on the topic (Mayan 2023:163). The group moderator usually leads by asking from wide to precise questions and carefully considers the time restriction of the discussion (Billups 2021:97f). The current researcher decided that the FGD should last around 45 to 60 min.

By utilising FGDs, the researcher collected information about the socio-economic living context of rural Nepalese women regarding education, health, family status, access to economic resources, economic activities, and their gender equality status concerning the categories of identity and intra-family law (see Chapter 2.5.4). Beyond that, the FGD with ALP members accumulated data about the impact of ALPs and ALP-related outcomes on their gender status.

Since this study represents cross-cultural research, language selection has been essential (Pelzang & Hutchinson 2018:4). To honour the culture of the participants, the researcher conducted the FGDs and interviews in Nepalese and their local language. After initial observation trips and an FGD trial, the researcher realised that the women mostly could not communicate in Nepalese except for one or two participants in some FGD groups. Consequently, in consultation with the partnering NGO, the researcher decided to conduct the FGDs in both the local language and Nepalese to enable fair participation. The FGD participants in Dhanusa used the Maithili language, and FGD participants in Rautahat and Sarlahi generally spoke the local language, Bajika.

The moderators guided the FGDs in the local language and translated the responses immediately into Nepalese. The researcher organised the surrounding context of the FGDs, such as place and duration, supervised the application of the discussion outline by the moderators, and the immediate interpretation of responses into Nepalese, took observational notes and managed the audio recording. To ensure that the location for conducting the FGDs would be ethically approved, the researcher chose a closed community room or an equivalent location. This secure environment protected the privacy of the participants and prevented outsiders from attending an ongoing discussion.

The six FGDs that were conducted differed in various aspects, such as the location, the number of participants, their age, caste groups represented, the spoken languages of the participants and the duration of the discussion. The characteristics of the FGDs are presented in Table 4.3 below.

Table 4.3: Characteristics of the FGDs

Group indicator	Location	Number of participants	Age range	Caste Affiliation	Utilised Language(s)	Duration
M_ALP	Dhanusa	10	20 -60 years	Yadav Madhesi, Dalit	Maithili	30 min
M_Non-ALP	Dhanusa	11	20 –50 years	Dalit, Muslim	Maithili, Nepali (N-ALP_P3)	39 min
K_ALP	Rautahat	8	21 –74 years	Majhi, Tharu	Bajika, Nepali (ALP_P2)	50 min
K_Non-ALP	Rautahat	9	25 –60 years	Tharu, Dalit	Bajika, Nepali (N-ALP_P1)	38 min
G_ALP	Sarlahi	13	32 –50 years	Tarai Madhesi, Dalit, Muslim, Tharu	Bajika	44 min
G_Non-ALP	Sarlahi	11	32 –55 years	Tarai Madhesi, Dalit	Bajika	30 min

In advance, the researcher introduced the moderators to the FGD outline (see Appendices E & I), coached them about the procedure, particularly the bilingual performance, and discussed potential adjustments. During an observational trip to each study location ahead of the FGDs, the researcher supervised a trial of the FGDs, mainly to test bilingual performance. After the final FGD performance, the audio-recorded data sets were transcribed in Nepalese and then translated into English by a recognised interpreter. Despite various transcription concepts, researchers agree on applying transcription rules (Kuckartz & Rädiker 2019:42). The audio-recorded FGDs of this study were transcribed in accordance with the guidelines provided by Kuckartz and Rädiker (2019), as displayed in Table 4.4.

Table 4.4: Transcription guidelines according to Kuckartz and Rädiker (2019:42)

(.)	Short break.
(...)	Clear longer break.
but THOSE	Loud-spoken or stressed words are transcribed in capital letters.
{mhm} or {uh}	Break fillers are transcribed in cursive brackets.
(murmuring) (laughing)	Vocal resonances by the moderator or participants are captured in normal brackets.
[Several women are talking in the local language.]	Simultaneous actions of participants are captured in square brackets.
(tearful voice)	Vocal resonance accompanying the response of a participant is captured in normal brackets.
M ALP_P1 N-ALP_P2 R	Name of the moderator (M), participants (ALP_P1, N-ALP_P2) and researcher (R) are abbreviated and captured in capital and bold letters.

The researcher included non-verbal gestures and interactions of the participants in the transcription, as they might influence the nature and intensity of the vocal contributions during the FGD (Loxton 2021:16). The researcher added the observational notes to the FGD transcriptions (see Appendices F-H; J-L). The word order in the transcripts was maintained even though sentences and paragraphs contained inaccuracies (Kuckartz & Rädiker 2019:42).

4.4.2 Qualitative interviews

Qualitative interviews provide researchers with extensive information from a smaller number of participants. They can be combined with other collection tools, such as observation and reflection, to provide a comprehensive view of a specific phenomenon (Billups 2021:37). Qualitative studies often use “unstructured and semistructured interview types” (Billups 2021:42). The current researcher conducted semi-structured interviews with three selected ALP teachers to guarantee “triangulation” (Merriam & Tisdell 2015:244) of the data.

While qualitative interviews require much time and other resources, they hold the potential of recording “an individual’s perspectives, experiences, feelings, and stories” (Billups 2021:36). The validity of qualitative interviews is often determined by the interaction between the researcher and interviewee. The researcher is asked to look beyond the verbally expressed data and to understand the participant’s perspective (Billups 2021:36). Despite the personal, conversational character of interviews, the relationship between the researcher and the interviewee is, to some extent, unequal since the interviewer’s goal is often not completely revealed to the interviewee (Court 2018:48). However, since the three interviewees functioned as FGD moderators earlier (see Table 4.2) and resided in the research locations, the researcher had visited their respective residences a few times before. During these visits and accommodation in the village, the researcher learned about the interviewee’s livelihood and could establish trusting relationships. These relationships contributed enormously to the positive interaction between the researcher and the interviewees during the interviews.

The researcher learned the importance of specific interview skills such as good listening skills, sincere interest and the ability to respond adequately and lead the interview in a goal-oriented way (Billups 2021:38f). The semi-structured interview type provided a firm set of specific questions but also enabled the researcher to pursue new themes as the interview progressed (Court 2018:50f). In advance, the researcher designed an interview guide (see Appendix M) but exercised the right to change vocabulary or react to an unplanned thematic opening. The interviewer introduced the interviewee to the main topic and subcategories in advance.

As an interviewer is required to prepare the interview thoroughly and to conduct a trial in advance (Merriam & Tisdell 2015:117), the researcher pretested the interview with a Nepalese development worker. The researcher collected information on the overall ALP concept, including any potential gender-biased influence and the interviewee’s view on the impact of ALPs and ALP-related outcomes on the participant’s gender status by conducting the interviews. The captured data assisted the researcher in compiling recommendations for ALPs on contributing towards gender equality.

To ensure that the location for conducting the interviews would be ethically approved, the researcher chose a quiet neighbourhood in Lalgadh, the district of Dhanusa, at an equal distance from the interviewee’s residence. There, a closed room was used, which protected the privacy of the participants and prevented outsiders from attending the interview. The three interviews conducted were similar with regard to the location, the number of participants, the languages utilised and duration, as shown in Table 4.5.

Table 4.5: Characteristics of interviews

Interview indicator	Location	Participants	Utilised Language(s)	Duration
Interview_Su	Lalgadh	Interviewee, Researcher, Interpreter	English, Nepalese	58 min
Interview-Sa	Lalgadh	Interviewee, Researcher, Interpreter	English, Nepalese	62 min
Interview_P	Lalgadh	Interviewee, Researcher, Interpreter	English, Nepalese	60 min

The three interviews were conducted in English and Nepalese. The researcher asked questions in English, they were immediately translated into Nepalese, and the interviewees responded in Nepalese. Their answers were translated back into English. The interview guide had been prepared in English and translated into Nepalese by the interpreter, who also translated during the interviews. The final audio-recorded data sets were transcribed into English, and selected parts were translated back into Nepalese to prove their accuracy. The transcription was guided by the guidelines of Kuckartz and Rädiker (2019:42), set out in Table 4.4.

4.4.3 Observations

In addition to FGDs and qualitative interviews, the researcher used observational methods. The researcher visited the ALP groups and participated in their classes. As observation is described as “[o]ne of the simplest and most effective ways to understand a community” (Davies & Ling 2020:21), the visits allowed the researcher to collect primary data on the livelihood of rural women and gender-differentiated responsibilities in the community.

Through class attendance, the researcher observed how internal structures, methods and materials might contribute to or hinder the gender equality of the participants. Observation requires the researcher to “use all of their senses to discern people in their natural settings or in naturally occurring situations” (Billups 2021:133). By observing certain actions and behaviours of people in a specific context, the researcher learned about the meaning of such actions and behaviours and about the underlying values within their culture. Observational methods support interpretive and descriptive research designs, case studies and research based on ‘grounded theory’, and provide triangulation of data and a multifaceted view of the study issue (Billups 2021:134f).

Observation includes active listening to what is said and observing events in a selected context. The researcher must be open to learn, to be free of judgement and to be patient, since it can take time before the researcher is fully immersed into the study context (Billups 2021:135). The observer needs to record descriptions of what they observed and listened to and need to make notes of reflective and general data (Billups 2021:138). Certain observation designs apply specific observation rubrics. Merriam and Tisdell (2015) introduce six diverse observation categories such as “[t]he physical setting [...] [t]he participants [...] [a]ctivities and interactions [...] conversation [...] subtle factors [and the] own behaviour” (Merriam & Tisdell 2015:141f). The “subtle factors” relate to formal and informal events, and the personal attitude of the observer refers to its role and interaction (Merriam & Tisdell 2015:141). The researcher designed observation rubrics (see Appendix Q) related to the categories of Merriam and Tisdell (2015) and recorded observation data accordingly during each observation trip.

4.5 DATA ANALYSIS METHOD

Data analysis gives meaning to the gathered data (Merriam & Tisdell 2015:202). Amid multiple designs, the researcher used qualitative content analysis and the steps of grounded theory for data analysis.

4.5.1 Qualitative content analysis

Qualitative content analysis represents an approved analysis method, which researchers from various scientific fields use to obtain “a subjective interpretation of the contents” (Selvi 2020:440). It follows various steps, such as determining main and subcategories and labelling the categories. This arranging task can be either performed based on a “data-driven (inductive) or theory-driven (deductive)” (Selvi 2020:446) approach. Based on previously gathered theoretical knowledge concerning gender development, gender inequality and adult literacy, and founded on the FGD and interview guide, the researcher primarily deductively structured the collected data. As qualitative content analysis describes an extensive interpretation process, the researcher repeatedly edited and adapted the developed categories and generated a final coding frame (Selvi 2020:446).

4.5.2 Grounded theory

In 1967, the researchers Glaser and Strauss built the basis for grounded theory with the publication of their book on “theory development” (Vollstedt & Rezat 2019:81) in qualitative research. Grounded theory applies various coding steps, defined as the “process of attaching conceptual labels to data” (Belgrave & Seide 2019:303), to develop a particular theory based on the empirical data. The researcher accordingly labelled the compiled data following the phases of “open, axial, and selective” (Corbin & Strauss 1990:12) coding in this research.

4.5.2.1 Open coding

During open coding, the researcher broke down the collected data into fragments to discover their meaning and ascribed them to initial codes (Vollstedt & Rezat 2019:86). Those selected codes either represented “in vivo” (Vollstedt & Rezat 2019:86) codes, extracted from the data, or codes related to external sources such as theoretical concepts or significant literature. In the second step, the researcher intensively analysed the coded data fragments with regard to parallels and variances (Vollstedt & Rezat 2019:86). Along with the coding, the researcher wrote memos “to keep track of the analytical thoughts” (Belgrave & Seide 2019:304).

The number of selected codes was chosen depending on the researcher's capacity to manage them properly (Merriam & Tidell 2015:214).

4.5.2.2 Axial coding

On this higher level of abstraction, the researcher merged the fragmented data again by interrelating categories and compiling them into a "coding paradigm" (Corbin & Strauss 1990:13) based on this concept of Corbin and Strauss (1990). This "coding paradigm" links the causes, impacting effects, contextual framework, events and implications of the analysed phenomenon (Vollstedt & Razett 2019:88).

4.5.2.3 Selective Coding

During selective coding, the researcher defined the leading category in relation to subcategories and described these relations in-depth (Al-Eisawi 2022:9f). The leading category represents "the central phenomenon of the research" (Corbin & Strauss 1990:14) and assisted the researcher in answering the research questions and developing a theory (Vollstedt & Razet 2019:89). Defining whether the developed theory should arise inductively from the coded categories or be influenced by theoretical understanding (Vollstedt & Razet 2019:90), the researcher recognised the importance of inductive theory development. However, exposed to theoretical concepts such as gender development, gender inequality and others, the researcher allowed their influence in the theory-building process.

The analysis of qualitative research data is "all about identifying themes, categories, patterns, or answers to your research questions" (Merriam & Tisdell 2015:216). The researcher applied qualitative data analysis and grounded theory to analyse the collected data from the FGDs and the qualitative interviews. As both methods complement each other largely, particularly regarding the steps of coding and building a coding framework, the researcher integrated both methods during data analysis. However, as qualitative content analysis minimises unnecessary data, and grounded theory intensively interprets and transforms data, particularly during selective coding (Cho & Lee 2014:7ff), the researcher largely followed the steps of grounded theory during the data analysis process.

To explore whether the analysed data contributes to a new theory, the researcher followed some parts of the grounded theory but abstained from following all steps of theory development, such as presenting the coding framework to the research participants to adapt the initially developed theory due to limited resources.

For the analysis of the observational data, the researcher illustrated and arranged the data after the end of each observation trip. In addition, the researcher applied “member-checking” (Billups 2021:143) with the cooperating literacy teachers and field coordinators after each observation period to organise the “raw data” (Billups 2021:143). The researcher compiled the data obtained from the observation trips in a “narrative” (Billups 2021:142) form, and integrated it into the description of the research location and participants (see Chapter 4.3.1 & 4.3.2).

The researcher used the computer data programme MAXQDA to organise the collected data efficiently and advance the data analysis. The programme assisted the researcher with assigning memos and codes and reorganising them into defined categories. The report on the data analysis is presented in Chapter 5. The researcher used the grammar tool ‘Grammarly’ and employed professional proofreading to check the consistency of style, content and the correctness of cited quotes.

4.6 ENSURING RIGOUR

Since qualitative research usually uses fewer formal techniques to ensure research rigour, the researcher must prove that a procedure for demonstrating validity has been established (Merriam & Tisdell 2015:238). Here, qualitative research refers to the concept of “trustworthiness” (Lincoln & Guba 1988:2), which integrates “credibility (truth), dependability (consistency), transferability (applicability), and confirmability (neutrality)” (Billups 2021:27). The component “credibility” refers to validity, the assurance that the research findings obtained are correct and portray the study phenomenon holistically (Billups 2021:28f). Here, “triangulation” (Merriam & Tisdell 2015:245), “[m]ember checking” (Billups 2021:29), considering researcher bias and utilising “peer debriefing” (Billups 2021:29) were applied.

The researcher pursued triangulation of research data by utilising multiple data collection tools such as FGDs, qualitative interviews and observation. To ensure accuracy, the researcher had the data collected from the FGDs transcribed and translated into Nepalese and English and conducted back translations of the recorded data from the qualitative interviews on a test basis for quality control. The researcher made several visits to the study setting, which helped to become familiar with the research participants' livelihood, continually adjust the data collection process, and check against the data received during FGDs and interviews. By asking the literacy programme and field coordinators of the partnering NGO, and the interpreter for feedback on the data obtained, the researcher received valuable responses from experienced partners from the educational sector in Nepal. To validate verbal contributions during FGDs, the researcher returned some responses to selected participating women after performing the group discussions.

Regarding potential researcher bias, the selected data collection tools had the potential to have an impact on the research process in various ways. While observation occurred in a natural context, the researcher may have affected the research process by preparing and supervising the FGDs and leading the qualitative interviews through specific questions. To minimise this impact, the researcher carefully selected and asked open-ended questions (Merriam & Tisdell 2015:120). Dependability is ensured by analysing whether the research results may be "consistent over time" (Billups 2021:28). Here, "external audits" (Billups 2021:30) were useful. The researcher obtained an external view of the research process and results by collaborating with an interpreter and the partnering NGO. Transferability is established by examining whether the research results may apply to parallel study settings. For this purpose, extensive description of data is required (Billups 2021:30). By utilising FGDs, qualitative interviews and observation, the researcher obtained detailed insights into the livelihood of rural Nepalese women and the contribution of ALPs to gender equality, which can be transferred to similar contexts such as different provinces of Nepal or bordering regions in India.

Confirmability is to assure the correctness of research data, often utilising “audit trails and reflexivity” (Billups 2021:30) as a researcher. By compiling the recorded data of the FGDs and interviews and the observation notes comprehensively, the researcher allowed a potential external auditor to follow the data collection process. Being aware of the researcher’s “positionality” (Bettez 2015:934) in this qualitative research as neither a complete “outsider” (Bettez 2015:937) nor a complete “insider” (Bettez 2015:937) to the study setting, the researcher had to critically reflect on the research and the researcher’s relationship with the participants and the literacy partner (Bettez 2015:949). To this end, the researcher regularly documented and processed reflective notes, after and before each data collection trip.

4.7 ETHICAL CONSIDERATIONS

As qualitative researchers strive to establish “an in-depth, knowing, and human relationship with [the] research participants” (Court 2018:80f), they need to consider ethical values carefully. Although ethical concepts differ in various scientific dimensions, several basic principles remain important, such as receiving “informed consent” (Court 2018:84) from the participants, ensuring their “[p]rivacy and [c]onfidentiality” (Court 2018:82) and preventing any “[h]arm” (Court 2018:82). The researcher must not deceive the participants and must allow them “to withdraw” (Court 2018:82) at any stage of the research. The researcher must furthermore strive for “freedom from conflicts of interest” (Court 2018:82) and prevent the possibility of any influence being exerted by external supporters or concerned groups (Court 2018:82). The current researcher ensured the “[i]ndependence” (Court 2018:82) of the study based on the fact that she initiated the research and was never influenced by the literacy partner. Despite the previous cooperation with the ALP coordinator in an earlier small-scale project, the researcher had never been involved in the operations of the NGO. To prevent potential bias, the researcher reflected on herself by critically evaluating her relationship with the partnering NGO.

The researcher favoured this literacy NGO instead of a governmental literacy provider, realising that “Nepali NGOs have been the key actors in generating the socio-economic and political ground for transformation” (Bhandari 2014:185). Given the relatively young history of ALPs since 2000 (Regmi 2016:266), this selected literacy organisation has been involved nearly from the official launch in Nepal, and the 22 years of experience show considerable credibility. Besides the adult literacy spectrum, the selected NGO is actively involved in the areas of agriculture, business, health and hygiene training, which enables the combination of the functional literacy curriculum with a skill-development approach.

The researcher committed to following the four international “moral principles of ethics” (University of South Africa (UNISA) 2016:11) for the research with human participants:

- autonomy (research should respect the autonomy, rights and dignity of research participants)
- beneficence (research should make a positive contribution towards the welfare of people)
- non-maleficence (research should not cause harm to the research participant(s) in particular or to people in general)
- justice (the benefits and risks of research should be fairly distributed among people)

The research proposal was approved by the Research Ethics Review Committee of the College of Human Sciences on 31 October 2022 (reference number: 18032036_CREC_CHS_2022). (See Appendix D). This research held a low risk for the FGD participants because of their vulnerable status in the patriarchal culture and being subjected to discrimination and exclusion, particularly in remote areas of Nepal. Nevertheless, most FGD participants appeared comfortable discussing the topics raised in the group. Only if FGD participants were questioned about their affiliation to a Hindu caste, the ownership of property and income, did a few of them appear uncomfortable to answer.

However, since all FGD participants had been informed about their right not to reply at any time and they experienced constant acceptance, these few participants felt safe and included in the discussions. The qualitative interviews did not generate discomfort among the interviewees since they were not criticised for their role. Instead, the three literacy teachers appreciated the opportunity to share their perspectives and experiences. Through collaboration with the literacy NGO, the researcher learned about traditional customs, such as clothing styles, and the most convenient times for data collection. The researcher explicitly informed the participants, their village leadership and the literacy NGO about the research goal and methods, both in advance and during the data collection (Court 2018:82ff). This act demonstrated transparency and integrity toward the participants, their community and the research partners (Billups 2021:31f). In the presence of the FGD moderators, the researcher also asked for consent from each village's leadership to conduct the observation.

The researcher ensured the research participants' "right to privacy" (UNISA 2016:16), which entails "autonomy over personal information, anonymity and confidentiality" (UNISA 2016:16). The researcher gave each research participant a pseudonym during data collection and carefully erased any detailed personal description, which might lead to the recognition of a participant by external people. In communication with the ALP and the field coordinators of the literacy NGO, the researcher ensured each participant's anonymity. The research assistants, including the FGD moderators, additional moderator assistants in two FGDs, and the interpreter, undertook through the signing of consent forms to apply confidentiality and anonymity when processing and transferring collected personal data (UNISA 2016:17). The researcher would ensure the participants' privacy by storing the recorded data in a safe place for a minimum of five years after handing in the research report and by carefully managing the collection and transfer of data (UNISA 2016:7). Even though the researcher informed the participants about applying pseudonyms, it remained the challenge to provide anonymity and confidentiality, particularly to the FGD participants, since they all resided in the same location.

To mitigate the risk of causing harm, the researcher and the moderators encouraged the participants to contribute liberally and be thoughtful so that fellow participants would not be harmed. The researcher adequately coached the FGD moderators in advance to ensure that they responded to given and not given responses protectively. Had the researcher for example learned about participants experiencing any “harm [or] injury” (UNISA 2016:13) related to their participation, she would have first consulted and debriefed with the reference person of the partner organisation, such as the literacy teacher, the field or the ALP coordinator. However, the researcher did not get to know of any such incident during the entire data collection process.

The researcher made sure to protect the participants’ dignity (UNISA 2016:12) by guaranteeing them the right to withdraw their participation at any time. This principle was also shared with the village committees. The ALP and the field coordinators had coached the researcher on how social behaviour, language expressions or a dress code should be applied to respect a participant’s dignity. The fact that the researcher stayed overnight several times in each study location displayed her openness to learn about the local culture and livelihood.

To protect the researcher’s safety, the ALP coordinator and the field coordinators instructed the researcher on guidelines to minimise potential risks while staying among the target community, whose religious convictions and cultural traditions partially differed from what the researcher had experienced before. In addition, the researcher kept herself updated and followed national safety guidelines for travelling and gathering in the country. Since the Nepalese government’s health protocol regarding Covid-19 did not include any travelling or gathering restrictions during the entire data collection phase, the researcher performed the observations and FGDs directly in the selected communities and the interviews in a neighbouring district of the interviewees. However, being aware of the still prevailing concern about the Covid-19 pandemic, the researcher updated herself regularly on the current health protocol of the Nepalese Department of Health regarding the Covid-19 pandemic and conducted the data collection accordingly.

4.8 LIMITATIONS OF THE STUDY

As the study setting and population of the case study were intentionally chosen, it was difficult to develop “generalizability” (Merriam & Tisdell 2015:239) of the developed theory. Also, the fact that the researcher purposely selected one NGO among various literacy providers in Nepal limited the potential for generalisability. However, as qualitative research aims for “transferability” (Billups 2021:30) of a developed theory rather than providing generalisable data, the researcher developed a theoretical understanding which can be transferred to similar contexts since the research participants derived from three different districts, diverse Hindu castes, and different local languages and ages.

Although the researcher selected only women as research participants, she is aware that gender equality refers to equal opportunities and outcomes for both men and women. Consequently, collecting qualitative data on the perspective of Nepalese men, such as male household members and male literacy teachers, on the gender equality status of women and the potential impact of ALPs and ALP-related outcomes may have generated an even more holistic perception.

Initially, the researcher planned to conduct the FGDs entirely in Nepalese. However, after initial observation trips to the study location, the researcher realised that the prospective FGD participants were only marginally able or lacked the ability to speak and understand Nepalese. Therefore, she had to use the FGD moderators as interpreters. Their twofold role was not perceived as a problem by the participants, however, since they often have to contend with both languages in their households and communities. However, the dual task of the FGD moderators might have confused the moderators themselves occasionally, leading to the fact that, at times, the moderators found it challenging to translate the contributions from the ethnic language into Nepalese immediately. Nevertheless, in consultation with the field coordinators of the literacy organisation and the prospective moderators during the trial phase, the researcher realised that this arrangement was the most convenient to obtain valid research results.

Despite the researcher's extended stay in Nepal (10 years) and her moderate language skills, the researcher was confronted with the fact that, probably due to her foreign appearance, some FGD participants expressed their expectation to receive personal support, such as to be granted participation in vocational training. To mitigate the risk of affirming these expectations, the researcher informed the research participants thoroughly before and after data collection, and, if required also in-between, that they would not receive any compensation (UNISA 2016:13f). The researcher reminded the FGD participants of the sustainable benefit of an increasingly adjusted and gender-neutral ALP programme for them and future ALP participants.

In this context, the responses of some FGD participants may have only partially revealed their subjective perspective since the researcher, as the only foreigner, participated in the group discussions. However, the researcher repeatedly trained the FGD moderators to prepare and ask paraphrased questions to minimise the risk. Afterwards, she evaluated with the moderators the extent to which the given answers might have been honest.

CHAPTER 5: EMPIRICAL RESEARCH FINDINGS

5.1 INTRODUCTION

This chapter presents the empirical research findings based on the study's objective to investigate to what extent adult literacy programmes (ALPs) contribute to the gender equality of rural women in Nepal. The findings result from six FGDs. Three of the FGDs were conducted with recent participants of an ALP, and the other three FGDs included non-ALP participants from the same community. In addition, three semi-structured qualitative interviews with female adult literacy teachers were conducted and have been analysed. The captured and explored data is discussed based on the description of women in Nepal (Chapter 3), the theoretical background of gender equality, gender inequality and their measurement, and literacy and gendered literacy programmes (Chapter 2). As described in the methodical chapter (Chapter 4), the data was analysed and coded with the help of the MAXQDA programme and the data findings are discussed based on grounded theory in open, axial and selective coding (Chapter 4.5). The central outcomes are discussed and described based on the attained coding results and presented in the following subchapters. The findings from the observational method will be described individually.

5.2 RESULTS OF OBSERVATION

By utilising observation as a data collection method, the researcher collected primary data on the livelihood of rural women, the regular workload of both genders and the physical living context during her visits to the research locations (see Appendices R- W).

Topographically, all three villages are located on a plain area surrounded by fertile fields, and connected to an asphaltic road leading to an urban area. The houses are generally built of mud and, to a marginal extent, of cement and bricks. They are small and usually do not have a large front yard. In the Dhanusa and Sarlahi districts, the livestock, including buffalo, goats and chickens, are held in front of the homes.

Hand pumps or ponds serve as water sources in the villages. In Sarlahi, a private Primary School is located in the centre of the village. The location in Rautahat consists of a small community building, a government school and a small health post outside the village. In Dhanusa and Rautahat, several small shops are spread around in the villages, and a local vegetable bazaar is organised on particular days. Small Hindu shrines can be observed in all three places, and in Dhanusa, a mosque and a church are also seen.

The researcher observed villagers of both genders and various ages sitting or working in front of their houses. Life happens outside on the streets. Most women are Hindus, visible through the tikka sign, a red mark on their forehead. Women are typically clothed in *saris*, a garment consisting of a five-metre-long cloth wrapped around the body, completed with a blouse. In addition, most women cover their heads with the end of their sari cloth or an additional thin blanket during the cold season. Only a few women, amongst them all three ALP teachers, wear the *kurta suroval*, representing the typical Nepalese wide pants and a long top. Regarding women's openness, some women are confident to ask questions, while others only respond when asked. However, the women talk confidently with each other, usually in their local languages.

In the morning and evening, women collect firewood from outside their village. Daily, they cut grass for their livestock, work in the fields, fetch water, prepare food, care for the children, including showering them, and clean their houses. They are often seen in smaller groups of two or three women while performing the duties of their workload. On certain weekdays, women and men sell vegetables, cosmetics and self-made bangles at the local bazaar. A marginal number of women function as shop owners. Men are observed to work in the surrounding fields, perform labour at the roadside, manage small shops or sit around the fire or at local tea stalls. Many young children play outside in the streets or accompany older women. Formal activities such as agricultural and farm work are time- consuming and labour- intensive. Women and men work in the fields for many hours. Women are intensively occupied with caring for the livestock and house-internal activities.

The transcribed data of the FGDs showed that most respondents have five to seven household members (18), and a minority have a larger household size of eleven or more members (5). Almost all FGD members reported having children (26). Only, one participant indicated that she is childless (1). Among the range of reported numbers of children, raising four children (7), three (6) and two children (6) are the most common (Chapter 5.3.1; Figure 5.3).

5.3 OPEN CODING

The researcher broke down the transcribed FGD and interview data during open coding into individual text fragments and assigned initial codes. The codes represent 'in vivo' codes (Chapter 4.5), extracted from the transcribed FGDs, and deductively chosen codes related to external sources such as the theoretical background and the literature review. The leading questions of the FGD and interview guide determined the main categories. The researcher started to code the transcribed data of the first FGD and compared the developed codes again while analysing the further FGD data. During this process, new codes developed. After coding all the FGD data once, the interviews were coded either by allocating data segments to existing codes or creating new codes. No new codes were discovered after coding all FGDs and interviews three times. Therefore, the researcher identified central and subcategories and subordinated the coded segments accordingly. Three central categories were determined deductively, related to the leading questions of the FGD and interview guide, and one central category was developed deductively and inductively.

Coded segments according to central categories

Table 5.1: Main categories and coded segments codes in total

Main categories	Segments	Percentage (%)
Socio-economic Living Status	609	44,8
Gender Inequality Status	393	28,9
ALP Concept	327	24,1
Outside Demand	30	2,2
TOTAL	1359	100,00

As shown in Table 5.1, the total number of coded segments for all transcribed data is 1359. The category ‘Socio-economic Living Status’ includes the largest number of coded segments (609), followed by ‘Gender Inequality Status’ (393) and ‘ALP Concept’ (327). The inductively and deductively chosen category ‘Outside Demand’ comprises the smallest number of coded segments (30). The main categories have been categorised into subcategories, which have been deductively and inductively developed. The final code system, represented in Figure 5.1, illustrates the subdivision of the central categories and the number of coded segments each. The complete final code system is attached in Appendix X.

Code System	1359
Socio-economic Living Status	0
Education, Literacy & Language	181
Family Status	104
Economic Activities	98
Health	85
Economic Resources	74
General living context	38
Caste, Ethnicity & Religion	11
Community Context	10
Regional diversity	8
Gender Inequality Status	0
Identity	206
Intra-family Law	142
Discrimination & Hardship	45
ALP Concept	0
ALP Impact on Participants	177
General Format	106
Recommendations towards ALP provider	19
ALP impact on community	15
Gender-Biased ALPs	10
Outside Demand	0
Recommendations towards community	17
Demand towards researcher/general	13

Figure 5.1: Final code system

5.3.1 Formation of subcategories

During open coding, similar codes were assigned to an individual category, which again was related to “categories of a higher order” (Vollstedt & Rezat 2019:87). Hereafter, the researcher developed various subcategories, and linked them to the central categories.

5.3.1.1 Central category: Socio-economic Living Status

As shown in Figure 5.1, within the category ‘Socio-economic Living Status’, the subcategory ‘Education, Literacy & Language’ comprises the most codes (181), followed by ‘Family Status’ (104) and ‘Economic Activities’ (98).

Subcategory: Education, Literacy & Education (181 coded segments)

Education, Literacy & Language	0
Education	0
Lacking school education	44
Earlier education	12
Schools	0
Schools available	1
Schools unavailable	1
Desire to study	0
Desire to study	9
Lacking desire to study	1
Reason for lacking ALP participation	0
Not heard about ALP	12
No available ALP	2
Not enough seats	1
View on education	0
Not-supportive mindset	11
Changed mindset over time	5
Supportive mindset	6
Literacy	0
Lacking general understanding	4
Lacking confidence	4
Language	0
Maithili	35
Bajika	29
Bhojpuri	1
Hindi	1
Nepalese	2

Figure 5.2: Code system for subcategory ‘Education, Literacy & Language’

Shown in Figure 5.2, the subcategory ‘Education, Literacy & Education’ deals with the education status of the participants, the availability of schools, the desire of the participants to study and their view of the education they receive. A significant majority shared that they are ‘Lacking education’ (44), while a minority reported an ‘Earlier education’ (12). Most codes indicate a ‘Desire to study’ (9) among the women, while one participant reported a ‘Lacking desire to study’ (1). Non-ALP participants shared their reasons for not participating in an ALP at their location. The majority had not heard about such a programme (12). The ‘View on Education’ subcategory indicates that most members of the household and community show a ‘Non-Supportive mindset’ (9). At the same time, a smaller number reported a ‘Supportive mindset’ (6), and a small number indicated a ‘Changed mindset over time’ (5). Before their ALP attendance women indicated they were ‘Lacking general understanding’ (4) and ‘Lacking confidence’ (4) regarding general literacy among them. The majority speaks the ethnic language ‘Maithili’ (34), followed by Bajjika (26), while a minority understand or speak Nepalese (2).

Subcategory Family Status (104 coded segments)

Family Status	0
Marriage Status	0
Married	30
Unmarried/Widow	9
Family Size	0
Household members	0
Five to nine members	18
Eleven and more members	5
Number of children	0
Four children	7
Three children	6
Two children	6
Five children	3
One children	3
Six children	1
No children	1
Family atmosphere	0
Family alright	11
Family difficulties	4

Figure 5.3: Code system for subcategory ‘Family Status’

As Figure 5.3 indicates, the subcategory ‘Family Status’ deals with the participant’s marriage status, household numbers and the family atmosphere. Most responses (30) affirm marriage, while a minority of participants (9) reported being single or widows. Regarding ‘Family atmosphere’, more than half (15) reported that their family situation is satisfactory, while a minority (4) indicated familial difficulties.

Subcategory: Economic Activities (98 coded segments)

▼ ● Economic Activities	0
▼ ● Varsity of economic activities	0
> ● Fieldwork/Farming	19
● Outside work/Labour work	12
● Goat raising	6
● Animal husbandry	5
● Selling bangles/cosmetics	2
● Business	2
● Foreign employment	2
● Cleaning road	1
● Readiness to work	10
▼ ● Availability of opportunities	0
● Lacking job opportunities	29
● Lacking training opportunities	3
● Existing job opportunities	1
● Regional restriction	6

Figure 5.4: Code system for subcategory ‘Economic Activities’

Depicted in Figure 5.4, this subcategory explores the variety of economic activities, ranging from ‘fieldwork/farming’ (19) and ‘outside work/labour work’ (12) to ‘goat raising’ (6) and ‘animal husbandry’ (5). Other economic activities such as ‘selling bangles/cosmetics’ (2), ‘business’ (2), ‘foreign employment’ (2) and ‘cleaning road’ (1) are marginally indicated. Several participants indicated their readiness to work (10). A large majority reported ‘lacking job opportunities’ (29), and a few responses indicated ‘lacking training opportunities’ (3). One response affirmed ‘existing job opportunities’ (1).

5.3.1.2 Central category: Gender Inequality Status

The category 'Gender Inequality Status' has been subdivided into three more extensive subcategories. Two of them have been deductively designed:

1. Identity
2. Intra-family Law

One subcategory has been inductively chosen based on identified "in-vivo" codes:

Discrimination & Hardship

Table 5.3: Subcode statistics for 'Gender Inequality Status'

Subcategories	Segments	Percentage (%)
Identity	206	52,4
Intra-family Law	142	36,1
Discrimination & Hardship	45	11,5
TOTAL	393	100

As Table 5.3 shows, coded segments are assigned the most to the subcategory 'Identity' (206), followed by 'Intra-family Law' (142) and 'Discrimination & Hardship' (45). Since the selected questions of the FGD guide (see Appendices E & I) explored the dimensions 'Identity' and 'Intra-family Law', it appears reasonable that these two subcategories contain the largest significant number of coded segments. In reference to the eight selected dimensions, chosen by the MGII to measure the status of inequality, the researcher developed the subcategories 'Identity' and 'Intra-family Law'. The dimension 'Identity' analyses the specific understanding of a society in raising girls and boys and assigning specific gender roles and responsibilities to them. The subcategory 'Intra-family Law' deals with the distribution of rights and freedoms within the household regarding divorce, decision-making and property inheritance (see in Chapter 2.3.4).

Subcategory: Identity (206 coded segments)

Identity	0
Workload both genders	0
Different workload	0
Housework (w)	46
Outside work (m/w)	19
Animal husbandry (w)	12
Fieldwork (w/m)	8
Looking after children (w)	7
Feeding family (w)	7
Sending children to school (w)	5
Working abroad (m)	3
Managing finances (w)	3
Construction work (m)	2
Clearing debt (w/m)	2
Existing gender differences	23
Intense workload	7
Differences due to region	5
Freedom to move about	0
Lacking freedom	21
Only with permission	11
Lacking freedom due to region	9
Existing freedom	6
Limited freedom	4
Only with present opportunity	4
Differences based on family	2

Figure 5.5: Code system for subcategory ‘Identity’

Displayed in Figure 5.5, the subcategory ‘Identity’ with its 206 coded segments is further subdivided into the categories ‘Workload both genders’ (149) and ‘Freedom to move about’ (57). The data shows ‘existing gender differences’ (23) regarding the workload and lists eleven work categories in which women and men are usually involved. The categories are marked with ‘w’ for ‘women and ‘m’ for ‘men’, indicating male or female workload. The category ‘Freedom to move about’ relates to women’s freedom to move around at will outside their households. The majority of responses affirmed ‘Lacking freedom’ (21), while another large number of answers indicated having freedom but only with permission (11) of the husbands. A significantly small number of responses affirmed ‘existing freedom’ (6).

Based on Figure 5.5, workloads differ in various regions of Nepal. The differentiation has been made between the Tarai and the hilly regions regarding the form of work and the freedom to perform the work.

Table 5.4: Differentiation of work categories between both genders

Work categories	Performed by women	Performed by men	Performed by women & men
Housework (46)	w		
Outside work (19)			m/w
Animal husbandry (12)	w		
Fieldwork (8)			w/m
Looking after children (7)	w		
Feeding the family (7)	w		
Sending children to school (5)	w		
Working abroad (3)		m	
Managing finances (3)	w		
Construction work (2)		m	
Clearing debt (2)			w/m

Table 5.4 classifies the difference between female and male workload. The category 'Housework' (46) is coded the most and defined as a female workload "w". It is followed by the category 'Outside work' (19), where both men and women (m/w) are represented. When "m" stands before "w", it means this work is mainly done by men and refers to various types of labour performed outside of the household or the village for daily wages. It differs from working in one's own or other people's fields. The category 'Animal husbandry' (12) is also often coded and relates largely to women.

Subcategory: Intra-family Law (142 coded segments)

▼ ● Intra-family Law	0
▼ ● Property	0
● Lacking property	39
● Owning/Utilising property	17
● Right to property	9
● Taken by government	5
● Change over time	1
▼ ● Freedom of marriage/divorce	0
● Lacking freedom	19
● Existing freedom	7
● Change over time	13
● Regional difference	2
▼ ● Decision-making	0
> ● Decision-making person (s)	23
● Different depending on issue	3
● Different depending on place	2
● Right for decision-making	2

Figure 5.6: Code system for subcategory ‘Intra-family Law’

According to Figure 5.6, the subcategory ‘Intra-family Law’ (142 coded segments) contains the further subcategories ‘Property’ (71), ‘Freedom of marriage/divorce’ (46) and ‘Decision-making’ (31). Regarding access to and use of property, the highest number of coded segments are for ‘lacking property’ (39), while a minor number of codes indicate that women are ‘owning/utilising property’ (17). Among the coded segments indicating “Lacking Property” (39), 19 participants identified a lack of property. The interviewees I_Su and I_P and the moderator of the G_ALP and G_Non-ALP FGD related the lack of property to most participants. Also, some of the participants repeated their status of lacking property. Among the coded segments for “Owning/Utilising property” (19), 12 participating women affirmed to own some property. At the same time, I_Su and I_P summarised that a few women own some property, and one individual participant repeated her status of owning property. A few coded segments affirm that women have the ‘Right to property’ (9). Among them, some participants refer beyond themselves to other women, or the moderator refers to a larger number of women.

Out of 19 coded segments affirming ‘lacking freedom of marriage/divorce’, 15 participants indicated they individually lack this freedom. One participant repeated her statement, and twice, several women affirmed this lack of freedom. A few coded segments (7) indicated ‘existing freedom’ to marry and divorce. Among these, three participants ascribed the existing freedom to themselves, three statements related to several women, and one woman repeated her statement. Among the coded segments for ‘change over time’ (13), eleven women highlighted a change from a lack of freedom towards an existing freedom nowadays for girls to marry or divorce. In regard to the ‘decision-making person(s)’ (23), thirteen women confirmed making decisions together. Five women described the decision-making right as for men only, and five participants as for women or only one.

Subcategory: Discrimination & Hardship (45 coded segments)

Discrimination & Hardship	0
Discrimination due to family position	13
Life in domination/pressure	10
Lacking understanding in household	4
Lacking value as woman	4
Discrimination due to caste	3
Domestic violence	3
Strict dress code	3
Suppression/Negative perspective by society	2
Lazy husbands	2
Dowry System	1

Figure 5.7: Code system for subcategory ‘Discrimination & Hardship’

Figure 5.7 refers to reports of various forms of discrimination and hardships. The category with the largest number of coded segments is ‘Discrimination due to family position’ (13), identifying the hardships women suffer due to their age and specific position in their household, particularly as daughters-in-law. Another significant group shared information about ‘Life in domination/pressure’ (10) as women are confronted within their household. There are also reports of ‘Lacking understanding in the household’ (4), for instance, regarding cooking, and about the experience of ‘lacking value as a woman’ (4) and reported incidences of ‘domestic violence (3) and the hardships for women due to a ‘strict dress code’ (3).

5.3.1.3 Central category: ALP Concept

The central category 'ALP Concept' has been subdivided into five more extensive subcategories. The subcategories 'General Format', 'Gender-Biased ALPs' and 'ALP impact on participants' have been deductively developed based on the interview guide. The subcategories 'ALP impact on community' and 'Recommendations towards ALP provider' have been both deductively and inductively designed since the interview guide included questions regarding the impact of ALPs on society and essential external and internal adjustments. However, the interviewees explored it more in-depth.

Table 5.5: Subcode statistics for 'ALP Concept'

Subcategories	Segments	Percentage (%)
ALP Impact on Participants	177	54,1
General Format	106	32,4
Recommendations towards ALP provider	19	5,8
ALP impact on community	15	4,6
Gender-Biased ALPs	10	3,1
TOTAL	327	100

Subcategory: ALP Impact on Participants (177 coded segments)

▼ ●📄 ALP Impact on Participants	0
▼ ●📄 Kind of impact	0
●📄 Gained Literacy & Numeracy skills	24
●📄 Support children's/girls education	17
> ●📄 Received travelling opportunities	16
●📄 Received learning opportunity	15
●📄 Changed gender perspectives	13
●📄 Grown self-confidence	11
●📄 Awareness of rights	9
> ●📄 Working/Running business	8
●📄 Visiting official offices/posts	8
> ●📄 Practical application	8
●📄 Managing finances/Financial progress	7
●📄 Improved decision-making	7
●📄 Being encouraged	6
●📄 Improved self-care	3
●📄 Demotivated due to actual life	3
●📄 Owning property	2
●📄 Successful impact	8
●📄 Improved time management	1
●📄 Using phone	1
●📄 Uplifting status	1
●📄 Different/Partial impact	7
●📄 Support by community	1
●📄 Support by family	1

Figure 5.8: Code system for subcategory ‘ALP Impact on Participants’

Unsurprisingly, according to Figure 5.8, the subcategory ‘ALP impact on participants’ (177) gathered the largest number of selected codes since the research explores the potential contribution of ALPs towards gender equality for rural women. ‘Kind of Impact’ (160) is subdivided into a further nineteen subcategories, with ‘Gained Literacy & Numeracy Skills’ (24) as the largest category, followed by ‘Support children’s/girls education’ (17), ‘Received travelling opportunities’ (16), ‘Received learning opportunity’ (15) and ‘Changed gender perspectives’ (13). Also, ‘Grown self-confidence’ (11), ‘Awareness of rights’ (9), ‘Working/Running business’ (8) and ‘Visiting official offices/posts’ (8) gathered a comparably larger number of coded segments.

The subcategory ‘Received travelling opportunities’ (16) is further subdivided into ‘Partial travelling’ (4) as a negative and ‘Travelling outside’ (12) as a positive dimension. Similarly, ‘Practical application’ (8) refers to ‘Lacking application opportunities’ (5) as a positive dimension and ‘Available application opportunities’ (3) as a negative dimension’ (3).

Subcategory: General Format (106 coded segments)

General Format	0
> Topics	31
> ALP teacher	18
> Teaching methods	17
> Structures	15
> Teaching materials	12
> ALP participants	7
> Goal	6

Figure 5.9: Code system for subcategory ‘General Format’

The subcategory ‘General Format’ with its 106 coded segments and displayed in Figure 5.9, mostly deals with the ‘Topics’ (31) taught by the ALP teachers, including teaching on ‘Gender roles’ (8), ‘Occupation/Finances/Numeracy’ (6), ‘Health’ (6) and others. In the category ‘Structures’ (15), coded segments are subdivided regarding the ‘ALP Time Format’ (8), ‘Group Size’ (3) and ‘ALP Training’ (3). The data also indicates to a large extent the applied ‘Teaching methods’ (17), categorised into methods utilised in general, in the basic and the advanced courses. The transcribed data further denotes the ALP participants, the group atmosphere, and the ALP teacher’s background, training received and impact on them.

5.3.1.4 Central Category: Outside Demand

The central category, 'Outside Demand', addresses participants' requests to the researcher, the literacy provider, society, and their requirements in general. The two subordinated subcategories have been developed inductively, as the participants responded.

Table 5.6: Subcode statistics for ‘Outside Demand’

Subcategories	Segments	Percentage (%)
Recommendations towards community	17	56,67
Demand towards researcher/general	13	43,33
TOTAL	30	100,00

Subcategory: Recommendations towards community (17 coded segments)

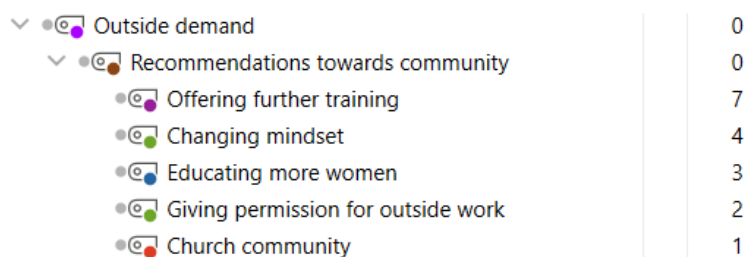


Figure 5.10: Code system for subcategory ‘Recommendations towards community’

As Figure 5.10 indicates, most coded segments are related to ‘Offering further training’ (7), to the recommendations for ‘Changing mindset’ (4) and ‘Educating more women’ (3).

Subcategory: Demand towards researcher/general (13 coded segments)

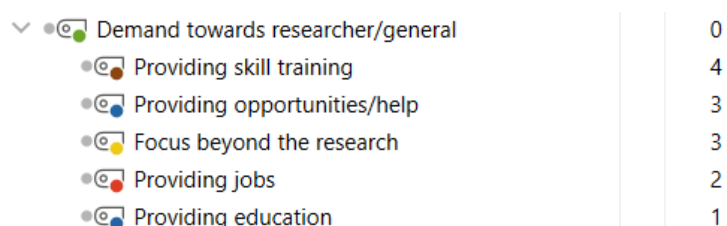


Figure 5.11: Code system for subcategory ‘Demand towards researcher/general’

As displayed in Figure 5.11, this subcategory presents the participants’ demands towards the researcher and in general. The demand for ‘Providing skill training’ (4) was the one mostly expressed, followed by ‘Providing opportunities/help’ (3), ‘Focus beyond the research’ (3) and ‘Providing jobs’ (2).

5.3.2 Lexical analysis

With the help of lexical analysis, an essential analysis tool during open coding (Nelson 2020:15), the researcher gained insight into the frequency of use of certain words or word groups, which points to the specific significance of certain topics for women’s general livelihood, their gender equality status and the ALP concept.

Table 5.7: Lexical analysis of the category ‘Socio-economic Living Status’

Keyword	Overall frequency	FGDs	Interviews
‘poor’	31	27	4
‘married’	30	28	2
‘income’	25	25	0
‘farming’/farm’	19	10	9
‘not studied’	12	12	0
‘challenge’	3	3	0

According to Table 5.7, the words ‘poor’ (31) and ‘married’ (30) are represented the most, followed by ‘income’ (25) and ‘farming/farm’ (19), mostly found in the FGD data. The frequency shows the significance of marriage and field and farm work for the participants. It also reveals the poor socio-economic livelihood of many of them. The word combination ‘not studied’ is also found (12), while ‘challenge’ is only marginally mentioned.

Table 5.8: Lexical analysis of the category ‘Gender Inequality Status’

Keyword	Overall frequency	FGDs	Interviews
‘different’	19	17	2
‘housework’	7	7	0
‘not allowed to go’	6	6	0
‘domination’	6	6	0
‘pressure’	6	6	0
‘do not have property’	5	5	0

Based on Table 5.8, it is clear the word 'different' (19) is significantly represented, as well as 'housework' (7) and 'not allowed to go' (6), relating to the differences women face in their livelihood and their regular household responsibilities. Since the leading questions in the FGDs indirectly addressed the issue of 'discrimination and hardship', it is unsurprising that FGD participants shared views about 'domination' (6) and 'pressure' (6) and the lack of property.

Table 5.9: Lexical analysis of the category 'ALP Concept'

Keyword	Overall frequency	FGDs	Interviews
'educate(d)'	38	13	25
'learn(ed/t)'	35	18	17
'read(ing)'	29	11	18
'change'	18	3	15
'shy'	12	4	8

Table 5.9 shows that the words 'educate(d)' (38), 'learn(ed/t)' (35) and 'read(ing)' (29) were frequently used, particularly in the interviews. These frequencies indicate the importance of receiving learning opportunities and reading skills through the ALP. Also, the frequent use of the words 'change' (18) and 'shy' (12) points to the link between change and the ALP and the shyness of women that the interviewees had observed.

5.3.3 Code-Matrix Browser

The Code-Matrix Browser is a tool which displays the frequency of coded segments within different documents or document sets. The following two figures indicate the distribution of coded segments within the FGDs and interviews, ranging from the highest number of frequencies to the lowest number of frequent codes.

Code System	M_ALP	M_Non-ALP	K_ALP	K_Non-ALP	G_ALP	G_Non-ALP	SUM
<ul style="list-style-type: none"> <ul style="list-style-type: none"> <ul style="list-style-type: none"> Education, Literacy & Language Family Status Economic Activities Health Economic Resources General living context Caste, Ethnicity & Religion Community Context Regional diversity Gender Inequality Status <ul style="list-style-type: none"> Identity Intra-family Law Discrimination & Hardship ALP Concept <ul style="list-style-type: none"> ALP Impact on Participants General Format Recommendations towards ALP provider ALP impact on community Gender-Biased ALPs Outside Demand <ul style="list-style-type: none"> Recommendations towards community Demand towards researcher/general 							
<ul style="list-style-type: none"> <ul style="list-style-type: none"> <ul style="list-style-type: none"> Education, Literacy & Language Family Status Economic Activities Health Economic Resources General living context Caste, Ethnicity & Religion Community Context Regional diversity Gender Inequality Status <ul style="list-style-type: none"> Identity Intra-family Law Discrimination & Hardship ALP Concept <ul style="list-style-type: none"> ALP Impact on Participants General Format Recommendations towards ALP provider ALP impact on community Gender-Biased ALPs Outside Demand <ul style="list-style-type: none"> Recommendations towards community Demand towards researcher/general 	145	211	172	143	200	127	998

Figure 5.12: Results of the Code-Matrix Browser for FGDs (MAXQDA)

Figure 5.12 indicates the most frequent codes for ‘Identity’, ‘Education, Literacy & Language’ and ‘Intra-family Law’. These results ascribe significant importance to education and the dimensions of identity, including ‘Workload’ and ‘Freedom to move about’, and of ‘Intra-family Law’, including access to property, the freedom to marry or divorce and decision-making. The subcategories ‘Family Status’, ‘Health’, and ‘Economic Resources’ and ‘Economic Activities’ are also frequently coded, indicating that these areas represent essential topics in the women’s lives.

Code System	Interview_Su	Interview_Sa	Interview_P	SUM
▼ Socio-economic Living Status				0
> Education, Literacy & Language	■	■	■	26
> Family Status	■	■		3
> Economic Activities	■	■	■	19
> Health				0
> Economic Resources	■	■	■	6
> General living context				0
> Caste, Ethnicity & Religion	■	■	■	7
> Community Context	■			1
> Regional diversity			■	1
▼ Gender Inequality Status				0
> Identity	■	■	■	20
> Intra-family Law	■	■	■	13
> Discrimination & Hardship	■	■	■	7
▼ ALP Concept				0
> ALP Impact on Participants	■	■	■	104
> General Format	■	■	■	102
> Recommendations towards ALP provider	■	■	■	19
> ALP impact on community	■	■	■	10
> Gender-Biased ALPs	■	■	■	10
▼ Outside Demand				0
> Recommendations towards community	■	■	■	13
> Demand towards researcher/general				0
Σ SUM	133	96	132	361

Figure 5.13: Results of the Code-Matrix Browser for interviews (MAXQDA)

The results in Figure 13 indicate the primary frequency for the code ‘ALP impact on participants’ (104), mainly referred to by the interviewee I_Su, and a high frequency for the code ‘General Format’ (102).

This high frequency can be ascribed to the fact that the interview questions (see Appendix M) dealt with the ALP's impact on the participants and also to the general format of the ALP, which includes the code 'Topics', particularly referred to by I_P and I_Su. The interviewees I_Sa and I_P also frequently debated the status of 'Education, Literacy & Language' (26) and 'Economic Activities' (19) of both the participating and other women residing in their research location, defining it as an essential part of the women's livelihood.

5.3.4 Code-Relation-Browser

The Code-Relation-Browser shows to what extent individual categories are related. In the MAXQDA programme, the categories stand in opposition, illustrated in rows and columns. The dots between axes display the frequency of relation to each other. The larger the dots are, the higher the number of occurrences. Tables 5.10 and 5.11 list the results of the Code-Relation-Browser in the entire document with a maximum distance of two paragraphs for the FGD and interview data.

Table 5.10: Results of Code-Relation-Browser for FGDs

Column	Row	Number of Codes
Lacking school education	Gained Literacy & Numeracy Skills	26
Lacking school education	Received learning opportunity	24
Only Men	Decision-making	17
Together	Decision-making	16
Housework	Challenge/Problems	14
Only with present opportunity	Decision-making	14
Lacking school education	Poor	13
Existing gender differences	Housework	13
Women/Only one	Decision-making	12
Lacking school education	Support children's/girls education	12

Table 5.10 shows a strong relationship between ‘Lacking school education’ and ‘Gained Literacy and Numeracy Skills’ (26) and ‘Received Learning opportunity’ (24). This link can be ascribed to the fact that the participants lacked earlier education but gained literacy skills and learning opportunities through the ALP. The results show a strong relation between ‘Only men’ and ‘Decision-making’ (17), which suggests that in many women’s experience men make decisions on their own. However, ‘Together’ and ‘Decision-making’ (16) are related almost at the same frequency and ‘Women/Only’ and ‘Decision-making’ are also significantly related (12). It can be assumed that many women also make decisions with their husbands or alone. Interestingly, ‘Housework’ is related to ‘Challenges/Problems’ (14), suggesting that the women define household tasks as challenging. The link between ‘Lacking school education’ and ‘Support children’s/girls education’ (12) points to the initial lack of education and the gaining of literacy skills and self-confidence, which made them capable of supporting their children’s education.

Table 5.11: Results of Code-Relation-Browser for interviews

Column	Row	Number of Codes
Lacking school education	Gained Literacy & Numeracy Skills	9
Grown self-confidence	Lacking confidence	9
Existing gender differences	Changed gender perspectives	7
Lacking property	Awareness of rights	7
Awareness teaching in book	Existing gender differences	7
Outside work	Improved teaching material	6
Demotivated due to actual life	Lacking application opportunities	5
Religion	Discrimination due to caste	5
Dowry System	General Methods	5

Similarly, Table 5.11. reveals a relationship between 'Lacking school education' and 'Gained Literacy & Numeracy Skills' (9), which shows women initially lacking school education and gaining literacy and numeracy skills through the ALP.

The results indicate a link between 'Grown self-confidence' and 'Lacking confidence' (9), explained by the fact that the interviewees reported the development from lacking confidence to gaining self-confidence among the ALP participants. The same explanation can be found for the relation between 'Existing gender differences' and 'Changed gender perspectives' (7), as the ALP resulted in, amongst other things, changed gender differences. The correlation between 'Lacking property' and 'Awareness of rights' (7) points to the growing awareness of individual rights to property and gender roles among the ALP participants. Also, 'Awareness teaching in book' and the related category 'Existing gender differences' (7) reveal the application of the teaching book and individual units to address existing gender differences. The related categories 'Demotivated due to actual life' and 'Lacking application opportunities' (5) reveal the insufficiency of opportunities to apply skills and knowledge gained through the ALP, which made participants demotivated. The related categories 'Religion' and 'Discrimination due to Caste' (5) demonstrate the link between religious beliefs and rituals and discrimination experienced because of the Hindu caste system. The link between 'Dowry System' and 'General Methods' indicates that teaching units and methods have addressed the practice of the dowry system during the ALP.

5.4 RESULTS OF AXIAL CODING

After several rounds of open coding, the axial coding process began. The researcher coded the data on a higher level of abstraction by analysing the relationships between the interrelating codes and categories. Based on the concept of Corbin and Strauss (1990), a coding paradigm was developed, which links the “causal conditions, context, intervening conditions, action/interaction strategies, and consequences” (Vollstedt & Rezat 2019:88) of the analysed phenomenon. The researcher designed a coding paradigm both for the two FGDs at each location and individually for the interviews. The participants' location and composition varied in the three places selected for the FGDs. Also, the three interviewees differed in that they resided in different regions and worked with different ALP participants.

5.4.1 Axial coding of FGDs in M*

Ten women aged 20 to 60 from the Yadav (Madhesi) and Dalit ethnicity participated in the M_ALP FGD. In the M_Non-ALP FGD, eleven women aged 20 to 50 from the Dalit and Muslim ethnicity joined the FGD. A brief overview of the caste system and associated ethnic groups in Nepal is given in Chapter 3.2.2. In both groups, all the participants spoke Maithili. In addition, N-ALP_P3 from the M_Non-ALP FGD also spoke Nepalese since she had lived in the hilly region before and had received some earlier education. The selected research community, M*, is located in the Dhanusa district in the Tarai of Nepal (see Chapter 4.3.1). Both FGDs in M* took place in a small private room of the ALP teacher. The researcher observed that the women of both groups were very attentive at the beginning of the discussion. To answer the questions about challenges and achievements recently experienced, the participants of the M_ALP FGD needed more time to think and discuss. However, the participants of both groups eagerly discussed their family status, property, and access to and opportunities for financial activities.

In contrast to the M_ALP FGD, the participants of the M_Non-ALP FGD also eagerly discussed their health status and freedom to move about. Participant N-ALP_P3 from the M_Non-ALP FGD extensively explained the opportunity to be economically involved in the selected research location and her former hilly region residence. In both groups, the women became more reluctant and tired as the discussion was directed to individual illness, specific workloads of men and women and the actual impact of the ALP. As the moderator led the discussion about the freedom to marry and divorce, several women became shy, laughed nervously and found sharing more challenging. The following coding paradigm with the categories Phenomenon, Causal Conditions and Context has been developed for both FGDs. Since the participants of the M_Non-ALP FGD did not report an action strategy, except that they had heard about the ALP and its impact, the categories Action/Interaction Strategies and Consequences have been left out.

Table 5.12: Coding paradigm for M_ALP FGD and M_Non-ALP FGD

Component	Description
Phenomenon	Lack of Gender Equality evident in lacking access to economic resources and property, lacking or having restricted freedom to move about (due to region), lacking access to economic activities, domination/pressure in the family (due to region)
Causal conditions	Patriarchal understanding regarding gender roles and intra-family law in society: Practice of gender-differentiated workload
Context	Lacking school education and job opportunities, poor socio-economic condition and non-supportive view on education. M_Non-ALP: Reported change of freedom to marry/divorce over time, partial earlier education, awareness of the right to own property, readiness to work and mutual decision-making
	M_ALP
Intervening conditions	Oral performance of ALP in the local language
Action/Interaction strategies	Recent participation in an ALP with various topics
Consequences	Enhanced gender equality status visible from growth in self-confidence, attendance at official offices, outside participation, community work, management of finances and increased decision-making. Unchanged status of lacking gender equality evident in restricted travelling and freedom of marriage/divorce.

Based on Table 5.12, the individual components of the paradigm scheme are described below:

Phenomenon: *Lack of Gender Equality evident in lacking access to economic resources and property, lacking or having restricted freedom to move about (due to region), lacking access to economic activities, domination/pressure in the family (due to region)*

The participants lack gender equality, which is evident in their lack access to economic resources and lacking ownership of property.

ALP_P3: No, we do not have any income. (M_ ALP, Pos. 100)

N-ALP_P3: There is no source of income. (M_Non-ALP, Pos. 69)

M: Do you have any property in your name? And are you able to get the benefit from those properties? Do you have a right to property? (M_ ALP, Pos. 143)

ALP_P5: No. (M_ ALP, Pos. 149)

Participants suffer from restricted freedom or lack of freedom to move about due to their position as a daughter-in-law and due to the regional location in the Tarai of Nepal. Also, due to the regional location there are restrictions for women to work and women reported experiences of domination and pressure as women living in the Tarai region.

M* summarising: [...] And she is the daughter-in-law of the same house, that's why she cannot walk freely. Before doing any work, she has to get permission. She has to ask before walking anywhere. (M_Non-ALP, Pos. 149)

N-ALP_P3: [...] The girls of this place cannot work even if they want. But women in this place, they are not allowed to go outside. But if they would allow women to go then it would be nice in the future. [...] (M_Non-ALP, Pos. 88)

N-ALP_P2: Tarai women {mhm} are not free. They have to live in domination. Before doing any work, they have to ask, ask, they have to walk according to the will of their (family members). (M_Non-ALP, Pos. 152)

Causal conditions: *Patriarchal understanding regarding gender roles and intra-family law in society: Practice of gender-differentiated workload*

The women reported strong existing differences between both genders in their households. They link these differences to diverse restrictions, challenges and problems in their daily livelihood. While men are largely occupied with outside work, women are intensively occupied with household, field- and farm work.

ALP_P2: Men's and women's work is different because men plough the fields, women plant, men go and work abroad, whereas women do household work. (M_ ALP, Pos. 125)

M* interpreting N-ALP_P2: She is saying it is different, it is very different, the work men and women do of the house because even though men might not have a financial source, they can go outside, in the country or out of the country [...] (M_Non-ALP, Pos. 133)

Context: *Lacking school education and job opportunities, poor socio-economic condition and non-supportive view on education.*

Participants reported that they had missed the opportunity to attend school. They also shared about the lack of job opportunities, which differ between the Tarai and the hilly areas of Nepal. This state of affairs hinders them from improving their economic status through individual contribution.

M: Education, meaning before taking part in adult education, did you go to school? [...] (M_ ALP, Pos. 55)

ALP_P3: No, they did not use to allow us to go; we had to go to cut grass. (M_ ALP, Pos. 66)

M* interpreting N-ALP_P5: They {mhm}, women are not allowed to go because women do not have opportunities to work outside the home in any area. (M_Non-ALP, Pos. 98)

N-ALP 3: [...] Women there (in the hilly region) can do all (kinds of) work. (There in the hilly region) whether you are a boy or a girl, they go abroad. Here they say: "What will happen when a girl goes abroad? And you want to go?" Our thinking is like this, [...] (M_Non-ALP, Pos. 159)

ALP_P2: It is just that at home or outside home, we just cut paddy. After that we plant wheat and these are our financial sources, from these. We don't have other opportunities than this to work outside. (M_ ALP, Pos. 115)

Women are also challenged by their poor socio-economic situation.

ALP_P4: We are poor ourselves. A poor person's life is poor. (M_ ALP, Pos. 103)

The non-supportive view on education within their household context affects their lives.

M*: They do not get encouragement, or support from the family to study. (M_Non-ALP, Pos. 52)

In addition to the context for both FGDs, the following features describe the contextual living conditions for the M_Non-ALP FGD reclusively:

Context M_Non-ALP: *Reported change of freedom to marry/divorce over time, partial earlier education, awareness of the right to own property, readiness to work and mutual decision-making*

In contrast to the participants of the M_ ALP FGD, the participants of the M_Non-ALP FGD affirmed a change regarding the freedom for women to marry the partner of their choice and divorce if they desire.

While in earlier times, this right was ascribed to their parents, at this moment, women as their daughters obtain the right.

N-ALP_P5: There was no such right in the earlier generation. You did not have the right to choose your spouse, whereas, in this generation, the children have the right to choose a spouse. (M_Non-ALP, Pos. 219)

Two participants (N-ALP_P3 & N-ALP_P5) received earlier education and acquired some literacy skills, which may be supportive in strengthening their opportunity to access job training or employment outside the household and contribute to gender equality.

N-ALP_P3: In the evening, we used to dance also for two three months. I left the kids (at home) and went to study. I had gained a lot of knowledge there. More, I have the desire to study further more. (M_Non-ALP, Pos. 245)

M* interpreting N-ALP_P5: [...] I have studied, I have written from one to hundred, now I can sign, you can sign right. I have signed but I have desire to study even more, she is saying. (M_Non-ALP, Pos. 239)

Participants were aware of their right to own and utilise property. They also reported their readiness and desire to work if opportunities exist. Employment would contribute to an improved gender equality status.

M* summarising: Because men and women have equal rights, they have property, and they are able to utilise and have rights also, they are saying.

N-ALP_P1: Even if we do not have a name, we have rights. (M_Non-ALP, Pos. 214)

M* interpreting N-ALP_P4 & N-ALP_P5: They are asking for opportunities. Give them such opportunities. They want to go and work outside. They say they want to. (M_Non-ALP, Pos. 104)

Several women also reported decision-making shared with their husbands, which enhances their gender equality status.

N-ALP_P1: We, both men and women, both husband and wife, sit down and take decisions. (M_Non-ALP, Pos. 166)

M_ALP-FGD

Intervening conditions: *Oral performance of ALP in the local language*

All the participants agreed to speak the local language, Maithili. Their use of this language suggests that the ALP has been conducted to a great extent in their local language, as the researcher indeed observed during the ALP class attendance and the literacy teacher I_Su affirmed verbally before the interview.

M: [...] In general, what language do you speak? (M_ALP, Pos. 55) [...]

ALP_P4: Maithili.

M* summarising: Everyone is Maithili. (M_ALP, Pos. 68- 70)

Action/Interaction strategies: *Recent participation in an ALP with various topics (Hygiene/Sexuality, Child care, Gender roles, Education, Child marriage)*

The participants had the opportunity to attend an ALP where they studied diverse topics recently.

ALP_P2: About women and caring after children, about cleanliness, and after that, what is meant by study and then others about child marriages, experiences about these, about changing topics, I have seen these in adult literacy. (M_ ALP, Pos. 179)

M: You found out about the differences between men and women, right?
(**R:** Several women look shy and uncomfortable discussing this topic.)

ALP_P3: Women have eggs; men have sperm. (M_ ALP, Pos. 182- 184)

Consequences: *Enhanced gender equality status (increased self-confidence and attendance at official offices, engagement in outside and community work, management of finances and increased decision-making) and unaltered status of lacking gender equality as some women remain restricted in their freedom of movement and to marry or divorce according to their wish.*

Some women reported an improved gender equality status, visible in improved decision-making and managing household finances.

M: After participating in adult literacy, what experiences have you had regarding one's role in taking decisions in the family and access to household income? (murmuring)

ALP_P4: Anyway, we are able to take decisions. And the income comes in our hands. (M_ ALP, Pos. 186, 190)

Some of the women became more confident to visit official sites such as health posts and could travel when given the opportunity or without reason.

ALP_P4: We are, we participate when there are women's activities and community activities. (M_ ALP, Pos. 205)

ALP_P4: Yes, we go and walk freely. (M_ ALP, Pos. 196)

Other participants, however, shared information about ongoing restrictions on their freedom of movement, particularly as daughters-in-law.

ALP_P6: We are daughters-in-law, so we do not have such a right. [...]

ALP_P7: We have to ask even to go to J. (M_ ALP, Pos. 197- 199)

Several women are still restricted regarding their freedom to choose their life partner or get divorced if they so desire.

M: Do you have the right to choose your life partner?

Several women: No.

ALP_P2: We do not have the right to choose ourselves. (M_ ALP, Pos. 166- 168)

5.4.2 Axial coding of FGDs in K*

Eight women aged 21 to 74 of the Chaudhary, Majhi and Tharu ethnicities joined the ALP FGD in K*. In the Non-ALP FGD in K*, nine women aged 25 to 60 years who belong to the Chaudhary and Dalit people group participated. A brief overview of the caste system and associated ethnic groups in Nepal is given in Chapter 3.2.2. All participants spoke the local language, Bajjika, and additionally, N-ALP_P1 in the Non-ALP FGD spoke Nepalese. The selected research community K* is located in the Rautahat district in the Tarai of Nepal (see Chapter 4.3.1). Both group took place in the private room of the ALP teacher in K*. The researcher observed that the participants needed more time to discuss recent achievements and challenges. However, they eagerly discussed the topic of earlier received education, their family status, and access and participation in economic activities and outside work. In contrast to the participants of the FGDs in M*, the participants of both FGDs in K* spoke eagerly about the freedom to marry and divorce. The participants of the K_Non-ALP FGD shared information on their freedom to move about but were observed to be sad and resigned when discussing their access to and ownership of property.

In the end, the participants of the K_ALP FGD were rather reluctant to discuss the potential impact of the ALP on their lives. The participating women of the K_Non-ALP appeared frustrated since they had not heard about this programme taking place. The coding paradigm that was developed is described in Table 5.13 below. For the categories of Intervening Conditions, Action/Interaction Strategies and Consequences, the two FGDs are described separately.

Table 5.13: Coding paradigm for K_ALP FGD and K_Non-ALP FGD

Component	Description	
Phenomenon	Lack of Gender Equality evident in a lack of and limited freedom of mobility, lacking or having restricted freedom to marry/divorce, lacking access to property, domination and pressure within the family	
Causal conditions	Patriarchal understanding regarding gender roles and intra-family law in society: Practice of gender-differentiated workload	
Context	Lacking school education and lacking job opportunities, poor socio-economic status and intensity of loans/debts, individual sickness and a vulnerable family status, vulnerability towards government concerning property, stern restrictions regarding the dress code	
	K_ALP	K_Non-ALP
Intervening conditions	Oral performance of ALP in the local language, familial support to participate in ALP, change of freedom to marry/divorce over time, partial access to property and outside work	Change of mindset regarding freedom to marry/divorce, management of household finances
Action/Interaction strategies	Recent participation in an ALP	Outside employment
Consequences	Enhanced gender equality status visible from their receiving learning opportunities and literacy and numeracy skills. Increased freedom to move about and enhanced involvement in children's education. Despite ALP participation, strong gender differences remained and hindered the improvement of the gender equality status.	Awareness of the need for job opportunities, the change of mindset regarding women's employment in the Tarai

Based on Table 5.13, the individual components of the paradigm scheme are described below:

Phenomenon: *Lack of Gender Equality evident in lacking or having limited freedom to move about, experiencing a lack of or restricted freedom to marry/divorce, lacking access to property, domination and pressure within the family*

The participants lack gender equality which is evident from the restrictions on their freedom to move about, also due to regional differences. They are also limited or lack the freedom to marry and divorce after their own choice.

ALP_P2: [...], in our society, women {mhm} are not very free. Women have a lot of pressure that whatever the men tell, the women have to do. To go here, there, to do any, any work. You have to ask men. [...] (K_ ALP, Pos. 92)

N-ALP_P1: The society here is like this. Wives should really stay inside their homes. They must not go outside [...] (K_Non-ALP, Pos. 105)

N-ALP_P1: {Yeah} (laughs) My parents chose and married me off. In our community, people do not choose much and marry. (K_Non-ALP, Pos. 136)

Several participants also lack property ownership and reported that they were homeless.

N-ALP_P3: I am homeless. (K_Non-ALP, Pos. 116)

ALP_P2: Our {mhm}, we do not have property in our (husband and wife's) name and it is in in-law's name [...] (K_ ALP, Pos. 105)

Women also experience domination and pressure within the family.

ALP_P6: There is a lot of pressure on women. When men say that only you can go out. (K_ ALP, Pos. 94)

Causal conditions: *Patriarchal understanding regarding gender roles and intra-family law in society: Practice of gender-differentiated workload*

The participants reported strong differences between the genders in their households, which are again interrelated with contextual living conditions and influenced by societal and physical restrictions. Women are occupied with housework and fieldwork, while men go out to work and earn money. This categorisation indicates a highly patriarchal social system.

ALP_P7: Yes, men and women are very different. Our, our {mhm} my {mhm} work is to work in the kitchen and children, getting them ready, after getting them ready, sending them to school and men's work is outside the home [...]. (K_ ALP, Pos. 88)

N-ALP_P1: The difference is that men go to earn outside whereas women do work in their house, cook food, give food to kids and send the kids to school and the husband earns working outside and brings the money and gives to us. [...] (K_Non-ALP, Pos. 97)

Context: *Lacking school education and lacking job opportunities, poor socio-economic status and intensity of loans/debts, individual sickness and a vulnerable family status, vulnerability towards government concerning property, stern restrictions regarding the dress code*

Most participants indicated that they lacked earlier school education and face a poor socio-economic situation, which is interrelated with the intensity of loans and debts.

N-ALP_P4: I have not studied. (K_Non-ALP, Pos. 62)

ALP_P6: I have never been {yeah} to school, to school never been. My parents were poor and that's why I did not go. I also never studied. My situation was poor. My parents cannot educate. [...] (K_ ALP, Pos. 58)

N-ALP_P2: In the last year, I took a loan from the bank and married off my son {yeah}. And my situation is very poor {yeah} and I could not marry my son from my house. That's why I took a loan. Taking a loan, I married him off. (K_Non-ALP, Pos. 31)

The economic living conditions of participants are also affected by a lack of job opportunities due to regional restrictions in the place D. in the Tarai.

N-ALP_P1: The biggest thing in this D. (place's name) is that there is no any work for women. Only men earn. Women all stay home and eat, and they do not have any business. (K_Non-ALP, Pos. 92)

Some of the women are confronted with regular sickness, which limits their opportunities to be engaged with outside work.

ALP_P3: I fall ill frequently. In a month, I fall ill two-three times because of everything [...] (K_ ALP, Pos. 68)

N-ALP_P5: I fall ill every day. (K_Non-ALP, Pos. 68)

Due to the vulnerable family status of a single woman, women carry a larger responsibility.

ALP_P3: [...] I am a single woman; I have to run the house alone and my sons are very different. (K_ ALP, Pos. 68)

Most women reported a lack of property ownership and being vulnerable to losing their houses to the government.

N-ALP_P1: Everybody is in ailani. Everybody's house is ailani, not in numbari. Everyone is in government's property. (T: ailani means a certain person, institution or government owns the property as the people might have taken a loan previously, and unless the loan is paid back, the land cannot be claimed by them. Numbari implies that you have your own land in your own name). [...] (K_Non-ALP, Pos. 120- 121)

N-ALP_P4: If the government wants, it can demolish the house right now and get that land. (K_Non-ALP, Pos. 123)

Women reported being forced to follow a strict dress code in their community.

N-ALP_P2: In our society, in our society, {mhm}, you cannot remove the veil. You have to cover your head. (.) The society of this place is very different. (K_Non-ALP, Pos. 110)

K_ALP-FGD

Intervening conditions: *Oral performance of ALP in the local language, familial support to participate in the ALP, change of freedom to marry/divorce over time, partial access to property and outside work*

All the participants affirmed speaking the local language, Bajika. This language practice suggests that the ALP has been orally conducted in their local language, as the researcher indeed observed during her ALP class attendance and the literacy teacher I_Sa affirmed verbally during observational research trips.

M: What language do you speak?

Several women: Bajika language. (K_ ALP, Pos. 62- 63)

The change in society's mindset regarding the freedom to marry/divorce, the practice of partial access to property and working outside helps to improve the gender equality status of women.

ALP_P4: [...] and now the children choose themselves, of their own choice and marry. (K_ ALP, Pos. 113)

ALP_P7: I can go out, and I have a little field, also. I have a field, farm land also {yeah} but I finish my work and I do other people's work. (K_ ALP, Pos. 80)

ALP_P5: I, I go to work outside the house also [...] (K_ ALP, Pos. 78)

Also, the encouragement and support of family members to participate in the ALP affected the process of improving the gender equality status of women.

ALP_P2: To study in adult education, our whole family said: “You have to go. You {mhm} have not studied. You can at least learn something by going to adult education.” The whole family said. (K_ ALP, Pos. 120)

Action/Interaction strategies: *Recent participation in an ALP*

Recent participation in an ALP provided the women with several learning opportunities.

ALP_P7: [...] And after that I, I registered in adult education, and I could learn some things, got the opportunity to learn. (K_ ALP, Pos. 57)

Consequences: *Enhanced gender equality status (receiving learning opportunities and literacy and numeracy skills, increased freedom of movement and enhanced involvement in children’s education). Despite ALP participation, strong gender differences remained and hindered the improvement of women’s gender equality status.*

By participating in the ALP programme, the participating women gained literacy and numeracy skills, which enabled them to leave the house sometimes and move about, use mobile phones, support their children’s/girl’s education, and manage the household finances.

ALP_P3: Before {mhm} before studying in adult education, they would not let us to go out because we did not have knowledge about anything, to write, to read anything, but now we know how to read and write. (K_ ALP, Pos. 140)

ALP_P2: Before {mhm}, before studying in adult education, I did not know anything, and while studying in adult education, I could learn a lot of things. And I could see and when kids were, are home, when husbands were not at home, I could teach them, house {mhmh} money you know I could spend that money, and while going out also {mhm} I could do things that I did not know by reading them. (K_ ALP, Pos. 128)

ALP_P3: [...] and now when adult education came, I studied. [...] And I could not press (the digits) on the mobile phone. Now what digit it is, what number it is, I can write up to a hundred, read, maths, do simple Math. I can do it myself. (K_ ALP, Pos. 129)

Single or married women whose husbands are working abroad are obliged to manage the household alone. That may improve their gender equality status, particularly regarding decision-making and freedom to move about. However, it is unclear to what extent other male house members interfere.

ALP_P3: [...] I am a single woman; I have to run the house alone (K_ ALP, Pos. 68)

M* interpreting ALP_P7: She is very {mhm}, she is very poor. [...] And her husband lives abroad and earns money and sends. And now she runs the house herself. (K_ ALP, Pos. 43)

K_Non-ALP-FGD

Intervening conditions: *Change of mindset regarding freedom to marry/ divorce, management of household finances*

Several participants reported a changing mindset regarding the freedom for women to marry or divorce after their own choice. This change may set in motion the process of improving their gender equality status.

N-ALP_P7: Now, in recent culture, children do like this. They choose. [...]

N-ALP_P7: Today's kids choose and marry, but before, before, parents used to marry off their kids when they were still very young. (K_Non-ALP, Pos. 139- 140)

Also, numerous women reported having access to household finances, which their husbands handed over to them to manage properly.

N-ALP_P2: [...] and the husband works outside and earns and gives to me. (K_Non-ALP, Pos. 99)

Action/Interaction strategies: *Outside employment*

Some women reported being employed outside of their household and bringing home daily wages, contributing to household income.

Even though they were forced to work due to their poor living conditions and status as single women, employment describes a strategy to improve their gender equality status.

N-ALP_P1: {Yeah}, we take loans from the bank. We have debts. We take loans from the bank and work and slowly, slowly we earn and pay back the loans of the bank. (K_Non-ALP, Pos. 83)

N-ALP_P4: I am a single woman, and the kids are small. I go to work in other people's field {yeah}, [...] I bring wages, and I feed my children and look after them. (K_Non-ALP, Pos. 77)

Consequences: *Awareness of the need for job opportunities and the change of mindset regarding women's employment in the Tarai*

Due to the involvement of some women in outside work and their poor socio-economic situation, they expressed the need for job opportunities and a changed mindset regarding women's employment in the Tarai.

N-ALP_P1: [...] Women all stay home and eat, and they do not have any business. (.) If they have any business, right, if they have jobs, then the ladies they can do the jobs. They could earn [...] (K_Non-ALP, Pos. 92)

N-ALP_P1: In the hilly region, there are lots of work, small works, here and there. There are fields, there are companies, and ladies also go there and earn, but it is not like this here, poor women! They want to earn, but they have to stay at home [...] (K_Non-ALP, Pos. 94)

5.4.3 Axial coding of FGDs in G*

In the research location G*, thirteen women aged 32 to 50 joined the G_ALP FGD and eleven women aged 32 to 55 participated in the G_Non-ALP FGD. The Chaudhary, Tarai Madhesi, and Dalit people groups were represented in the two groups. A brief overview of the caste system and associated ethnic groups in Nepal is given in Chapter 3.2.2. All women spoke the local language, Bajjika. The selected research community G* is located in the Sarlahi district in the Tarai. A detailed description of the research location can be found in Chapter 4.3.1. Both FGDs took place in a public community room.

The participants loudly discussed the initial question about their workload on a typical day in their community, their family status and their access to and ownership of property. One participant, N-ALP_8 in the Non-ALP FGD cried while sharing that she is childless. The participants of both groups needed more time to think about the meaning of a good life but laughed and loudly discussed challenges, particularly the challenge of being scolded for not cooking tasty food. In the ALP FGD, G-ALP_P13 appeared frustrated while sharing that people from the outside often enter the community to do assessments but do not provide practical help. The same participant also spoke angrily about the access and ownership of property. Also, in the Non-ALP FGD, participants appeared frustrated when sharing that people from outside enter the village only to record but not practically to help. The members of the Non-ALP FGD were more resigned while discussing access to financial resources. Towards the end, the participants of the ALP-FGD were less engaged when discussing their freedom to move about, and members of both groups refrained from eagerly debating the potential impact of ALPs on the lives of the participants in their community.

The decline in their attention and active participation can be ascribed to the fact that these topics were raised towards the end of the discussion, when participants had become tired because of the depth of questions. Also, due to the lack of ALP participation, women of the Non-ALP FGD appeared to be less interested in debating the potential ALP impact.

Besides, participants appeared to accept the societal restrictions regarding the freedom of movement. The following coding paradigm was developed for the FGDs in G*. For the categories Intervening Conditions, Action/Interaction Strategies and Consequences, the two FGDs are described separately.

Table 5.14: Coding paradigm for G_ALP FGD and G_Non-ALP FGD

Component	Description	
Phenomenon	Lack of Gender Equality evident in a lack of freedom to marry/divorce, limited freedom to move about, lacking access to property, limited decision-making, and discrimination in the family.	
Causal conditions	Patriarchal understanding regarding gender roles and intra-family law in society: Practice of gender-differentiated workload	
Context	Lack of school education and a non-supportive mindset regarding education, lacking job/training opportunities, poor socio-economic status, intensity of loans/debts, injustice in community, vulnerability towards government regarding property, individual sickness, lack of proper health treatment, lacking understanding in the household	
	G_ALP	G_Non-ALP
Intervening conditions	Oral performance of ALP in the local language, managing household finances	Partial decision-making together
Action/Interaction strategies	Recent participation in an ALP for people of all age groups, access to economic activities	Access to employment
Consequences	Enhanced gender equality status visible from their receiving learning opportunities, in-creased involvement in children's education, changed gender perspectives, increased self-esteem and improved freedom -to travel. Positive impact on community's mindset. Despite ALP participation, access to economic resources remains restricted .	Awareness of the personal need to increase individual literacy skills and of a changed mindset on education. Due to persistent regional restrictions regarding the -freedom of marriage/divorce, lack of property and lack of access to economic resources, women are challenged to improve their gender equality status.

Based on Table 5.14, the individual components of the paradigm scheme are described below:

Phenomenon: *Lack of Gender Equality evident in lacking freedom to marry/divorce, limited freedom to move about, lacking access to property, limited decision-making, and discrimination in the family.*

The participants lack gender equality which is evident in their lack of freedom to marry or divorce according to their own will, restrictions on their freedom of movement and their lack of property.

N-ALP_3: [...] And in our community according to our tradition, we do not have the right to choose our spouse, and we do not have the right to freely divorce. [...] (G_Non-ALP, Pos. 115)

ALP_P13: There is not much freedom of any kind. You can go out. If you go out for some errand for a fixed day only. There is only freedom to go and come back doing your work. (G_ALP, Pos. 146)

ALP_P13: We do not have property. Who would give? Neither of our husbands gives. (G_ALP, Pos. 169)

There are reports that, in their region, men are making the decisions to a greater extent.

ALP_P12: It is like that. In some places it is like, women can also take decisions. In some places, men also take decisions. Usually, in our community, men take more decisions [...] (G_ALP, Pos. 156)

Women also experience domination and discrimination within the household due to the family position.

ALP_P12: We, all, there are all kinds. It depends on the family, if they restrict someone or not. Some are restricted, they have to live in domination [...]. (G_ALP, Pos. 149)

Causal conditions: *Patriarchal understanding regarding gender roles and intra-family law in society: Practice of gender-differentiated workload*

The participants reported differences between the genders regarding their household roles and workload. While men are usually occupied outside the house to earn money, women are responsible for the housework, including animal husbandry, fieldwork and caring for family members.

M* interpreting ALP_P4: (She) after waking up, cleans the house, makes food and other, other like after waking up cleaning the house and after that cooking food, feeding kids, sending kids to school, and after that in the remaining time, sewing and cutting grass, going to the field they do such work on a daily basis. That is all. (G_ALP, Pos. 26)

ALP_P5: Their work is only, the husband's work is only to send money by working. And the rest all the work should be done by women. (G_ALP, Pos. 144)

Context: *Lack of school education and non-supportive mindset regarding education, lacking job/training opportunities, poor socio-economic status, intensity of loans/debts, injustice in community, vulnerability towards government regarding property, individual sickness, lack of proper health treatment, lacking understanding in the household*

The participants shared information about the lack of earlier school education and a non-supportive mindset regarding education. Several women reported a lack of access to job and training opportunities, which affects their opportunity to get economically involved and hinders the improvement of their gender equality status.

M: Were you able to go to school? Have you got encouragement, support from home to go to school? In general, what language do you speak? (murmuring) [Several women talking in local language.]

M* summarising: Have not been. Have not been to school. (G_Non-ALP, Pos. 64- 66)

N-ALP_4: Before, in our community, sons and others were only sent, and to daughters they would say, "What will you do studying? Why to study?". That's why no one got to study. (G_Non-ALP, Pos. 74)

ALP_P12: We have the desire to go outside and work, but we have not gotten any opportunity. (G_ALP, Pos. 134)

Women also suffer from poverty and lack of income and they experience injustice within the community by being oppressed by the rich or not receiving an outstanding salary. Huge loans and debts also challenge them.

N-ALP_1: [...] And life is not good. We have a poor life. That's why we do not know what a good life means or what kind of life is called a good life. (G_Non-ALP, Pos. 36)

ALP_P1: There are a lot of loans. There is no source of income and it is just animal husbandry. Usually, people here are involved in animal husbandry, but usually no income comes from that. (G_ALP, Pos. 111)

N-ALP_2: Now, if some items are brought, that, that is for the poor also. But rich people take hold of them only, and they do not help the poor. (G_Non-ALP, Pos. 38)

M* interpreting N-ALP 4: She has been doing leharin (T: labour work) work and does not get income as expected. She works all day long, but she does not get income as she would have liked. And that is also a kind of challenge. (G_Non-ALP, Pos. 28)

Most women lack property, and several have been confronted with the government taking their land.

N-ALP_1: The family situation is very miserable. There is no house to live. And now, while expanding roads, they are extending by ten meters, fourteen meters, and the house is also being taken by the road. It has been very difficult to live now. (G_Non-ALP, Pos. 43)

Some of the women are dealing with individual sickness and have experienced insufficient treatment of their health problems, which affects their capability and hampers their development.

M* interpreting ALP_P9: (She), sometimes she is healthy again, sometimes falls ill suddenly, has to be admitted to the hospital [...] (G_ALP, Pos. 97)

ALP_P13: It is like this that usually you get medicine for small illnesses, but you cannot get medicine for big illnesses here. And we have to buy that from outside. [...] (G_ALP, Pos. 107)

Some women also face a lack of understanding by household members regarding making food, for instance.

ALP_P4: It is just that the other challenge for me is sometimes, even though I make good food, sometimes if it is a bit sour, sometimes a bit bitter, spicy, then I get scolding. They do not understand that: “Ok, today it was bad. Tomorrow you can make it better.” (G_ALP, Pos. 33)

G_ALP FGD

Intervening conditions: *Oral performance of ALP in the local language, managing household finances*

All the participants confirmed speaking only the local language, Bajika. This language practice suggests that the ALP has been orally performed in their local language, as the researcher observed indeed during her ALP class attendance and the literacy teacher I_P affirmed verbally during observational research trips and in the interview (Interview_P, Pos. 18). The use of this language may have improved the ALP outcome.

M*: Everyone speaks Bajika. (G_ALP, Pos. 92)

Some women have been also given the chance to manage the household finances which enhances their access to economic resources.

M* interpreting ALP_P3: Husband earns and gives us wives. They give and husbands give all responsibility to wife, that you can do whatever you want with this money. “Your wish, if you use it in a good place then it is good [...]”. (G_ALP, Pos. 185)

Action/Interaction strategies: *Recent participation in an ALP for people of all age groups, access to economic activities*

The women shared information about their participation in the ALP, presented to people of all ages, and how it affected their living circumstances.

ALP_P5: It is like this that before I did not ever see the school and this training. The ALP gave us an opportunity to study, gave us such encouragement, gave us encouragement that we can also study. And age is not a barrier for people who want to study. They gave us encouragement like this and (we) participated in the ALP. (G_ALP, Pos. 180)

Also, some of the women run a business such as a goat farm and are able to earn some money, which improves their socio-economic situation and personal status of independency.

ALP_P2: Other also, if they do business (they) do business also and along with that they also do all the household work themselves. (G_ALP, Pos. 18)

M* interpreting ALP_P5: In the last year, (they) by raising goats, they made gold jewellery for their own use. They gathered money to buy useful goods. (G_ALP, Pos. 44)

Consequences: *Enhanced gender equality status visible from their receiving learning opportunities, increased involvement in children's education, changed gender perspectives, growth in self-esteem and improved freedom to travel. Positive impact on community's mindset. Despite ALP participation, women's access to economic resources remains restricted.*

Several women shared that the ALP had a successful impact in their lives. The programme provided learning opportunities, made them more self-confident regarding cultural behaviour, and increased their interest and skill to support their children's education to enable them to have a prosperous future.

ALP_P12: [...] But from adult education, the main thing was, we can check the homeworks of our kids, and we got a little encouragement that: “Yes, we can study and teach our children.” [...] (G_ALP, Pos. 193)

ALP_2: Before, if some guests came from some places, we did not know much about what should be done. We have to respect, we did not know much, but when we participated in ALP, we learned about hospitality. (G_ALP, Pos. 184)

ALP_P3: The main changes we have seen is in the thinking of the community. If other women are working at some other places, then we, we could not do anything. Through our kids, giving them a good education, we can make them reach a good post. This is our motivation, and our lives have been changed [...] (G_ALP, Pos. 202)

Several women shared that they have been granted more freedom to travel, which enhanced their gender equality status.

M*: [...] Here, everyone is married. Who would again choose their life partner? We do not know (laughs), but the right to walk freely, they can take their own decisions. Everyone, usually husbands, also agree. In some places, we can ourselves take decisions. (G_ALP, Pos. 198)

The ALP participation also had a positive impact on the community by changing its collective mindset. It has, however, not been reported in which area this change appeared.

ALP_P3: The main changes we have seen is in the thinking of the community. [...] (G_ALP, Pos. 202)

However, several women reported persistent restricted access to economic resources after participating in the ALP. They demanded more training, projects and job opportunities for women to learn further and actively participate in the economic dimension.

ALP_P4: People here say that if there would come some foreign projects, it would be more easy. And it would be easy for the kids also. (G_ALP, Pos. 115)

G_Non-ALP FGD

Intervening conditions: *Partial decision-making together*

It has been reported that for specific kinds of work, the wife and husband make decisions together, which may positively influence the process of improving the gender equality status of the participants.

N-ALP_5: For some work, both husband and wife talk about it. Both put their points freely. Whatever is right, they both agree and do. (G_Non-ALP, Pos. 106)

Action/Interaction strategies: *Access to employment*

Some women report having access to employment through labour work or running a business. This opportunity could serve as a strategy to improve their gender equality status.

M* interpreting N-ALP_7: [...] and she does business on her own. (G_Non-ALP, Pos. 62)

M* interpreting N-ALP 4: She has been doing leharin (T: labour work) work [...]. (G_Non-ALP, Pos. 28)

Consequences: *Awareness of the personal need to increase individual literacy skills and of a changed mindset regarding education. Due to persistent regional restrictions on the freedom of marriage/divorce, lack of property and access to economic resources, women are challenged to improve their gender equality status.*

Women reported visible changes in the lives of the ALP participants in their village, such as receiving learning opportunities, gaining literacy and numeracy skills, and they expressed the desire to join a future class. This desire demonstrates their growing awareness of the importance of improving their literacy skills.

N-ALP_6: Before, uneducated, illiterate women did not do anything, but now they can write their names, do calculations. In that way, we see changes. (G_Non-ALP, Pos. 133)

N-ALP_1: They were able to bring a lot of changes in their lives by attending regularly, and they got various kinds of training, but now, a new class is starting for us. We hope to participate. (G_Non-ALP, Pos. 134)

Despite their eagerness to learn, the participants reported continuous regional restrictions regarding the freedom to marry or divorce and the lack of property. Women also suffer from the lack of access to economic resources.

N-ALP_3: I do not have it in my name. I do not have a house to live and how will I have property? And in our community according to our tradition, we do not have the right to choose our spouse, and we do not have the right to freely divorce (G_Non-ALP, Pos. 115)

M* summarising: There is nothing. She has not learnt skills. Everyone has a loan but there is neither land nor any work to gain a financial source. (G_Non-ALP, Pos. 95)

5.4.4 Axial coding of Interview_Su

The interviewee is a married woman, 31 years of age and a mother of three children, belonging to a subgroup of the Dalit ethnicity. She completed class 10 of the Nepalese education system and speaks the local language, Maithili, and Nepalese, since she grew up in the hilly area and moved to the research location M*. The residence community M* of the interviewee is located in the Dhanusa district in the Tarai region of Nepal (see Chapters 4.3.1 and 4.3.2). Since I_Su was participating for the first time in such a research project, she felt nervous initially, kept moving in her chair and looked out of the window. However, after sharing her experiences as a literacy teacher, she relaxed apparently and answered in detail.

It seemed easy for I_Su to report on the general framework of the ALP, including the time frame, the group of participants, the imparted topics and the teaching materials she had applied. The interviewee talked without reservation and at length about the success and weaknesses of the ALP, the impact of the ALP on the participants and their surroundings and presented recommendations for improvement. At that stage of the interview, I_Su felt comfortable enough to speak. However, the topics of gendered education and the potential gender neutrality of teaching material I_Su found challenging to explore. Here, the researcher had to paraphrase and explain some questions in depth. The following coding paradigm was developed for the interview.

Table 5.15: Coding paradigm for Interview_Su

Component	Description
Phenomenon	The Adult Literacy Programme (ALP) offered by a specific NGO as a tool to educate illiterate women.
Causal conditions	Women lack Gender Equality evident in lacking freedom of mobility, absent access to property, and partial access to employment
Context & Intervening conditions	Patriarchal understanding regarding gender roles and intra-family law in society: Practice of rigid gender roles and strong gender-differentiated workload, lack of school education, poor socio-economic status, lacking self-confidence and value of woman, discrimination due to caste and religion, which affects relationships between families and in the community
Action/Interaction strategies	Regular participation in an ALP as a strategy to educate and improve the gender equality status of the participating women. An inclusive group atmosphere, gender-focused teaching material, and awareness teaching support during the ALP presentation.
Consequences	The ALP generated positive results as participants showed increased self-confidence and awareness of rights and gained literacy and numeracy skills, alleviating their freedom to travel and attend official posts. Participants received changed gender perspectives regarding the importance of educating their children/girls, and non-participants have been positively affected. There remains an insufficiency of present educational activities to improve women's gender equality status and traditional gender perspectives, reinforcing gender inequality for the participants.

Based on Table 5.15, the individual components of the paradigm scheme are described below:

Phenomenon: *The Adult Literacy Programme (ALP) offered by a specific NGO as a tool to educate illiterate women in Nepal.*

The interviewee defined the goal of ALPs as to educate illiterate individuals in Nepal. She reported being trained and equipped for the job as a literacy teacher of the ALP in her region.

R: In your own view, what do you think what is the goal of this adult literacy programme?

I_Su: So to educate them, to educate adults. {uh} Those who do not know how to {uh} read, study, they, to make them educated. (Interview_Su, Pos. 18-19)

I_Su: So, they taught what adults are {um}, who adults are {uh}, how to teach them. What kind of anger issues they might have, how to be. Like they, you have to teach them differently, so and how to get along with them. (Interview_Su, Pos. 21)

Causal Conditions: *Women lack Gender Equality evident in their lack of freedom of mobility and absent access to property, partial access to employment*

The interviewee reported that before participating in the ALP, women lacked the freedom to move about and access property, conditioned by the fact that women were unaware of rights such as land ownership.

I_Su: So before, only men used to go outside. If they had to, let us say, give someone money, then only men used to go, ... (Interview_Su, Pos. 97)

I_Su: [...] And they, they before they were involved in the adult literacy programme, they wanted to have. They wished that they had some property, but they maybe they did not know like they could [...] (Interview_Su, Pos. 93)

Some women, however, have access to economic activities by working in other fields. However, this work is a result of lacking own property and it is not evident to what extent it contributes to economic independency of the women.

I_Su: [...] And some who did not have their field, they used to, they, they would work in another person's field [...] (Interview_Su, Pos. 55)

Context & Intervening conditions: *Patriarchal understanding regarding gender roles and intra-family law in society: Practice of rigid gender roles and strong gender-differentiated workload, lack of school education, poor socio-economic status, lacking self-confidence and value of woman, discrimination due to caste and religion, which affects relationships between families and in the community*

The interviewee reported rigid gender roles and strong gender-differentiated workload oppressed on the women in the research location. Traditional and societal restrictions again condition these differences.

I_Su: [...] For example, in terms of work, like household work like in the books, both men and women should help or cleanliness or educating your children, {uh} but in their family, it was not so. [...]” (Interview_Su, Pos. 47)

R: And you described already, so some were working outside but also in the household. And besides that, what kind of role or responsibility or work they had to do in the families?

I_Su: So in the house, it was like cooking, cleaning, sending kids to school, {yeah}. Those kinds of work. (Interview_Su, Pos. 56-57)

Women of the ALP are reported to lack earlier school education, which affects their literacy status and restricts their capability to support their children’s education.

I_Su: ... And then, also in the household, like educating your kids, women did not use to do that because they were like women, do not know how to read. And how can they teach their children? (Interview_Su, Pos. 47)

They also suffer from a poor socio-economic status.

I_Su: [...] So all were married and family situations were poor. They were not very rich, [...] (Interview_Su, Pos. 49)

The interviewee reported low self-confidence among the women of the community before their ALP participation. They have also been challenged by the lack of value as women in society.

I_Su: [...] first of all, it is again about shy, like they used to be shy, but now they are not shy. They did not even use to share their problems with anybody because they wanted to be at home. Like they did not want to go outside, [...] (Interview_Su, Pos. 99)

I_Su: [...] Otherwise, the general concept is that: “Oh, women cannot take good decisions because they do not know anything.” They are weak (Interview_Su, Pos. 47)

According to the interviewee, the ALP participants struggle with discrimination due to caste and religion, which affects the relationships between the families and in the community.

I_Su: [...] And so there were, no, they do not, there is no discrimination but before they used to. Some they used to discriminate on the basis of caste [...] (Interview_Su, Pos. 115)

I_Su: It is not about family, Christian family or any family, but if we talk about {um} the way we behave, it is Christians are more accepting of different people, caste. We do not differentiate. In Hindus, they differentiate sometimes, so like: “Oh, you are of this caste.” And so there are a lot of jealousy and anger kind of thing, but not in terms of family-like. (Interview_Su, Pos. 118)

Action/Interaction Strategies: *Regular participation in an ALP as a strategy to educate and improve the gender equality status of the participating women. An inclusive group atmosphere, gender-focused teaching material, and awareness teaching support during the ALP presentation.*

The interviewee described the concept of regular participation in the ALP, which has been divided into a basic, second-level and advanced course and lasted one year.

I_Su: So it is total, in total it is one year, {uh}, first nine months. So they asked me to do it for the first nine months and then the advanced course for three months. So in total one year. [...] So for the first nine months the, the way that we teach is different, {uh}, is the same. For the basic and advanced through the books and for the advanced it is usually if you do it weekly, then it would take up to three months, but if you teach regularly, it could be completed, {um} in one and a half months to two months [...]
(Interview_Su, Pos. 29-31)

The application of gender-focused teaching material, an inclusive group atmosphere and awareness teaching on gender perspectives impacted the perspective on gender equality and encouraged participants to strive for it.

R: [...] And what do you think {uh} Bahini, the, the topics and the stories in the book, in what way did they also address topics about gender equality in the means that their gender, that the women and men have equal, have the same opportunities? [...]

I_Su: Yes, so their {uh} like yes, the situation was different, their situation and some things written in the book. For example, in terms of work, like household work like in the books, both men and women should help or cleanliness or educating your children [...] (Interview_Su, Pos. 44-47)

I_Su: [...] and so in the, in our, in the group, there were Hindus and Christians. And so there were, no, they do not, there is no discrimination [...]. (Interview_Su, Pos. 115)

I_Su: [...] They wished that they had some property, but they maybe they did not know like they could, but after being involved, they knew that they could. So sometimes they could go and ask for property also, and some would give. {umm} (Interview_Su, Pos. 93)

Consequences: *The ALP generated positive results as participants showed increased self-confidence, awareness of rights and gains in literacy and numeracy skills, alleviating their freedom to travel and attend official posts. Participants received changed gender perspectives regarding the importance of educating their children/girls, and non-participants have been positively affected. There remains an insufficiency of present educational activities to improve women's gender equality status and traditional gender perspectives, reinforcing gender inequality for the participants.*

The interviewee observed a growing self-confidence and awareness of rights among the ALP participants.

I_Su: Ok, so the main difference that is found is that after going to the class, they stopped being shy [...] (Interview_Su, Pos. 66)

I_Su: So they knew that whatever women can do, men can also do. So {umm} women also should have rights. (Interview_Su, Pos. 95)

The participating women gained literacy and numeracy skills, positively impacting on their freedom to move about, and they became economically active. The participants also showed changed perspectives regarding the importance of educating their children.

I_Su: [...], some of them have own shops where their husbands and they might also have kids in the shops also, like all the family. They {uh} because they know how to do, how to count like ten, twenty Rupees and so that is even easy for them. (Interview_Su, Pos. 66)

I_Su: So before, only men used to go outside. If they had to, let us say, give someone money, then only men used to go, but now women also go, and they give money to someone. And then if they, they also go to the health post. They also go to buy things from the shops, but before, only men used to do that. (Interview_Su, Pos. 97)

I_Su: [...] And then, also in the household, like educating your kids, women did not use to do that because they were like women, do not know how to read. And how can they teach their children? And {uh} but now they could do that also [...] (Interview_Su, Pos. 47)

The ALP participation also positively impacted on the Non-ALP participants as they showed an increased interest in learning.

R: So you mean now, you are speaking about the one who did not study in the programme? They are also aware of the importance of education?

I_Su: So {yeah} they were encouraged because looking at other women who studied, who participated. They were also encouraged.

(Interview_Su, Pos. 75-76)

However, the interviewee's demand for more occupational and educational training shows the insufficiency of present educational activities to improve women's gender equality status. Also, the request towards the community to change the mindset regarding women, shows the resistance of traditional gender perspectives.

I_Su: Yes, so to change the mind-set, {um} people should be educated. {um} More women should be educated and {um} and so if we give various types of training, then that will also help to bring change. (Interview_Su, Pos. 130)

I_Su: [...] So now talking about {uh} the impact of the society, if the society changed, because in the beginning when we were teaching, the society sometimes questioned us and discouraged us [...] So if the society changed and they have a positive attitude toward our programme, then that would be good. (Interview_Su, Pos. 128)

5.4.5 Axial coding of Interview_Sa

The interviewee is married, 29 years of age and belongs to the ethnic Chaudhary group. She completed class 10 of the Nepalese school system and speaks the local language, Bhojpuri, and Nepalese. The residence community K* of the interviewee is located in the Rautahat district in the Tarai (see Chapters 4.3.1 and 4.3.2). The interviewee participated for the first time in such a research. Even though she had been explained the study goal and the general interview topics, she felt nervous at the beginning, fidgeting with a scarf in her hands and looking out of the window. However, after the initial question, she felt more at ease. I_Sa spoke extensively about the ALP's general framework, such as participants' composition, imparted topics and the impact of the ALP. Even though I_Sa appeared comfortable to respond, the researcher often had to rephrase questions. I_Sa found it challenging to answer the questions about gendered education and teaching materials. The following paradigm scheme has been developed.

Table 5.16: Coding paradigm for Interview_Sa

Component	Description
Phenomenon	The Adult Literacy Programme (ALP) offered by a specific NGO as a tool to educate illiterate women in Nepal.
Causal conditions	Women lack Gender Equality evident in lacking freedom and awareness of the right to move around freely and domination and pressure within the family.
Context & Intervening conditions	Patriarchal understanding regarding gender roles and intra-family law in society: Practice of strong gender-differentiated workload, lack of school education, lack of understanding and low self-confidence, poor socio-economic status, and impact of affiliation to caste and religion
Action/Interaction strategies	Regular participation in an ALP as a strategy to educate and also improve the gender equality status of the participating women. The use of gender-focused teaching material and partial employment impact on the ALP outcome.
Consequences	The ALP generated positive results as participants gained literacy and numeracy skills, gained self-confidence and understanding, increasing their attendance at official posts and involvement in economic activities. Women showed increased awareness of the right to own property and changed gender perspectives. The programme impacted on the mindset of the participant's family. For a few women, there has been only a partial or marginal impact due to their age and responsibilities.

Based on Table 5.16, the individual components of the paradigm scheme are described below:

Phenomenon: *The Adult Literacy Programme (ALP) offered by a specific NGO as a tool to educate illiterate women in Nepal.*

The interviewee described the goal of ALPs as educating men and women and helping them to develop personally.

I_Sa: So the main goal of adult literacy is to {um} help {uh} uneducated men and women {uh} to {uh} be able to be educated and to move forward. (Interview_Sa, Pos. 12)

Causal Conditions: *Women lack Gender Equality evident in lacking freedom and awareness of the right to move and domination and pressure within the family.*

The interviewee observed that women had been limited or restricted in their freedom of mobility before the ALP participation. This restriction may be ascribed to a lack of awareness of their rights.

I_Sa: So before, it was like whether you had work or did not have work, you have to stay at your home but now, after this programme, women are aware. (Interview_Sa, Pos. 81)

Before the ALP participation, women experienced domination and pressure in their household.

I_Sa: Ok, so women were suppressed by men and society before [...]. (Interview_Sa, Pos. 85)

Context & Intervening conditions: *Patriarchal understanding regarding gender roles and intra-family law in society: Practice of strong gender-differentiated workload, lack of school education, lack of understanding and low self-confidence, poor socio-economic status, and impact of affiliation to caste and religion*

The interviewee described how the women of her community are impacted upon by the patriarchal understanding, resulting in gender-differentiated workloads.

Women are daily occupied with housework activities, while men are occupied with outside responsibilities.

I_Sa: So before, {um} the men used to say: "I am a man. I will earn and bring money, but you being a woman, you should cook, you should clean, you should do all the household work." (Interview_Sa, Pos. 73)

The interviewee reported that participating women in the ALP lacked earlier school education as they could not hold a pencil or recognise numbers. Non-participants of an ALP lack general understanding and openness towards new ideas and show low self-confidence.

I_Sa: ... I am really happy that I taught {uh} to these women. They did not even know how to hold a pencil before I taught. (Interview_Sa, Pos. 10)

I_Sa: [...] For example, if you explain something to {um} women involved in adult literacy, they understand. {Um} But if you try to do that with those who have not participated in adult literacy, they would say: "Oh, she is telling all these things, do not listen to her." [...] (Interview_Sa, Pos. 91)

I_Sa: Ok, so yes. Before they participated, they could not. After participation, they are able {yeah} they are very confident. [...] (Interview_Sa, Pos. 108)

Also, half of the ALP participants have poor socio-economic conditions.

I_Sa: Ok. So, in our community, mostly the women are poor. {um} So, in my classroom, half of them were poor [...] (Interview_Sa, Pos. 38)

The affiliation to a specific caste/ethnicity affected their living circumstances as, based on the caste system and the rules and regulations of their society, women have not been allowed to sit together with their brothers-in-law. This regulation affected their value as women and restricted their gender equality status.

I_Sa: So {yeah} there, there has been a lot of impacts {um} of adult literacy on women and also family because before, you could not sit with your {um} brother-in-law together, but after this, it is like ok, we can sit together. (Interview_Sa, Pos. 117))

Action/Interaction Strategies: *Regular participation in an ALP as a strategy to educate and also improve the gender equality status of the participating women. The use of gender-focused teaching material, numeracy topics, and partial employment supports the ALP presentation.*

The interviewee led the ALP for over nine to ten months with twenty to twenty-five participants to educate adults.

I_Sa: [...] And so I taught twenty to twenty-five women. (Interview_Sa, Pos. 38)

I_Sa: [...] So I filled up a form and then they asked me: "What is adult literacy?". And then I told them it is like this, like you, you do not even know, people from the bank come, you do not know how to write, sign. So I taught them for nine, ten months. [...] (Interview_Sa, Pos. 10)

I_Sa: [...] like when they studied about {um} like {um} women and men should work. {uh} Then they said that the household work should also be done by men [...] (Interview_Sa, Pos. 71)

Among various topics, the interviewee taught about gender roles and basic numeracy skills, which would contribute to their independence, particularly regarding their freedom of mobility and employment status.

R: {Hm} And I wonder in what way did the books also speak about what we shared before, this gender equality topic? [...]

I_Sa: Yes, there are. There were about gender equality. For example, how, what kind of work should women do and what kind of work should men do. (Interview_Sa, Pos. 60, 65)

I_Sa: I taught {um}, I taught numbers like phone numbers. In the phone, you have digits one to ten. So I taught them those digits on their phones. And to also to look up the number, bus number also. Also, to sign {uh}, to read signboards I taught them. (Interview_Sa, Pos. 16)

I_Sa: After participation, they are able {yeah} they are very confident. They feel like women can do a lot of things. They {uh} can open their own shops, do business because they now know like from one to ten, sorry, one to hundred, one thousand, [...] (Interview_Sa, Pos. 108)

Despite the restrictions, several women obtained access to economic activities and are economically involved outside their households, which supports ALP performance.

I_Sa: Ok. So, they do farming, and they work in the brick factory, and that is how they survive, live their life. (Interview_Sa, Pos. 51)

I_Sa: [...] And some of them they go as workers {um} to earn on a daily basis {um} {yeah}. And they work on wages like they {um} so they are paid daily. (Interview_Sa, Pos. 53)

I_Sa: So before, only men could own the property [...] (Interview_Sa, Pos. 99)

Consequences: *The ALP generated positive results as participants gained literacy and numeracy skills, self-confidence and understanding, and increased their attendance at official posts and involvement in economic activities. Women showed increased awareness of the right to own property and changed gender perspectives. The programme also impacted the mindset of the participant's family. For a few women, there has been only partial or marginal impact through the ALP due to their age and responsibilities.*

The interviewee proved the successful impact of the ALP as participants gained literacy and numeracy skills, showed increased self-confidence and understanding, and increased their attendance at official posts.

I_Sa: So, women, who {uh} were involved in adult literacy, their thinking is different than (from) women who are not involved. For example, if you explain something to {um} women involved in adult literacy, they understand. (Interview_Sa, Pos. 91)

I_Sa: [...] After participation, they are able {yeah} they are very confident. They feel like women can do a lot of things [...] (Interview_Sa, Pos. 108)

I_Sa: [...] And also, before, they did not use to go to {uh} health post or police stations. Now they do. (Interview_Sa, Pos. 85)

Women showed an increased awareness of the right to own property and changed their perspective on traditional gender roles, such as the distribution of household responsibilities or occupations outside the household.

I_Sa: So before, only men could own the property, but now they are doing, and they are also thinking both, in terms of things, their thoughts and in practice. It is seen that women should also own property and they are owning properties. (Interview_Sa, Pos. 99)

I_Sa: So before, it was like whether you had work or did not have work, you have to stay at your home but now, after this programme, women are aware [...] (Interview_Sa, Pos. 81)

I_Sa: So before, {um} the men used to say: “I am a man. I will earn and bring money, but you being a woman, you should cook, you should clean, you should do all the household work.” Before. Now {uh} women cook, and men should cut the vegetables. That kind of thinking is now. (Interview_Sa, Pos. 73)

There has also been an impact on the mindset of family members of the ALP participants. Now, men allow women increasingly to attend educational training or, despite societal rules, as a woman to sit next to their brother-in-law.

I_Sa: Ok, so women were suppressed by men and society before. BUT now men allow women to go to {uh} adult education, literacy programme so that they think that: “Oh no, women should also learn. And also {uh} they need to learn and {uh} move forward.” (Interview_Sa, Pos. 85)

I_Sa: So {yeah} there, there has been a lot of impacts {um} of adult literacy on women and also family because before, you could not sit with your {um} brother-in-law together, but after this, it is like ok, we can sit together. (Interview_Sa, Pos. 117)

However, there has also been a partial/different impact of the ALP on some older participants. While some women succeeded, others only marginally learned and got the opportunity to improve their gender equality status.

I_Sa: So, yes, they were different in, like in the class not everybody is the same. So especially older women, {um} they, when I taught to them, they would not much understand {uh} because they also had a lot of different responsibilities. (Interview_Sa, Pos. 115)

Also, the interviewee recommended offering further educational and skill training for women, which indicates that the performed ALP affected only a limited number of people and that a platform of opportunities for applying those skills is needed.

I_Sa: Now twenty-five, we only have twenty-five families in our village, but still, if there are such programmes, may more women get to study. It would be good. We think that it would be really good if all the women of our village could study [...]. (Interview_Sa, Pos. 121)

5.4.6 Axial coding of Interview_P

The interviewee is a single woman of 22 years of age who belongs to the Dalit ethnicity. She completed class 12 of the Nepalese School system and currently studies for a bachelor's degree in education. The interviewee speaks the local language, Bajjika, and Nepalese. The interviewee's community G* resides in the Sarlahi district in the Tarai region of Nepal (see Chapters 4.3.1 and 4.3.2).

Since I_P had participated in an earlier research project and is working at a local government post in her community, she appeared self-confident in sharing her experiences. From the beginning, I_P directly faced the researcher and the translator and eagerly responded to the questions. While answering some of the questions, such as about the variety of teaching materials and the learning capacity of the participants, she smiled, and it seemed that she enjoyed the conversation. Throughout the interview, I_P shared her opinions on the ALP honestly and without reservations. She answered questions regarding the programme's weaknesses and improvements required without much hesitation. Also, she appeared to understand easily the issue of gendered education and gender-neutral teaching materials and responded accordingly. The following paradigm scheme has been developed.

Table 5.17: Coding paradigm for Interview_P

Component	Description
Phenomenon	The Adult Literacy Programme (ALP) offered by a specific NGO as a tool to educate illiterate women in Nepal.
Causal conditions	Women lack Gender Equality evident in lacking freedom to marry or divorce, lacking access to property, and a lack of application opportunities.
Context & Intervening Conditions	Patriarchal understanding regarding gender roles and intra-family law in society: Practice of strong gender-differentiated workload, lack of school education, low self-confidence and lacking general understanding, lacking value as a woman, and discriminating practice of the dowry system
Action/Interaction strategies	Regular participation in an ALP as a strategy to educate and also improve the gender equality status of the participating women. The use of gender-focused teaching material and training by the NGO support the ALP performance. Also, a sufficient socio-economic situation, economic involvement and the practice of microfinance contribute to the economic involvement of women.
Consequences	The ALP generated positive results as participants learned to manage finances and gained literacy and numeracy skills, which enabled them to support their children's education and be economically involved. They showed increased self-confidence and developed awareness of rights, improving women's gender equality status and participation in economic activities. The impact has been different or partial for some women, conditioned by resistant gender perspectives and a lack of application opportunities.

Based on Table 5.17, the individual components of the paradigm scheme are described below:

Phenomenon: *The Adult Literacy Programme (ALP) offered by a specific NGO as a tool to educate illiterate women in Nepal.*

The interviewee defines the goal of ALPs as to make individuals self-confident.

I_P: So the main goal is to make them self-confident through literacy {mhm} so that they feel {mhm} confident. (Interview_P, Pos. 11)

Causal Conditions: *Women lack Gender Equality evident in lacking freedom to marry or divorce, lacking access to property, and a lack of application opportunities.*

Some women have been reported to lack property and the freedom to marry or divorce, which suppresses their right to self-determination.

I_P: So, in general, if we {umm} are talking about owning properties, women do not own properties in most households. It is men who have {uh} the property under their name, (Interview_P, Pos. 55)

I_P: Ok. So, in the community culture-wise, there, you cannot {uh} they did not use to marry {um} of their own choice. And then {um} usually in the family, even now the family members choose. And then they marry. (Interview_P, Pos. 69)

The women residing in the research location are also reported to lack opportunities to practise and apply the knowledge and skills they gained.

I_P: So, in general, they were positive {umm} when they studied [...] but then, if you talk about practical aspects, they could not find anywhere that they could use that knowledge besides these things. (Interview_P, Pos. 46)

Context & Intervening conditions: *Patriarchal understanding regarding gender roles and intra-family law in society: Practice of strong gender-differentiated workload, lack of school education, low self-confidence and lacking general understanding, lacking value as a woman, and discriminating practice of the dowry system*

The interviewee shared about women suffering from gender differences within their community, resulting in a strong gender-differentiated workload.

T interpreting I_P: [...] but in the household {uh} it is {mhm} the women who have to do everything. They have to cook, they have to clean, the men do not do any household work inside the house and so {uh} they are, they were really busy [...] (Interview_P, Pos. 27)

I_P: [...] otherwise, in the, culture wise, men do not do any work inside the house. Women have to do everything, wash dishes, cook and everything inside the house. (Interview_P, Pos. 27)

Women in the Tarai region often lack earlier school education.

I_P: [...] and here in the Tarai and especially in the inner Madhesh, kind of thing with their women are not very educated, and they are not aware. (Interview_P, Pos. 40)

Women residing in the research location are reported to lack a general understanding of health and hygiene, for instance, which is interrelated with a marginal literacy status and low self-confidence.

I_P: [...] And {uh} before they did not use, they were not aware about cleanliness and hygiene {uh}. After they were {uh} able to give more care to cleanliness and hygiene also. So, they were able to now {uh} kind of be confident or, they were able to use. (Interview_P, Pos. 52)

Women also face marginal recognition and appreciation within their households.

I_P: [...] because no matter how much a woman works, {mhm} the husband or others will ask like: “What did you do?” {uh} because the work is not seen. (Interview_P, Pos. 75)

The interviewee also shared that the discriminative dowry system is practised in her community.

I_P: [...] I also if the topic was about some criminal activities, for example, in our community, there is this dowry system. (Interview_P, Pos. 18)

Action/Interaction Strategy: *Regular participation in an ALP as a strategy to educate and improve the gender equality status of the participating women. The use of gender-focused teaching material and training by the NGO supports the ALP performance. Also, a sufficient socio-economic situation, economic involvement and the practice of microfinance contribute to the economic involvement of women.*

The regular participation in the ALP served, among several other targets, to educate and improve the gender equality status of the participants by teaching specific topics, raising awareness and applying a variety of materials, mostly in the local language of the participants.

I_P: Ok, so I {uh}, because our language, our local language is Bajika, I mostly taught in Bajika language. [...] And so I used to show videos of those kinds of things. Through I used to use videos while teaching also. (Interview_P, Pos. 18)

The teacher showed personal initiative and effort to motivate and enable the participants to attend the course regularly.

T interpreting I_P: [...] like she felt very responsible because she was assigned to teach. So she always used to go to every person's house and call them for class and {oh}, if you could only give us some time to study, then it would be good. (Interview_P, Pos. 27)

The interviewee used gender-focused teaching material, which had an impact on the ALP outcome for women and received training from the ALP-providing NGO.

I_P: Ok, so {uh} in the book itself there was, {uh} there was a topic about the role of mother, the role of father. For example, when the mom is cooking, the father should look after the kids. So we taught about that. In the videos, it was, in the videos usually all the time, it was mom, husband and wife working together [...] (Interview_P, Pos. 36)

I_P: [...] I took an exam and then those who passed the exam, the NGO called them, and then they gave one-week training. And then they give a literacy book and {uh} I taught through that book. And after that, they again called us, and then we went, and we did one more week of training. And then they gave us this book of self-confidence and so (T: she) came back and taught. And then again (T: she) went, so three times [...] (Interview_P, Pos. 29)

The participants reported a sufficient socio-economic situation. Some women own and utilise property and fields and are actively involved in the economic market through goat raising, selling bangles/cosmetics or microfinance. This involvement strengthens their economic status and influences the process of improving their gender equality status.

I_P: Ok, so in our community, {uh}, there are not, the people are not very rich. They are kind of medium level status and they have a normal, pretty normal life. (Interview_P, Pos. 23)

I_P: [...] And women, so some of the women, they sell bangles, they, and also cosmetics {uh}, they, {uh} sell in the village, they just roam around and they sell those things. (Interview_P, Pos. 25)

I_P: [...] And if, in season, they also work in the field, {mhm}, they {yeah} they do field work like growing vegetables or something like that. (.) And {yeah} so goat raising also. (Interview_P, Pos. 25)

I_P: So they are, in, in the villages, there are like microfinance kind of thing. So they do not {uh} save their money in {um} other banks, but they have some microfinance, some, the women. (Interview_P, Pos. 59)

Consequences: *The ALP generated positive results as participants learned to manage finances and gained literacy and numeracy skills, which enabled them to support their children's education and be economically involved. They showed increased self-confidence and developed awareness of rights, improving women's gender equality status and participation in economic activities. The impact has been different or partial for some women, influenced by resistant gender perspectives and a lack of job application opportunities.*

Women learned to manage and save finances and showed an improved economic situation by being more involved in economic activities.

I_P: Ok, so the women who have {uh} not taken this literacy or not participated in the literacy programme, their situation is as it was or has been. There are no changes in them, but THOSE who have taken this {um}, were participated in this programme, there, we could see some financial progress [...]. (Interview_P, Pos. 71)

I_P: So, after learning about saving, so they were motivated to save because they were aware that {uh} if I save then later when I need, I can easily, {um} I will have no problem. (Interview_P, Pos. 61)

Through the participation, they gained literacy and numeracy skills, received learning opportunities and were able to help their children with their homework.

I_P: So, {mhm}, my experience regarding this adult literacy is that they are now able to do signature, they are able to read board, signboards, {uh}, on their own. And they are able to {uh} do simple mathematics also [...]
(Interview_P, Pos. 8)

I_P: [...] They were able to help their kids. They were able to read {um} outside and {um} the board, signboard [...] (Interview_P, Pos. 46)

Women showed increased self-confidence and awareness of diverse topics, such as certain rights.

I_P: [...] And they are able to {uh} do simple mathematics also, and they are {mhm}, they have built self-confidence. (Interview_P, Pos. 8)

I_P: [...] It is men who have {uh} the property under their name, (.) but the women know that they can own the property. And also, they are also aware of the fact that if it is the husband's, then I will also, that is also my kind, my property. (Interview_P, Pos. 55)

The interviewee highlighted the partial/different impact of the ALP on the participants, which she ascribed to the fact that the complexity of educational teaching overwhelmed some women. Also, the programme's impact was limited due to resistant gender perspectives within the households, which stood in contrast to the awareness teaching they had received, and also because they lack opportunities to apply the skills gained.

I_P: Ok, so for women, {um}, it is like they are like {uh} young babies. If you give them education only, it can be a burden for them. So we taught through a lot of books, but sometimes it was too much for them to understand, to grasp the knowledge. It was very, too much for them. (Interview_P, Pos. 77)

I_P: Ok, so {uh} in the book itself there was, {uh} there was a topic about the role of mother, the role of father. For example, when the mom is cooking, the father should look after the kids. So we taught about that. [...] I used to ask them questions like in how many of your families does the husband help? And very few {umm} said that their husband helped. {Uh} So even though the women knew that that is how a family should be, but because the husbands did not want to work or did not want to help them. (Interview_P, Pos. 36)

I_P: So they were positive and they learnt these things, but then {uh} later on, like they did not get any platform where they could use that.

(Interview_P, Pos. 46)

Realising the limited effect of the ALP on the participating women, the interviewee recommended offering further ALP training to improve the teaching material by developing men-focused teaching material and material adapted for the specific region and language. Also, teacher training should be improved, female teachers should be selected, and the community's attitude towards ALPs should be changed.

I_P: [...] So (T: she) thinks that if some materials could be built for men also, to give them training and "Hey, you can also help in the {uh}, in the home in this way." Then, that would be, or designing materials thinking about the situation of that area {umm} that would be best. (Interview_P, Pos. 40)

I_P: [...] in our community, Nepali teachers are not, I mean, it is good that we have teachers, but the Nepali language is not that suitable [...]
(Interview_P, Pos. 83)

I_P: [...] So, what you could do along, {yeah} but I would again focus on skill development, but along with that, if the teaching method, the way you teach, if it changed and the content in the, like how you are supposed to teach [...]. (Interview_P, Pos. 77)

I_P: [...] So if, {yeah}, rather than having men teachers, if there were women teachers, then they can teach more effectively [...]. (Interview_P, Pos. 85)

I_P: So if the, if their conception changed, the conception of the society changed, then it would be very good for them because {um} in terms of even clothing and positivity like if they had positive thinking toward this literacy programme, the thinking of the society. Then it would be good for them also [...]. (Interview_P, Pos. 80)

5.5 RESULTS OF SELECTIVE CODING

Selective coding takes place on a further abstract level. Similar to axial coding, the researcher further analysed the categories that had been augmented during axial coding and developed them “into one cohesive theory” (Vollstedt & Rezat 2019:89). The researcher determined “the core category” (Vollstedt & Rezat 2019:89) and interrelated it with the other categories by comparing all the categories from the paradigm schemes (see Chapter 5.4) of the FGDs and interviews regarding their central themes and highest frequency. The overview of the central themes is given in Table 5.18. Once the central category had been established, the researcher could recognise the “story line of the research” (Vollstedt & Rezat 2019:89), which answered the research questions (Vollstedt & Rezat 2019:89). Due to a pre-determined time frame and limited resources, the researcher did not follow all the steps of grounded theory development, such as returning to the target communities to present and possibly adapt the core categories and generate new theories. However, the developed central themes assisted the researcher in answering the raised research questions.

Table 5.18: Overview of the central themes of selective coding

Theme	Description
Central Phenomenon	The Adult Literacy Programmes (ALP)
Central Causal Conditions	Fighting Gender Inequality
Central Context & Intervening Conditions	Impact of Literacy, Socio-economic Status and Discrimination
Central Action/ Interaction Strategies	Characteristics of Adult Literacy Programmes
Central Consequences	Achievements and Weaknesses of Adult Literacy Programmes

5.5.1 Fundamental themes of the phenomenon

The Adult Literacy Programmes

Analysing the category 'Phenomenon' of all FGDs and interviews indicates that the category 'Adult Literacy Programme (ALP) offered by a specific NGO' dominates. In all three interviews, this category represents the 'Phenomenon' with the goal to

“educate them, to educate adults [...] (Interview_Su, Pos. 19)”

and

“to make them self-confident through literacy {mhm} so that they feel {mhm} confident (Interview_P, Pos. 11)”.

In the FGDs with recent ALP participants, the category 'Recent participation in an ALP' had been selected as the Action/Interaction Strategy since the leading goal of the discussion was to explore to what extent the ALPs contributed to the improved gender equality of the participants. Besides the analysis of the participants' living conditions in the dimensions 'Identity' and 'Intra-family law' (see Chapter 2.5.4), these discussion groups mainly dealt with the impact of recent participation in an ALP with various topics such as

“women and caring after children, about cleanliness, and after that, what is meant by study and then others about child marriages, experiences about these, about changing topics [...] (M_ ALP, Pos. 179)”.

In order to analyse to what extent surrounding conditions or internal structures of ALPs promote or prevent positive outcomes, the FGDs with non-participants explored the apparent impact of the ALPs on the women in their community as they realised that

“[w]omen are not literate, and that's why are not capable. Because we are not capable, we have to participate [...] (M_Non-ALP, Pos. 235)”.

The Non-ALP FGDs also debated the participants' literacy status and living conditions regarding the dimensions 'Identity' and 'Intra-family law' (see Chapter 2.5.4), which allowed the researcher to compare their gender equality status with the gender equality status of the ALP participants. This comparison again gave insight into the potential positive impact of ALPs on women's gender equality status in the research locations.

5.5.2 Fundamental themes of causal conditions

Fighting Gender Inequality

All data collection tools emphasise the fight against gender inequality of ALP participants and other women residing in the research locations. Examining all FGDs and interviews shows that lack of financial resources and restrictions on individual freedoms describe the most significant areas where gender inequality is experienced. The rubrics 'Lacking access to income and economic resources' and 'Lacking property' relate to the socio-economic livelihood and the 'Intra-family law' of the participating women as well as other women residing in the research location. Members of the M_ALP, M_Non-ALP, G_ALP FGD and I_Sa and I_P referred to the deficiency of financial income, also due to the region, as participants report:

“There is no means of financial source, there is foreign employment, but usually not (T: specifically designed) for this region (G_ALP, Pos. 113)”.

Women are also 'lacking property' as

“[...] women do not own properties in most households. It is men who have {uh} the property under their name [...] (Interview_P, Pos. 55)”.

Apart from the lack of financial resources, the limitation of their ability to move about freely and of their freedom to marry or divorce appear as fundamental causal conditions, as participants of the M_ALP FGD and the K_ALP FGD explained:

“No, we do not have the right to choose our partner and marry (M_ALP, Pos. 164)”

“[...] in our society, women {mhm} are not very free. Women have a lot of pressure that whatever the men tell, the women have to do. To go here, there, to do any, any work. You have to ask men. Otherwise, they do not let you go somewhere [...] (K_ ALP, Pos. 92).

The interviewees connected their restricted freedom to move about with the lack of school education, as I_Sa explained that

“[...] non-educated women they {um} do not recognise the numbers. So in, they are not able to go outside that's why because to go outside, also they have to ask for permission (Interview_Sa, Pos. 103).

In addition to the restrictions on their freedom of movement and to marry or divorce, participants reported that women face discrimination due to family position and caste, the confrontation with rigid gender perspectives and a strict dress code, which restrict women fundamentally in their living context. The participant ALP_6 of the G_Non-ALP FGD explained the reason for their lack of freedom to move about at will as follows:

“We are daughter-in-laws, so we do not have such a right (M_ ALP, Pos. 197)”.

All the data collection tools relate the status of gender inequality to the category ‘Patriarchal understanding regarding gender roles and intra-family law in society’ as dominating cause for the persistent gender inequality of women in the research locations. Data revealed that women are confronted with the practice of rigid gender roles, resulting in gender-differentiated workloads, as participants shared that

“[...] women do work in their house, cook food, give food to kids and send the kids to school and the husband earns working outside and brings the money [...] (K_Non-ALP, Pos. 97)

Even though the participants of the G_Non-ALP-FGD did not explicitly refer to gender differences, they confirmed that women carry the responsibilities within the household, take care of the livestock and also work in the fields if there is time and opportunity. ALP_P4 of the G_ALP-FGD described her daily responsibilities as

“at first we clean the house, clean the kitchen and prepare food, feed the animal, food to the animals, cook food, feed our kids. And after that, we eat and after finishing food, wash the dishes and cut grass, going in the grass field. (G_Non-ALP, Pos. 14)”.

Interestingly, there exists a strong work division during fieldwork

“[...] because men plough the fields, women plant [...]. (M_ ALP, Pos. 125)”.

This strict work division relates again to the patriarchal system of the participants' society. All FGD participants emphasised the gender-differentiated focus with the same frequency even though the discussions were conducted at three different places with different arrangements of spoken language, religion and people group. The axial coding paradigms of the three interviewees define the 'Patriarchal understanding regarding gender roles and intra-family law in society' as central when sharing about the livelihood of the ALP participants and other women residing in the research location and the need for women to attend the ALP. I_Sa described the women's responsibilities and how they were suppressed by traditional and societal rules, as

“before, {um} the men used to say: “I am a man. I will earn and bring money, but you being a woman, you should cook, you should clean, you should do all the household work [...] (Interview_Sa, Pos. 73)”.

Also, all three interviewees remarked that the affiliation to caste and religion influences the livelihood of women. This affiliation is again strongly connected with the patriarchal understanding in society since the dominating position of men in households and the less-valued position of women is rooted in the caste system.

I_Su remarked that

“before they used to. Some they used to discriminate on the basis of caste [...] (Interview_Su, Pos. 115)

5.5.3 Fundamental themes of context and intervening conditions ***Impact of Literacy, Socio-economic Status and Discrimination***

The context in which the women of the selected research locations face gender inequality relates to the ‘Lack of school education’ that all participants of the FGDs and interviews emphasised. Based on the understanding that men have been primarily involved outside the household, they have been prioritised to receive education, which implies that most of the women did not receive any opportunity to attend school at a younger age, as quoted by N-ALP_4 of the G_Non-ALP-FGD:

“Before, in our community, sons and others were only sent, and to daughters they would say, "What will you do studying? Why to study?". That's why no one got to study (G_Non-ALP, Pos. 74)”.

This remark shows that due to the differential value of girls and boys, also related to the fact that, sons would later financially care for the older parents financially, girls could not go to school. Another component describing the contextual living conditions regards the poor socio-economic situation all participants reported. This status is also a reason for the lack of opportunity for women to attend school, as ALP_P7 of the K-ALP-FGD affirmed:

“I had never studied. Because my household situation was poor, my parents could not educate, and that's why I could not study (K_ ALP, Pos. 57)”.

The participants of all ALP FGDs affirmed that they speak the local languages of the research location, such as Maithili and Bajika, even though they had participated in the literacy programme presented in Nepalese, as the participant ALP_P4 of the M_ALP FGD confirmed speaking

“Maithili (M_ ALP, Pos. 68) and members of the K_FGDs speaking the
“Bajika language [...] (K_ ALP, Pos. 63)”.

Another fundamental contextual theme regards the deprivation of job and training opportunities the participants face, demonstrating the need to be equipped and trained in order to become independent. Participants of almost all FGDs, except the K_ALP-FGD, affirmed the lack of job and training opportunities for women as ALP_P12 of the G_ALP-FGD shared that

“We have the desire to go outside and work, but we have not gotten any opportunity (G_ALP, Pos. 134)”.

The livelihood of women is also impacted by experiences of discrimination since

“in our community, there is this dowry system (Interview_P, Pos. 18)”

and women had to keep societal rules based on the caste system and patriarchal system as

“[...] before, you could not sit with your {um} brother-in-law together [...] (Interview_Sa, Pos. 117)”.

Several participants of the K_Non-ALP FGD spoke about the challenge that

“In our society, in our society, {mhm}, you cannot remove the veil. You have to cover your head. (.) The society of this place is very different (K_N-ALP, Pos. 110).

Related to the restrictions on personal freedoms such as to move around at will, marry and own property, women

“[...] used to be shy, but now they are not shy. They did not even use to share their problems with anybody because they wanted to be at home. Like they did not want to go outside [...] (Interview_Su, Pos. 99)”.

However, particularly, participants of the Non_ALP focus group discussion groups (M_Non-ALP, K_Non-ALP) reported a changed mindset and increased freedom to marry and divorce in their community over time, as

“[t]oday's kids choose and marry, but before, before, parents used to marry off their kids when they were still very young (K_Non-ALP, Pos. 140)”.

This change has been observed independently from the ALP participation and further contributes to gender equality. Also, some of the FGD participants have the opportunity to be economically involved, as

“[...] some of the women, they sell bangles, they, and also cosmetics {uh}, they, {uh} sell in the village, they just roam around and they sell those things. (Interview_P, Pos. 25)”.

This also affects the living context of the women and their fight against gender inequality, also with the help of the ALP.

5.5.4 Fundamental themes of action/interaction strategies

Characteristics of ALPs

A comparison of all FGDs and interviews defines the performance of and participation in an ALP, with various topics and diverse methods to educate and improve the gender equality status of the participants as the fundamental theme of the ‘Action/Interaction Strategies’. Participants experienced that the ALPs

“gave us an opportunity to study, gave us such encouragement, gave us encouragement that we can also study. And age is not a barrier for people who want to study [...] (G_ALP, Pos. 180).”

I_Sa taught numeracy skills to

“also to look up the number, bus number also. Also, to sign {uh}, to read signboards I taught them (Interview_Sa, Pos. 16)”

and I_P

“[...] taught about {mhm} how to clean the house, how to save in the bank, how to {mhm}, {mhm}, no, about violence [...] So about different occupations, particularly about how to educate your children, about how to, in the bank, there is like fixed deposit or how to open a bank account. Also, about elections, how you can vote [...] (Interview_P, Pos. 13- 14)”.

Apart from general literacy and numeracy skills, the literacy teachers taught diverse topics, adapted to women’s livelihood, culture and society, such as lessons on gender roles and rights awareness. These themes affected the ALP outcomes and helped the participants to become more confident and understand their roles. I_Sa affirmed that

“[...] when they studied about {um} like {um} women and men should work. {uh} Then they said that the household work should also be done by men. Outside work can also be done by women (Interview_Sa, Pos. 71)”.

And I_Su reported that women

“[...] wished that they had some property, but they maybe they did not know like they could, but after being involved, they knew that they could [...]” (Interview_Su, Pos. 93).

To improve the success of the ALPs, the literacy teachers have been using various teaching methods, such as when I_P

“[...] showed them videos, they were more interested. And also when I, {mhm} sometimes I used to play games, {mhm}, game kind of activities, they were more interested {uh}, [...] So group activities. So (she) focused more on group activities (Interview_P, Pos. 21)”.

The central usage of the local languages of all ALP participants suggests that the literacy teacher has orally performed the ALP in the participant's local language as I_P confirmed that:

“our local language is Bajika, I mostly taught in Bajika language”.
(Interview_P, Pos. 18)

The oral performance in the local languages enhances the ALP performance, as I_P shared that

“[...] Nepali teachers are not, I mean, it is good that we have teachers, but the Nepali language is not that suitable in our community (Interview_P, Pos. 83)”

Among the participants of the Non_ALP FGDs, the view was expressed that an earlier school education and partial employment support their fight against gender inequality, as participants shared that

“[...] I left the kids (at home) and went to study. I had gained a lot of knowledge there (M_Non-ALP, Pos. 245)” and

“I go to work in other people's field {yeah}, [...] I bring wages, and I feed my children and look after them (K_Non-ALP, Pos. 77)”.

5.5.5 Fundamental themes of consequences

Achievements and weaknesses of ALPs

The category of Consequences analysed to what extent ALPs and further strategies impacted on the gender equality status of the participating and other women residing in the research location. Comparing all FGDs and interviews shows that the ‘Successful impact’ and the ‘Different/partial impact’ on the participants describe the fundamental themes, representing the achievements and weaknesses of ALPs. Almost all FGDs, also the groups with non-participants of ALPs, evaluated the impact of ALPs.

Since the participants of the K_Non-ALP FGD had not heard about the ALP, they were not able to evaluate its impact, but they expressed the need to announce the existence of ALPs in their part of the community (K_Non-ALP, Pos. 161). The participants of all the other data collection tools listed several literacy and occupation skills the ALP participants had been able to acquire, accompanied by numerous soft skills, which affected the women personally. The participants reported that they had gained literacy and numeracy skills and received learning opportunities, enabling them to use mobile phones and help the children with homework. Participant ALP_P3 of the K_ALP FGD shared that

”I study and I also teach my kids, I ask my kids to read. And I could not press (the digits) on the mobile phone. Now what digit it is, what number it is, I can write up to a hundred, read, maths, do simple Math. I can do it myself (K_ALP, Pos. 129)”.

Also, ALP_P12 of the G_ALP FGD indicated that

“[...] from adult education, the main thing was, we can check the homeworks of our kids, and we got a little encouragement that: “Yes, we can study and teach our children (G_ALP, Pos. 193)”.

By learning basic literacy and numeracy skills, some women obtained the opportunity to manage their household finances (M_ALP, Pos. 190). Some other women could see economic improvement, as I_P proved that

“THOSE who have taken this {um}, who participated in this programme, there, we could see some financial progress. They {uh} were able to maybe like do some business [...] (Interview_P, Pos. 71)”.

In addition to these skills, participating women showed increased self-confidence, paired with a higher attendance at official posts such as health posts and schools, as I_Su and ALP_P4 from the M_ALP FGD reported that

“the main difference that is found is that after going to the class, they stopped being shy (Interview_Su, Pos. 66)”. And

“[w]e are, we participate when there are women’s activities and community activities (M_ ALP, Pos. 205).

All the Non-ALP focus group participants reported a growing awareness of the need to develop personal capabilities and literacy skills and enhance women's job opportunities in the Tarai region. This development could contribute to an improved gender equality status of the women as M* interpreted N-ALP_P1

“Women are not literate, and that's why are not capable. Because we are not capable, we have to participate [...] (M_Non-ALP, Pos. 235)”

and N-ALP_1 from the G_Non-ALP FGD reported that the ALPs

“were able to bring a lot of changes in their lives by attending regularly, and they got various kinds of training, but now, a new class is starting for us. We hope to participate (G_Non-ALP, Pos. 134)”.

Another fundamental topic regards the right of decision-making and the freedom of mobility. Some participants of the M_ ALP FGD, K_ ALP FGD and the M_Non-ALP FGD confirmed having received freedom to move about and freedom given with permission from the husband or if it is task-related. Participant ALP_P7 from the K_ ALP FGD shared,

“I can go out, and I have a little field, also. I have a field, farm land (K_ ALP, Pos. 80)”.

This participant, however, fulfils a female household leadership since

“She is very {mhm}, she is very poor. [...] And her husband lives abroad and earns money and sends. And now she runs the house herself (M* interpreting ALP_P7, K_ ALP, Pos. 43)”.

Similarly, in the M_Non-ALP FGD, only single persons in the household exercise their freedom of movement, as M* summarised

“for some in their own will because they are first (T: alone in this sense) in the house, and that's why they can walk freely (M_Non-ALP, Pos. 149).

Nevertheless, I_Su highlighted that some of the women experienced a positive change regarding the mindset of the men, since

“before, only men used to go outside. If they had to, let us say, give someone money, then only men used to go, but now women also go, and they give money to someone [...] (Interview_Su, Pos. 97)”.

In the G_ALP FGD, some women also saw a changed perspective regarding the access of women to the employment sector as M* summarised:

“Before participating in the ALP, we were doing nothing, but later, everyone is doing business. Thinking women can also do business, we are raising goats (G_ALP, Pos. 191)”.

Participants of the G_ALP_FGD also reported a positive impact on the mindset of the surrounding community, including Non-ALP participants, as they showed a growing awareness of improving their literacy skills and joining future ALP classes (G_Non-ALP, Pos 134). The interviewee I_Sa reported a changed mindset of the men towards education, since

“[...] now men allow women to go to {uh} adult education, literacy programme so that they think that: “Oh no, women should also learn. And also {uh} they need to learn and {uh} move forward (Interview_Sa, Pos. 85)”.

However, several FGD members reported ongoing restrictions, resistant traditional gender perspectives and incidences of domestic violence, affirming the ALP’s ‘Different/Partial impact’ and actual weaknesses of the ALP. Participants of the FGD in M* shared about lacking the freedom of mobility, related to the position as a daughter-in-law, as

“[...] she is the daughter-in-law of the same house, that's why she cannot walk freely. Because before doing any work, she has to take permission (M_Non-ALP, Pos. 149)”.

Participants of the G_Non-ALP reported ongoing restrictions regarding the right to marry and divorce, as N-ALP_3 shared that

“[...] in our community according to our tradition, we do not have the right to choose our spouse, and we do not have the right to freely divorce [...] (G_Non-ALP, Pos. 115)”.

Some participants of the K_ALP_FGD and M_Non-ALP FGD experienced diverse forms of domination and pressure on women, also due to the Tarai region since

“[...] in our society, women {mhm} are not very free. Women have a lot of pressure that whatever the men tell, the women have to do (K_ALP, Pos. 92)”.

The two interviewees, I_Su and I_P, confirmed resistant gender perspectives and an insufficient change of mindset, as I_P shared that

“if their conception changed, the conception of the society changed, then it would be very good for them because {um} in terms of even clothing and positivity like if they had positive thinking toward this literacy programme [...] (Interview_P, Pos. 80)”.

Apart from individual economic progress for a few women, the participants of the G_ALP-FGD proved that the ALP has not led to improved access to economic resources (G_ALP, Pos. 111).

5.6 ANSWERING RESEARCH QUESTIONS

In this section, the researcher answers the study's research questions with the help of the research findings obtained. The main research question deals with the extent to which adult literacy programmes contribute to gender equality for rural women in Nepal. Related to the main research question, the researcher will respond to the four sub-questions regarding the socio-economic living context and gender equality status of rural Nepalese women and the potential of adult literacy programmes to support gender-biased perspectives.

The researcher will answer how rural Nepalese women experience the impact of adult literacy programmes on their gender status and what recommendations can be developed so that adult literacy programmes contribute increasingly to gender equality.

5.6.1 Socio-economic living context and gender equality status

The research findings attained during axial and selective coding (see Chapter 5.4 und 5.5) show that:

- Most women lacked school education in their childhood and struggle with the lack of job opportunities at present. Some women lack a general understanding of new ideas, indicating their status of having marginal or absent literacy skills.
- Poor socio-economic living conditions and the intensity of loans/debts challenge many women. Some women have a 'sufficient socio-economic situation' and are involved with microfinance and economic activities.
- Some women are challenged by individual sickness, and a few women experience a lack of proper health treatment.
- A few women are frustrated about missing practical support from external parties.
- Men used to be prioritised to receive school education, while women were forced to stay home and perform primarily household activities.
- Some women relate the lack of school attendance to their poor socio-economic situation.
- Some women are economically involved by selling bangles and cosmetics.

The living context of rural Nepalese women is strongly affected by a poor socio-economic situation, the burden of having loans and debts, and the lack of access to sufficient financial resources.

While many women are confronted with the deprivation of job and training opportunities and consequently lack employment opportunities, a few are occupied with microfinance programmes or low-skilled work such as selling bangles and cosmetics. The literacy status of almost every woman is deficient due to a lack of opportunity and support from home to attend school. In the past, men have been prioritised to attend school, and women have been occupied with intra-household responsibilities. Some women are challenged by their fragile health status and insufficient medical treatment.

To answer the question about the **gender equality status of rural Nepalese** women in correlation with the Hindu caste system, the central category 'Gender Inequality Status' (see Chapter 5.3.1.2) illustrates that:

- Women are strongly affected by the patriarchal understanding regarding gender roles and intra-family law in Nepalese society.
- There exist substantial gender differences regarding the workload of rural women, and the workload differs in various regions of Nepal.
- Rural Nepalese women are primarily occupied with housework, animal husbandry, fieldwork and caring for children and family members.
- Most women are lacking the freedom to move about at will or are restricted in their freedom of mobility. The exercise of this freedom differs in families.
- Most rural Nepalese women lack ownership of property. Only a few women own some property.
- In the past, most women lacked the freedom to marry or divorce according to their own will. There is a change towards freedom to marry or divorce for the present generation.
- Most women make decisions together with their husbands. For some women, the decision-making right is ascribed to men alone or women exclusively.

- Many women experience discrimination due to their age and position in their family and face domination, pressure and domestic violence in their households.
- A few women experienced less understanding and value as women and discrimination due to their caste position.
- Some women have been granted the task of managing the household finances.

Since the category of 'Caste, Ethnicity & Religion' represents a sensitive topic, particularly for members from low-caste groups, the FGD participants avoided speaking about these concerns. The interviewees, however, emphasised the link between gender inequality experienced, caste and religion.

Essentially affirming previous findings, the results of the interview reveal that:

- Related to a lack of school education, rural women lack the opportunity to move around since they cannot orient themselves outside their home.
- Nepalese rural women have been obliged to follow strict societal rules rooted in the Hindu caste system, such as not sitting together with their brother-in-law.

Most rural Nepalese women fight gender inequality on an individual and community level. Due to the patriarchal structures of society and the affiliation to the Hindu caste, women experience a strict gender-differentiated distribution of responsibilities and are primarily obliged with intra-household tasks. Most Nepalese women have been ascribed a lower position in their families and are generally restricted in their freedom to move about at will and to marry or divorce according to their will. Most rural women lack access to property, while a few own some. Based on societal rules built on the Hindu caste system, rural Nepalese women are obliged to follow certain rules. As participants do not share in depth about the roots of gender inequality experienced, they seem to have accepted this unequal situation as a constant part of their livelihood.

5.6.2 Support of gender-biased perspectives through ALPs

The research findings reflected only marginally how gender-biased perspectives are supported in the analysed adult literacy programme. Only by referring to diverse teaching units, did the participants of the FGDs provide insights into gender-related topics. As the interviewees shared their views about the concept of ALPs, they also referred to the potentially gender-biased orientation of the programme.

The research results reveal that:

- The utilised teaching book and video material contain stories about the distribution of responsibilities in the household, such as assigning housework, childcare and cleaning work to men and outside work to women. The ALP teaches about education, gender roles and child marriage.
- The ALP teaches, amongst other topics, on discriminative practices such as the dowry system, child marriage and domestic violence, emphasising their legal abolishment.
- The ALP provides awareness teaching on the rights of women to own property, vote and open a bank account, acknowledging women's equal rights in this dimension.
- The ALP lacks regionally adjusted teaching material dealing with the discriminative practices and inequalities women suffer in the Tarai, such as the strict dress code or the negative mindset towards education for girls and women.
- The ALP lacks training material to teach men about the importance of changing traditional gender perspectives.
- The ALP employs female and male literacy teachers, which can negatively impact on the group atmosphere.

The findings reveal that the teaching material and methods used by the ALP include gender-focused lessons on the roles and responsibilities of both genders, emphasising equality between both genders. By providing awareness teaching on the right to own property, to vote, to open a bank account, and to manage finances, the practice of equal rights for women is affirmed. ALP lessons on discriminative practices, such as the dowry system and child marriage, show the programme's intention to raise rights awareness among the participants. However, the fact that stories in the textbooks have not been adjusted to regional inequities, such as the lack of support for female education and enforcement of the strict dress code, shows to some extent, the deficient consideration of these topics of gender inequality. This deficiency makes the material gender-biased to some extent. The fact that the literacy provider also employs male literacy teachers potentially supports the patriarchal structures in society and male dominance over women in the educational sector.

5.6.3 Impact of ALPs on gender equality status

The results from the subcategory 'ALP Impact on Participants' (see Chapter 5.3.1.3) highlight the effect of the ALP on the participants gender equality status.

The results show that:

- The participating women learned the importance of developing their literacy status and personal capabilities.
- Many participants obtained extended opportunities to travel alone and visit official offices such as health posts, schools and government offices by themselves.
- Participating women gained changed gender perspectives and an increasing awareness of rights.
- Some participants are increasingly involved with outside and community work and manage household finances.

- Some participating women experienced an improved decision-making right. This right, however, depends on their family status since single women or women with absent husbands often have the opportunity to make decisions themselves.
- Some participants indicated a changed mindset in their family and community regarding the education of girls and women and traditional gender perspectives after the ALP participation.
- Most rural Nepalese women still lack access to economic activities and income due to a lack of job opportunities.
- Some rural Nepalese women are continuously restricted in their freedom to move, which is also rooted in traditional gender perspectives of the region.

5.6.4 Requests for ALPs

The research findings, attained from the central category 'Outside Demand' (see Chapter 5.3.1.4), recommend that:

- ALP providers organise adult literacy programmes for more rural women in Nepal.
- ALPs provide further skill and educational training and link the programmes to providing application opportunities and job offers.
- ALPs continually provide gender-focused and awareness teachings on rights and discriminative practices.
- ALP providers adapt their teaching material to the specific region and ethnic language to address regional inequalities for rural Nepalese women and to prepare participants for potential outside work.
- ALP providers should be aware of the gap between imparted gender-focused teachings and the present gender inequality status of rural Nepalese women and adjust their teaching material accordingly.

- ALP providers employ female literacy teachers to increase participants' openness to discuss sensitive topics.
- ALP providers develop men-focused teaching material and give specific teaching lessons to men.

5.6.5 Contribution of ALPs towards gender equality

Analysing the particular ALP provided by an NGO gave insight into the general contribution of ALPs towards gender equality for rural women in Nepal. The results show a partial improvement in women's gender equality status regarding the responsibilities and roles they are assigned and their increased freedom to move about at will. Despite the ongoing and substantial gender-differentiated workload in Nepalese society, ALP participants gained awareness about the possibility of changing responsibilities such as allowing women to do outside work and requiring men to do intra-household tasks. With the help of imparted literacy, numeracy skills and life skills, ALP training provides rural women with increased freedom of movement due to their improved orientation skills and self-confidence, thus enabling them to increasingly participate in community activities and employment opportunities. ALPs raise awareness of women's rights, such as the right to own property, be employed, have a bank account, and manage finances.

However, ALPs can only contribute towards gender equality as much as familial and societal structures allow. As the Supreme Court of Nepal acknowledges the existence of a strong patriarchal society in Nepal (Malagodi 2018:539), this research proved that persistent patriarchal structures, which are interrelated with the Hindu caste system, prevent more substantial and sustainable achievements regarding women's equality. For as long as these pervasive structures, which strengthen discriminative practices such as the limitation of freedom of mobility, to be employed, own property, and make decisions, continue, ALPs cannot bring forth significant breakthroughs regarding equality. Furthermore, ALPs can only contribute towards women's gender equality as much as participants are willing to embrace new gender perspectives, which is inherently linked with women's dependency on contextual and societal structures.

CHAPTER 6: DISCUSSION AND RECOMMENDATION

6.1 INTRODUCTION

This last chapter discusses the main research findings related to existing research and affiliated literature in this field. The four research questions (see Chapter 1.4) concerning the livelihood and gender equality status of rural Nepalese women will be answered and, the potential effect of gender-biased perspectives through the ALPs, the individually experienced impact of ALPs on the gender equality status of women and the recommendations to ALP providers, will be discussed on the basis of the obtained research results. The researcher will present recommendations for advancing the impact of ALPs on the livelihood and gender equality of rural Nepalese women, will methodically reflect on the research process and close with a recommendation for further research.

6.2 DISCUSSION AND RESEARCH FINDINGS

6.2.1 Socio-economic living conditions and gender differences

The research findings from Chapter 5 reveal that:

- The socio-economic living context and particularly the dimensions of education, language, family status, workload distribution and access to economic activities, are very significant themes for rural Nepalese women.
- A large number of women are confronted with poverty, revealed by their lack of material resources and property and lack of access to economic resources.
- Those participants who can access economic resources, are primarily involved in field- and farm work, goat raising and animal husbandry.
- Women are confronted daily with existing gender differences in their households, recognisable in a gender-differentiated workload. While men are usually occupied with outside work, women primarily engage with housework, care of children and household members, fieldwork, and animal husbandry.

Statistics and literature prove the significant incidence of poverty among the research participants of rural areas in Nepal, defined by their lack of access to income sources and employment. As Nepal is one of the LDCs worldwide (GON 2020:45), with 17,4% of Nepal's population defined as multidimensional poor (GON 2021:x); the poverty rate in rural regions (28%) is higher than the urban poverty rate of 12,3% (GON 2021:11). The level of poverty is also linked to the caste affiliation of the individual. As described by Kharel et al (2016:242f), persons from low-caste groups, such as the Tarai Dalits, have a higher poverty headcount than the national average. The large poverty incidence speaks against the goal of development to generate human development for all societal groups (Thorbecke 2019:99). Interestingly, the research participants related poverty primarily to the lack of or restricted access to material resources. They did not include further variables, such as their educational status, access to social services and psychological components, which represent significant components of the acknowledged multidimensional poverty concept (World Bank 2001a:v) .

The detailed description of women's daily household work points to the intensity of household related tasks for rural Nepalese women (FAO 2019:3f) and the challenge to live the lives they desire (Collins 2017:125). The findings show that the participants only marginally benefited from the transformational process over the last 20 to 30 years in rural areas (Mishra 2018:304) as they largely lack access to employment and face persistent inequality (Paudel Khatiwada et al 2018:4). This lack and inequity that they experience demonstrate "sources of unfreedom" (Sen 2000a:3), as women are restricted in their freedom to work, to contribute to the household income independently and to be acknowledged equally. In the case of employment, the participants often perform low-skilled work such as field and farm work, goat raising and animal husbandry, which reflects the statistics of more than 70% of the Nepalese women engaged in agriculture (GON 2018:9). However, as women from the Dalit, Janajati and Tharu ethnicities are more likely to progress from low-skilled agricultural work to profitable farming and small businesses (Paudel Khatiwada et al 2018:17), it is surprising that not more women advanced.

Further research findings reveal that:

- The lack of education and the experienced non-supportive mindset of household members regarding education have an impact on most rural women of different ages and caste affiliation.
- A minority of women reported a changed mindset over time as far as education for girls and women concerned.
- Rural Nepalese women communicate to a large extent in the local languages of their resident communities, such as Maithili, Bajika and, to some extent, Bhojpuri.
- Marriage and raising children play a very significant role in the lives of rural Nepalese women.
- Only a minority of women reported being single or childless.

Compared to the female literacy rate of 62% in Nepal and 58% in the Tarai regions (GON 2018:12) in 2014, the National Census 2021 reports an increased literacy rate of 69,9% for women nationwide and 66,1% for women in the Tarai (GON 2023:199). Despite the literacy advancement among women over the last decade, the participants' lack of earlier school education shows that, as residents of the Tarai in particular, they have not benefited sufficiently from this progress. Since the age of the FGD members varied between 20 and 74 years, the literacy rates of both 2014 and 2021 are applicable. However, this raises the question of why younger women of 20 years old have not benefited from the educational and literacy efforts during the last decade, but continue to be deprived in the area of education and nutrition in the country (GON 2020:26).

The strong patriarchal structures, which are inherently connected with the Hindu caste system (Paudel Khatiwada et al 2018:2) and ascribe to women a less significant value (Arya 2020:xi) in Nepalese society, explain why most research participants, despite their age and caste affiliation, had received only marginal support to attend school, with boys rather being prioritised for education.

Nevertheless, the government's target of providing "non-formal education and lifelong learning" (MoE 2016:75) and increasing the level of empowerment and participation for Nepalese women (Holmelin 2019:85) is the reason that some participants reported a changed mindset regarding female education over time. It is, however, surprising that despite the national undertaking, not all women share in this progress, including participants of younger age. The ethnic and linguistic diversity in Nepal (Kharel et al 2016:229) means that participants speak different ethnic languages, such as Bajika, Maithili, and Bhojpuri primarily. Their use of mainly the local languages also indicates the lack of formal education of participants in this area.

The marriage rate of 65,1% in the Tarai (GON 2023:173) and the higher fertility rate of 2,9 children per woman in Province 2 of the Southern Tarai (GON 2018:18) indicate that marriage, childbirth and child raising are fundamental to rural women in this region. The significance of these aspects of their lives explains the pain expressed by the few widowed or single women and one childless participant. Also, the fact that unmarried women struggle more significantly from discrimination and exclusion (Holmelin 2019:94) proves that marriage and childbirth define a significant role ascribed to Nepalese women.

6.2.2 Gender-based discrimination and inequalities for rural women

Further research findings indicate that:

- The access to economic activities and the individual workload of women differ between the Tarai and hilly regions in Nepal. This difference is related to a different range of the freedom to move about.
- Many rural women are confronted with the lack of access and ownership of property, the freedom to marry or divorce and the freedom to move about at will. The restrictions are related to existing gender differences in society. The lack of property ownership is also associated with the awareness of rights among women.

- Rural women report an existing hierarchy in their households, affording the daughter-in-law less freedom and rights than other female household members.
- The freedom of decision-making for rural Nepalese women differs from household to household. While in some households, men primarily make decisions, in other households men and women make decisions together.
- Many women experience various forms of discrimination in their families, and incidences of domination and pressure, such as domestic violence or a strict dress code.
- Religion is interrelated with discriminative practices such as the dowry system.

The impact of caste and ethnic affiliation on the lives of the Nepalese explains why research participants described women from the hilly districts as having more extensive access to economic activities. As the high caste ethnicities from the hilly areas have traditionally dominated the Dalits, Janatis, and Madhesis (Kharel et al 2016:229), the participants, as a result, experience inequalities in their economic status and individual well-being, as described by Kharel et al (2016:241f). Nevertheless, despite the dominance of high-caste ethnicities in the hilly districts, low-caste ethnicities also reside there (Kharel et al 2016:242f). It remains unknown if women from low-caste groups in the hilly regions experience similar restrictions as the Tarai participants or if the topographical condition of the hilly districts leads to different workloads and economic opportunities.

Even though the Supreme Court legalised Nepalese women's right to ownership in 2002 (Malagodi 2018:536f), many research participants still lack access to land. The fact that women from poor and marginalised families (Malagodi 2018:550) lack the right to fight for justice and against discrimination, such as the dowry system, explains why these practices continue. Also, the lack of practical application of the "Caste-Based Discrimination and Untouchability (Offence and Punishment) Act" (Kharel et al 2016:240) is the reason for the ongoing discrimination, domination and domestic violence experienced by many of the research participants.

That minority ethnic groups such as the Janatis, Madhesis and Dalits face more discrimination than upper-caste ethnic groups (Holmelin 2019:93f) explains the restrictions of participants' personal rights. However, the fact that the patriarchal structures cause women independent of their caste to be ascribed less value (Arya 2000:xi), should lead to similar restrictions for women in the hilly areas. Given that statistically, more women from low-caste groups are occupied with agricultural work (Mishra 2018:300), this should grant the participants generally more freedom to move about and be economically engaged. However, as the research results do not support this assumption, other reasons, such as ethnicity and caste affiliation, could restrict their occupation.

Research participants reported a lack of access to and ownership of property and restrictions on their freedom to marry or divorce. These restrictions indicate their low status in the 'intra-family law' dimension. Reported restrictions on the freedom of mobility relate to the dimension of 'identity'. The findings show that women in both dimensions suffer inequality, affirming that both dimensions are critical to measure gender inequality with the help of the MGII (Ferrant 2014:653) in developing countries. As daughters-in-laws are granted less freedom than married women, a hierarchy exists among women in the household. Since almost all participants are married, the equal decision-making right with men for some women can be explained by the fact that over the last years, women's rights, particularly of married women, have advanced (Malagodi 2018:534ff).

6.2.3 ALPs and gender-focused teaching material

The research findings reveal the following about Adult Literacy Programmes (ALPs) and the use of gender-focused teaching material:

- The goal of the ALP is to educate adults of all ages, empower and advance them, and give them confidence.
- Teaching the ALP material orally in the participant's ethnic language has been beneficial for the participants. Various teaching materials, participatory methods and inclusive teaching, support the ALP outcome.

- The ALP benefits from combining teaching units on functional literacy skills and life skill topics, which are adjusted to the livelihood of the participants. ALP lessons on gender roles and rights awareness positively impact on the participant's self-confidence and perspective on gender rights and roles.
- Non-gender-biased teaching material of the ALP contributes to an increased understanding of gender roles. Lessons on gender equality, however, stand in contrast with the actual livelihood of Nepalese women.

The described goal of the ALP to educate adults, advance them and make them self-confident accords with the description of education as a personal resource to transfer individuals into personal "well-being" (World Bank 2018:38). Developed to catalyse the human development of individuals (Robinson-Pant 2015:1) and communities independent from caste, religion, ethnicity and further backgrounds (UNESCO 2016a:11), the participants described the ALP as inclusive since women of all age groups, ethnic and linguistic backgrounds were included. The fact that the teaching material has been orally translated into the ethnic languages of the participants assumes that it has not been adequate to raise awareness and enlarge knowledge about inequalities (Emerson 2018:310) practised in the participant's culture and ethnicity. This insight developed during the qualitative interviews with the literacy teachers, who stated that the use of Nepalese is not appropriate enough for ALPs (see Chapter 5.4.6).

Implementing participatory methods and various teaching tools during the course relates to the ALP's goal of inclusivity (UNESCO 2016a:11) as these methods and tools allow each participant to be actively involved. Even though the teaching materials have been described as increasingly gender-neutral by focusing on equally divided responsibilities between men and women, they are found to stand in contrast to the participant's livelihood. They partly overwhelmed participants and limited the transfer of gender-neutral perspectives to the livelihood of rural Nepalese women as ALP teaching material is required to do (Acharya 2015:60; Dahal et al 2021:5). The combination of functional literacy and development skills training in the analysed ALP have benefited the participants, verifying the concept of ALPs as lifelong and sustainable educational programmes (UNESCO 2021:5).

6.2.4 Impact of ALPs on rural women

The following results demonstrate the impact of ALPs on the participant's livelihood:

- Participation in an ALP successfully impacts on women by providing literacy and numeracy skills, learning opportunities, and increased interest and capacity to support their children's education. Most participants show increased self-confidence and awareness of rights, changed perspectives on gender roles and, to some extent, enlarged travel opportunities linked with a more frequent attendance at official offices. Some women are also increasingly engaged in business activities.
- To some participants, particularly older women, their ALP participation brings only a partially positive impact as they are overwhelmed by the quantity of the content.
- Despite their ALP participation, some women remain restricted in their access to income, economic resources, and personal freedom to travel.
- Nepalese women became aware of the improved right to marry and divorce after their own will. Some women, particularly of a younger age, actively exercise this freedom, while others remain restricted in the freedom to marry or divorce according to their will.
- After their participation in the ALP, most participants have remained suppressed by traditional and patriarchal structures in society and the impact of caste and religion on their lives.
- Participants lack application opportunities to practise and implement the programme contents successfully after completing the ALP.

Similar to the evaluation report of the Education for Rural Development Project (1982-1985) (Regmi 2019:231, Robinson-Pant 2023:8f) and further impact studies (Ali et al 2018:1), the research participants reported an increased interest and capability to support their children's education, enhanced self-confidence and partly improved employment after their ALP participation.

The literacy and numeracy skills gained by the participants laid the foundation for the research participants' increased travel and attendance at official offices, contributing to lifelong learning opportunities (MoEST 2022:xvi) targeted by the Nepalese government. The increased awareness of the right to marry, divorce, or own property among Nepalese women, has not been described in detail in impact studies. However, this positive development can be attributed to the ongoing legalistic installation of women's rights over the past years in Nepal (Malagodi 2018:534ff). The realisation that the ALP outcome depends on the personal willingness of the participants and their contextual structures of society (Schreiber-Barsch & Mauch 2019:523f) explains why the ALP has been only marginally successful for some participants. The ongoing limitation of individual freedoms can be ascribed to the hierarchal and patriarchal structure of Nepalese society (Hillman & Radel 2022:4) and the high probability of South Asian cultures transferring gender perspectives through "parental transmission" (Dhar et al 2019:2573), particularly in families relating largely to the Hindu caste system (Dhar et al 2019:2573f).

The general focus of adult literacy programmes and the marginal consideration of the participants' living context (Singh & Sherchan 2019:190) refer to the participant's lack of opportunities to apply newly gained literacy skills. The ongoing experience of suppression and domination by men indicates that the ALP has not sustainably impacted on the entanglement between women's livelihood and underlying gender perspectives. The ongoing impact of caste and religion and interrelated discriminative practices such as the dowry system on the participants' livelihood suggests that despite the growth in awareness, the ALP could not entirely counter these practices.

6.3 RECOMMENDATIONS FOR ALPs

Adult literacy and lifelong learning programmes embrace "learning activities for people of all ages, in all life-wide contexts and through a variety of modalities that, together, meet a range of learning needs and demands" (UNESCO 2022:17).

Over the years, ALPs developed towards multi-faceted programmes, which emphasise the relationship between acquired literacy skills and sustainable impacts on individuals and their communities (Hanemann 2015:8f). Consequently, ALPs are understood as a significant tool to promote the development of individuals and communities, particularly from marginalised backgrounds (Regmi 2019:226). Based on the literature and the research findings (see Chapter 5.6.4), the researcher recommends to ALP providers:

- To continue including gender-focused and awareness teaching in ALPs.
- To increasingly understand the entanglement of ALPs with cultural and societal structures and to confront patriarchal structures of society to achieve sustainable improvements in the personal freedoms of women.
- To adjust ALP material to the location of performance by developing specific topics and textbook stories that refer to the particular region, ethnicity and language.
- To design and use native-language teaching material to improve the openness and capability of women to comprehend the teaching lessons, especially at the beginning of the ALP.
- To develop men-focused teaching material and to organise, in addition to the ALP, men's interest groups, where topics such as patriarchal structures, cultural and societal structures and traditional perspectives can be debated.
- To schedule additional time and resources to understand the culture and traditions of the target community and win the trust of individuals and the community before the ALP commences.
- To employ ALP teachers from the target community who can speak the local language and are recognised by the community.
- To employ exclusively female ALP teachers since they better understand the livelihood of female ALP participants and issues of gender inequality.
- To expand life and professional skill training in combination with the ALP and to create a platform where participants can practise their gained knowledge in cooperation with local stakeholders.

6.4 METHODOLOGICAL REFLECTION ON RESEARCH PROCESS

This section presents the researcher's methodical reflection on the research process. These insights might have changed the received research results and their interpretation to some extent, as described below.

- In defining adequate data collection tools, the researcher weighed up using either FGDs or qualitative interviews to collect data from the ALP participants and women of the same location. Since gender inequalities, discriminative practices and caste affiliation present sensitive topics, individual interviews with the participants might have produced different results. However, the researcher observed that, as a collective society, rural Nepalese women prefer staying in small groups and are often shy and reluctant if approached on their own. The researcher could have received marginally more diverse or more detailed data from some participants, who showed more confidence due to their age or engagement. Nevertheless, through earlier observation, the researcher realised that most prospective participants appeared to be open and to trust each other in a group of the same residence. Besides, as the researcher added a few participants to the FGDs during data collection, the researcher attempted to receive more diverse and "information-rich" (Merriam & Tisdell 2015:98) data. Therefore, the researcher preferred FGDs as the most adequate tool.
- Acknowledging the importance of the native language in qualitative research, the researcher decided, despite the investment of additional time and resources, to conduct the FGDs in the ethnic language of the participants. During the first observation trip, the researcher learned about the very marginal knowledge of Nepalese among the prospective participants. Since the local ALP teachers could lead the FGDs in the local language and Nepalese, the group discussions were conducted in two languages. This procedure meant that the natural flow of the discussion in the local language was to some extent interrupted while waiting for the Nepalese interpretation.

In a pilot phase, the researcher tested the suitability of a literacy teacher from a neighbouring community as an interpreter, which confused the participants. Therefore, the researcher gave the local literacy teacher the dual role of being both moderator and interpreter, realising this would be most appropriate since it would make the participants feel comfortable while sharing their experiences. However, due to the performance of both moderation and interpretation, there might have been a loss of information as sometimes the moderator had to interpret longer passages. The researcher tried to avoid information loss as much as possible by attending the discussion as an observer and, if needed, giving a non-verbal reminder to the moderator to translate all given responses according to the briefing as previously shared.

- Since two FGD moderators had not led discussion groups in such research earlier, they sometimes summarised individual questions of the FGD protocol, which implicated some answers in one text segment related to diverse topics. Consequently, some FGDs lasted shorter than others. However, all three FGD moderators led the discussions based on the FGD question protocol. The participation in all FGDs helped the researcher to allocate given responses and document non-verbal behaviour and gestures to rule out potential risks regarding the credibility of the findings. After data collection, the researcher also returned some responses to selected FGD participants to validate their contributions. In addition, the researcher asked the FGD moderators during data management and data analysis for feedback on the correct data obtained, particularly from discussion groups of shorter length.
- Undertaking observational trips before the data collection has supported the data analysis and discussion of results. During these visits, the researcher became familiar with the living context of the participants and traditional customs, such as the clothing style or the language usage, which helped her to prepare and adjust the performance of the FGDs and the interviews.

- The process of open coding remains subjective, particularly the identification of coded segments, superordinate categories and final central categories, and the usage of memos. As qualitative research explores individuals' subjective experiences, a different researcher might have obtained divergent results, which does not discredit the research outcomes (Merriam & Tisdell 2015:250f). Instead, the researcher aimed to reassure consistency between the collected data and the interpreted results by constantly relating the interpretation to the collected data during the data analysis process.

6.5 RECOMMENDATIONS FOR FURTHER RESEARCH

Since this research has been limited to the contribution of a particular ALP towards the gender equality of rural women in particular regions of Nepal, several research themes are of interest and value to further investigate.

- It might be of great value to discover to what extent ALPs of governmental literacy providers contribute to gender equality for rural Nepalese women. Along with the government's goal to expand "opportunities for functional literacy, open and lifelong learning" for all youths and adults (MoEST 2022:52) and to specifically focus on "various soft/non-cognitive skills and human values, including gender, inclusion, respect for diversity, equity" (MoEST 2022:58), it might be of significant interest to analyse to what extent governmental ALPs contribute to gender equality.
- Acknowledging the diversity of ethnicities, languages, cultures and Hindu castes in Nepal, it might be valuable to explore the impact of ALPs on gender equality for rural women in different regions of Nepal. Since traditional roots affect the practice of gender equality (Malagodi 2018:528), traditional rituals may differ across regions in the country. Further research on the impact of ALPs in hilly, mountainous and Tarai regions might reveal the significance of the particular location for the successful impact of the ALP on gender equality for rural women.

In addition, it might be of great interest to measure the significance of various caste groups on the improvement of gender equality by comparing the impact of ALPs on rural women from high-caste groups and low-caste groups.

- As this research explored the contribution of ALPs towards the gender equality of rural Nepalese women based on the information collected from recent ALP participants, it might be valuable to perform a longitudinal research study on the sustained impact after a period of five and ten years. Such a research study might also provide insights into the potential transfer of the impact that the ALP had on gender equality to the next generation of ALP participants.
- As a society with highly patriarchal structures, which are again rooted in Hinduism, Nepal's society generally ascribes a lower value and restricted rights to women, independent of their caste affiliation (Arya 2020:xi). As a result, Nepalese men are often presented as supreme over the women (Gupta et al 2021:149). In this context, it might be interesting to investigate to what extent ALPs and ALP-related outcomes influence the traditional mindset of male household members of female ALP participants. These results might reveal the sustainable impact of the ALPs as life-long learning opportunities.
- Along with the government's goal to develop new teaching material which considers the ethnical diversity, traditions and knowledge in the country, it might be of considerable significance to conduct a research study on native languages given ALPs and their impact on gender equality for rural Nepalese women. As research acknowledges the benefits of female literacy programmes held "in participants' mother tongue" (Robinson 2015:6), this study might provide insights into the importance of linguistic and ethnical identity for the attained impact of the ALP performance on gender equality for rural women.

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APPENDIX A: REQUEST LETTER - RESEARCH



Request for permission to conduct research at the NGO 'Help & Care'

"The contribution of Adult Literacy Programmes towards Gender Equality of Rural Women:
A Case Study in Nepal"

27.11.2022

Mr K. Ramtel
Literacy Supervisor at 'Help & Care'



Dear Mr K. Ramtel,

I, Margret Pun, am doing research with Dr Thomas Kröck, the Director of Studies at the Akademie für christliche Führungskräfte, Gummersbach, Germany, towards an MA in Development Studies at the University of South Africa. We invite you to participate in a study entitled "The contribution of Adult Literacy Programmes towards Gender Equality of Rural Women: A Case Study in Nepal".

The study aims to investigate to what extent ALPs and ALP-related outcomes in Nepal contribute towards gender equality among women. It further explores to what extent surrounding conditions or internal structures of ALPs promote or prevent positive outcomes. Your company has been selected because of the previous collaboration with the researcher and your experience with ALPs in Nepal for many years.

The study will entail two focus group discussions, each in three different locations, with participants of an ALP and a comparative group of community members who did not participate in an ALP. Besides, the researcher plans to conduct qualitative interviews with ALP teachers and apply observational methods. The research will contribute to already established research on the impact of ALPs and develop recommendations for their improved performance. These will guide present and future ALP providers and benefit future researchers studying such programs.

Due to the vulnerable position of rural women in Nepal and their experienced forms of discrimination and social exclusion, potential research participants may feel uncomfortable with specific questions. However, allowing the research participants to share their experiences freely and exchange with fellow participants, value their experiences, and let their voices be heard. The feedback procedure will represent the results before the FGD participants, the interviewees and the employees of your organization.

Yours sincerely

A handwritten signature in blue ink that reads 'Margret Pun'.

Margret Pun



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APPENDIX B: CONSENT FORM - PARTICIPANT

CONSENT TO PARTICIPATE IN THIS STUDY

Research title: The contribution of Adult Literacy Programmes towards Gender Equality of Rural Women: A Case Study in Nepal

Researcher: Margret Pun

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty.

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree with the recording of the focus group discussion or qualitative interview.
I have received a signed copy of the informed consent agreement.

Participant Name & Surname :

Participant Signature : Date:

Researcher's Name & Surname: Margret Pun

Researcher's signature:  Date:

APPENDIX C: CONSENT FORM - COLLABORATORS

CONSENT TO COLLABORATE IN THIS STUDY

Research title: The contribution of Adult Literacy Programmes towards Gender Equality of Rural Women: A Case Study in Nepal

Researcher: Margret Pun

I, _____ (collaborator name), confirm that the person asking my consent to collaborate in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of collaboration.

I had explained to me and understood the study and had sufficient opportunity to ask questions, and I am prepared to collaborate in the study.

I understand that my collaboration is voluntary and that I am free to withdraw at any time without penalty.

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings but that my collaboration will be kept confidential unless otherwise specified.


I assure to maintain the privacy, anonymity, and confidentiality of information in collecting, storing and transferring personal records.

I have received a signed copy of the informed consent agreement.

Collaborator Name & Surname :

Collaborator Signature : Date:

Researcher's Name & Surname: Margret Pun

Researcher's signature:  Date:

APPENDIX D: ETHICAL CLEARANCE



COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

31 October 2022

Dear Ms Margret Pun

NHREC Registration # :
Rec-240816-052
CREC Reference # :
18032036_CREC_CHS_2022

Decision:
Ethics Approval from 31 October
2022 to 31 October 2023

Researcher(s): Name: Ms. M. Pun
Contact details: 18032036@mylife.unisa.ac.za
Supervisor(s): Name: Dr T Kroeck
Contact details: thomas.kroeck@gmail.com

**Title: THE CONTRIBUTION OF ADULT LITERACY PROGRAMMES
TOWARDS GENDER EQUALITY OF RURAL WOMEN: A CASE STUDY IN NEPAL**

Degree Purpose: Masters

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for one year.

The *low risk application* was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.



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4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No fieldwork activities may continue after the expiry date (**31 October 2023**). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

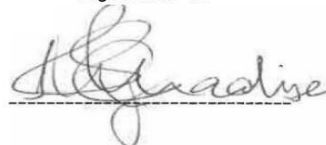
*The reference number **18032036_CREC_CHS_2022** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature: 

Prof. KB Khan
CHS Research Ethics Committee Chairperson
Email: khankb@unisa.ac.za
Tel: (012) 429 8210

Signature: PP



Prof ZZ Nkosi
Acting-Exécutive Dean: CHS
E-mail: nkosizz@unisa.ac.za
Tel: 012 429 6758



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APPENDIX E: FGD GUIDE FOR ALP PARTICIPANTS

Guide Outline for FGD with ALP participants

Topic of Discussion	Key Questions	Additional Questions
<p>1. General context of the participating women</p>	<p>What does a typical day look like for you as a woman in this community?</p> <p>What kind of tasks do you fulfil in your family and the community?</p> <p>What is challenging with this?</p> <p>What are some achievements in the last years you are proud of?</p> <p>What does it mean to live a good life in this community?</p>	
<p>2. Socio-economic living context of the participating women</p>	<p>Family Status (asking for an answer by raising a hand): What is your family status? How many of you are married, and how many of you have children? How many people live on average in your households?</p> <p>Education: Were you able to attend school before participating in the ALP? How have you been encouraged/ supported from home to attend school? Which language do you generally speak?</p> <p>Health: How is your general health? Are you regularly (monthly) dealing with severe sickness? How is the access to health facilities in the community? How do you experience the supply and treatment within health facilities?</p>	

Topic of Discussion	Key Questions	Additional Questions
<p>2. Socio-economic living context of the participating women</p>	<p>Access to economic resources: Do you have access to economic resources, financial loans, and family income?</p> <p>Economic activities: Which opportunities do you have to work outside the home? If so, in which areas and regularity do you work?</p>	
<p>3. Gender equality status of the participating women</p>	<p>Identity: What workload do you perform regularly?</p> <p>How does this work differ from the workload of male household members?</p> <p>To what extent can you freely move?</p> <p>Intra-Family Law: Which decisions are made by men and which by women in your households?</p> <p>Do you have ownership and enjoy the advantages of your property? Do you have the right to inherit property?</p> <p>Do you have the right to choose your spouse and have the right to divorce freely?</p>	

Topic of Discussion	Key Questions	Additional Questions
4. Impact of ALPs on the status of gender equality for the participating women	What was your motivation to join an ALP? Have you experienced changes since you joined the ALP? If so, in which areas?	In what way did you experience changes regarding your role in the household, your capacity for decision-making, and access to household income after joining an ALP? How did you experience a change in your right to move and freely choose a spouse?

APPENDIX F: M_ALP FGD - TRANSCRIPT

1	Research Location M, ALP Group
2	_____
3	M = Moderator
4	M* = Translator for interpreting participant's answers (M & M* are the same persons.)
5	ALP_P1, ALP_P2, ALP_P3, ALP_P4, ALP_P5, ALP_P6, ALP_P7, ALP_P8, ALP_P9, ALP_P10 = Participants
6	Remarks: <i>Namaste</i> is the Nepalese greeting.
7	R: Researcher
8	The Researcher (R) added her observations (formatted in cursive) before the start and during the performance of the FGD.
9	<i>(R: The moderator and researcher have been waiting for all the participants to arrive. While some participants reached the FGD location quickly, others were still occupied with field and housework. The performance of the FGD took place in a private room within the moderator's house. The room was small and equipped with a large double bed, a side closet and a table. Due to missing sitting opportunities, the participants were sitting in a half circle on the bed while the moderator and researcher were placed on chairs in front of them. In advance, the researcher had organised a local village woman to entertain the participant's younger kids outside the room.</i>
10	<i>The moderator introduced the topic and explained that the FGD aims to explore their general and socio-economic living context, gender equality status and the extent to which ALPs and ALP-related outcomes can contribute towards their status of gender equality. The moderator informed that the FGD is part of empirical research for a Master Study Programme in Development Studies and encouraged every participant to contribute to the discussion, freely share, and be thoughtful so that fellow participants will not be harmed. Besides, the participants were informed about the approximate length of the FGD (ca. 45 min) and that the discussion would be recorded (Audio) to enable appropriate data analysis. The moderator asked whether the participants had any questions or issues to discuss in advance. The participants did not raise any questions.</i>
11	<i>The FGD was conducted in the early afternoon on a usual workday.)</i>
12	M: It is ok. <i>Namaste</i> to you all.
13	Everybody: <i>Namaste.</i>

14	M: We are going to discuss on questions about adult literacy as we have participated in adult literacy. (.) I am putting before you the very first question. Listen carefully, and you can give answers as you like. Whatever you feel like giving. The first question is about general context of participant women. (.) As you are a woman of this group, what do you do on any general day? What kind of work do you accomplish in your family and your community? What are the challenges? These are the questions.
15	ALP_P1: Porch, cleaning house and porch, pots, washing pots, after that washing clothes, cooking food, sending kids to school.
16	(murmuring)
17	ALP_P2: All day long doing household work, cleaning, washing clothes, cooking food, these are the general work that we do inside the house all day long.
18	(murmuring), (laughing)
19	Several women: No (challenges)
20	M* summarising: They say they do not have any challenges, everything is normal, it is easy, easy.
21	M: Second question.
22	(laughing)
23	ALP_P3: Cutting grass, after that we have daughters-in-law, they cook food, we do outside work, look after animals, grass, we don't have any challenges as such.
24	(.)
25	M: Now we are going to ask second question. In later years, what are some of the achievements that you are proud of? What does it mean to live our lives in this community?
26	<i>(R: After translating the questions, the participants need time to think about and discuss this topic.)</i>
27	ALP_P2: We do not have such achievements.
28	(murmuring)
29	ALP_P1: It is just that we studied adult literacy. After that, we are able to sign; this is our achievement.
30	M: What does it mean in our community to live our lives?
31	ALP_P3: To live in harmony in our community, to not quarrel, to get along.
32	M: Ok. (.) Third question. What is your family situation? How many of you are married, and how many of you have kids? How many people live in your house in average?
33	Several women: It is good. It is nice.

34	(.)
35	M: What is the situation in your family? Married or unmarried?
36	<i>(R: Participants eagerly share about their family status.)</i>
37	ALP_P1: In our family, four are married, and the other two are unmarried.
38	ALP_P3: I am married.
39	ALP_P2: One son, one daughter.
40	ALP_P3: A family of seven.
41	ALP_P4: A family of six.
42	ALP_P5: A family of fourteen.
43	ALP_P6: Eleven.
44	(murmuring)
45	M: If you add all the kids, how many are you?
46	ALP_P7: Thirteen.
47	M* interpreting ALP_P7: Thirteen people.
48	ALP_P8: Five people.
49	M* interpreting ALP_P8: Five people.
50	ALP_P9: Seven people.
51	M* interpreting ALP_P9: Seven people.
52	ALP_P10: Five people.
53	M* interpreting ALP_P10: Five people.
54	(.)
55	M: Education, meaning before taking part in adult education, did you go to school? Did you get encouragement, support from others to go to school? In general, what language do you speak?
56	ALP_P2: Yes, I used to go.
57	(murmuring)
58	ALP_P3: Yeah, I used to go.
59	ALP_P4: In our time, it was not like that.
60	M: Others?

61	(.)
62	ALP_P5: Did not use to go.
63	ALP_P6: We used to go to get grass; we didn't go to school. We used to go to cut grass; we did not go to school.
64	(laughing), (murmuring)
65	ALP_P2: Yes, they used to encourage us to study.
66	ALP_P3: No, they did not use to allow us to go; we had to go to cut grass.
67	(.)
68	ALP_P2: Maithili.
69	ALP_P4: Maithili.
70	M* summarising: Everyone is Maithili.
71	(.)
72	M: How is your general health?
73	ALP_P2: It is good.
74	M: Are you fighting with some disease on a regular basis? How accessible is a health facility in your community? What do you feel about equipment and treatments in a health facility?
75	<i>(R: Participants seem to be more reluctant to discuss this topic. They do not start sharing eagerly.)</i>
76	Several women: It is ok.
77	M: Is it normal?
78	Several women: It is normal.
79	M: Do you have a long-term illness?
80	Several women: No.
81	(murmuring)
82	M* interpreting ALP_P7: One is saying she has a long-term illness. She has cough, asthma, she says she has asthma.
83	M: Others?
84	(.) {Several women talking in the local language.}
85	M* summarising: Everything is normal, it is fine. They are saying.

86	ALP_P3: I have cough; we are taking medicine on a regular basis.
87	(coughing)
88	M: How accessible is health for your family in the community?
89	(.) (murmuring)
90	ALP_P3: Polio is given in government hospitals.
91	ALP_P4: Children are given vaccination.
92	(murmuring)
93	ALP_P2: Monthly vaccinations are given, and after that, pregnant women are given vaccines. These are the facilities.
94	ALP_P5: After delivery, nothing is given in our treatment.
95	ALP_P6: We have some facilities regarding our health, but for our health community, there are no facilities during delivery, no such facilities, only vaccines are given.
96	(.)
97	M: Now, the next question is access to financial resources. Do you have access to financial resources, financial debts, family income?
98	(murmuring)
99	ALP_P2: No.
100	ALP_P3: No, we do not have any income.
101	ALP_P6: We do not have any income. We just cut grass, graze buffalo, eat, live only that. We do not have financial resources.
102	(murmuring)
103	ALP_P4: We are poor ourselves. A poor person's life is poor. After that, if we had income, job, we could get some financial resources. We do not have a job, that's why we do not have financial resources.
104	(coughing)
105	ALP_P5: In our family, we only have farming. (coughing)
106	M* summarising: Farming, from farming, you earn.
107	M: Next? (.)
108	(murmuring)
109	ALP_P3: We have access to income from abroad.

110	ALP_P4: Even though we have income, we have a lot of debt. That's why the money goes there.
111	ALP_P7: For us, we do not even have a source of income.
112	(.)
113	M: Next question. Third question. Financial activities. Do you have opportunities to work outside your home? If you have, in what area and how regularly do you work?
114	(murmuring)
115	ALP_P2: It is just that at home or outside home, we just cut paddy. After that we plant wheat and these are our financial sources, from these. We don't have other opportunities than this to work outside.
116	M: Others? (.)
117	ALP_P3: We have opportunity in farming alone.
118	ALP_P6: Work means working outside the home, like farming.
119	ALP_P5: When we go out, we buy rice and eat.
120	(laughing)
121	ALP_P8: Whoever does not have land they have to buy and eat.
122	(.)
123	M: Ok, third question. About identity. What kind of work do you do regularly? (.) I think we have already addressed this question, right? How are they different from what you do at home? How free are you to walk freely?
124	(coughing)
125	ALP_P2: Men's and women's work is different because men plough the fields, women plant, men go and work abroad, whereas women do household work.
126	(coughing)
127	ALP_P3: {Yeah}, women do household work, whereas men do outside work. It's different like that.
128	<i>(R: Participants seem to become tired and reluctant to discuss.)</i>
129	M: Next question, to what extent can you walk freely?
130	(laughing)
131	ALP_P2: We cannot walk freely.
132	(murmuring)

133	ALP_P4: It is like we can walk freely to do household work, but we cannot walk freely to do outside work.
134	(.)
135	M: Next. Intra-family law. In your family, what decisions are made by men and what decisions are made by women?
136	ALP_P3: We take decisions together. We sit down and take decisions together.
137	ALP_P4: When we take decisions, if we have to take debt, we both consult each other, we take decisions. We make decisions by talking to one another.
138	M: Others? (.)
139	{Several women talking in the local language.}
140	(laughing)
141	ALP_P5: We both sit down together and take decisions.
142	(.)
143	M: Do you have any property in your name? And are you able to get the benefit from those properties? Do you have a right to property?
144	{Several women talking in the local language.}
145	<i>(R: Several participants eagerly and loudly discuss this question on the property.)</i>
146	ALP_P2: I have one and a half kattha (explanation by translator: land, kind of acres). I have a little bit of property in my name.
147	ALP_P3: I also have one and a half kattha in my name.
148	ALP_P4: I have three kattha property in my name.
149	ALP_P5: No.
150	ALP_P6: No.
151	ALP_P8: No.
152	ALP_P9: No.
153	(.)
154	M: Do you have the right to use your property?
155	{mhm}
156	ALP_P3: We have the right to gain property.
157	ALP_P4: We have the right to gain property.

158	M: Yes, you should have.
159	(murmuring)
160	ALP_P2: {Yeah}, women like they have to raise money like they have to take debt, loan to make houses. Debts, so that's why women should have the right to gain property.
161	(.)
162	M: Do you have the right to choose your life partner? Do you have the right to divorce freely?
163	<i>(R: Some participants appear shy as they hear about this discussion topic.)</i>
164	ALP_P3: No, we do not have the right to choose our partner and marry.
165	ALP_P4: It is according to our parents' will.
166	M: Do you have the right to choose your life partner?
167	Several women: No.
168	ALP_P2: We do not have the right to choose ourselves.
169	(.)
170	M: Do you live right to divorce?
171	Several women: No
172	(...)
173	M: Oh, you do not have that right also. (.)
174	M: Ok. Fourth question. Discussion. It's about gender equality. What encouraged you to take part in adult literacy. What encouraged you? What motivated you to take part in adult literacy?
175	ALP_P4: P.K.
176	(murmuring) (...)
177	ALP_P3: S.
178	M: S. encouraged you to take part in adult literacy. Others? {mhm} (.) Have you found any changes since taking part in adult literacy? If you have, then in what area?
179	ALP_P2: About women and caring after children, about cleanliness, and after that, what is meant by study and then others about child marriages, experiences about these, about changing topics, I have seen these in adult literacy.
180	(coughing)

181	M: Others? (.)
182	M: You found out about the differences between men and women, right?
183	<i>(R: Several women look shy and uncomfortable discussing this topic.)</i>
184	ALP_P3: Women have eggs; men have sperm. (laughing)
185	M: You knew that they have these. (.)
186	M: After participating in adult literacy, what experiences have you had regarding one's role in taking decisions in the family and access to household income?
187	(murmuring)
188	ALP_P3: To take any decisions in the family and then we cannot take money from the income because it is needed in the house to use in practical things, and we don't have money.
189	(.)
190	ALP_P4: Anyway, we are able to take decisions. And the income comes in our hands.
191	M: And then next is the right to walk freely and to choose one's life partner. Have you found any changes in these?
192	{Several women talking in the local language.}
193	ALP_P2: No, even now, we are not free, but some people would walk as they want.
194	(coughing), (.)
195	ALP_P3: Because I am the guardian of the house, I can go and walk freely. I have the right to do that.
196	ALP_P4: Yes, we go and walk freely.
197	ALP_P6: We are daughters-in-law, so we do not have such a right.
198	{Several women talking in the local language.}
199	ALP_P7: We have to ask even to go to J.
200	M: Last question, ok. Listen carefully. Do not make a noise. What changes have you seen in the perception of the community and your family regarding women who are involved in community activities, women working outside of the home, women going to health facilities, women's education, girls?
201	(coughing)
202	ALP_P3: We go.
203	ALP_P6: We go to take information about health.

204	(.)
205	ALP_P4: We are, we participate when there are women's activities and community activities.
206	M: What changes have you seen in the community's mindset?
207	ALP_P7: Some see from the perspective of change, while some have seen through a negative perspective.
208	(.) (murmuring)
209	<i>(R: Participants seem to get tired from the discussion. They are not very attentive anymore.)</i>
210	ALP_P8: Now in our church, may there be the kindness of God and may our children be educated, may they be able to write, to find jobs.
211	ALP_P3: And in coming days, may there be a lot of training, some kind of work, may there be a community in the church.
212	(laughing), (murmuring)
213	M* summarising: They say they will go to take training.

APPENDIX G: K_ALP FGD - TRANSCRIPT

1	Research Location K, ALP Group
2	_____
3	M = Moderator
4	M* = Translator for interpreting participant's answers (M & M* are the same persons.)
5	ALP_P1, ALP_P2 = Nepali speaking participant, ALP_P3, ALP_P4, ALP_P5, ALP_P6, ALP_P7, ALP_P8 = Participants
6	T = Translator
7	Remarks: Field should be understood as farmland (small or big) when it appears in the transcription. <i>Namaste</i> is the Nepalese greeting.
8	R: Researcher
9	The Researcher (R) added her observations (formatted in cursive) before the start and during the performance of the FGD.
10	_____
11	<i>(R: The moderator and researcher have been waiting for all the participants to arrive. While some participants reached the FGD location quickly, others were still occupied with children, fieldwork or housework. The performance of the FGD took place in a private room within the moderator's house. The room was small and equipped with a normal-sized bed, a closet at the side and a thin sitting mat on the floor. All the participants were sitting on the sitting mats in a half circle, whereas the moderator and researcher were sitting on the bed.</i>
12	<i>The moderator introduced the topic and explained that the FGD aims to explore their general and socio-economic living context, gender equality status and the extent to which ALPs and ALP-related outcomes can contribute towards their status of gender equality. The moderator informed that the FGD is part of empirical research for a Master Study Programme in Development Studies and encouraged every participant to contribute to the discussion, freely share, and be thoughtful so that fellow participants will not be harmed. Besides, the participants were informed about the approximate length of the FGD (ca. 45 min) and that the discussion would be recorded (Audio) to enable appropriate data analysis. The moderator asked whether the participants had any questions or issues to discuss in advance. The participants did not raise any questions.</i>
13	<i>(The FGD was conducted in the afternoon on a usual workday.)</i>
14	_____

15	<u>Audio Part 1</u>
16	M: In Nepali? Namaste everyone.
17	Everyone: Namaste.
18	M: Namaste to Madam, also. My name is S. C. and my home is K., G., Municipality f., I live there. And I am going to ask questions to students of adult education. First of all, number one question. Being a woman of this community, what do you do on any normal day?
19	<i>(R: Participants listen carefully and discuss eagerly.)</i>
20	M* interpreting ALP_P1: First of all, she wakes up in the morning, washes hands, legs, face {yeah}, and after that, she also cleans the kitchen and prepares to cook food and cleans the house, the porch with a broom. And after that cooks food and, after cooking food, eats food and (T: goes) to the field to work.
21	(murmuring)
22	ALP_P2: Today, I woke up in the morning and child (laughing) did toilet {yeah}, and I did cleaning and house, I cleaned the house with clay right and after cleaning the house with clay, I cleaned the kitchen and made preparation to cook food and dishes. I also washed the dishes, and after washing the dishes, I made my daughter ready and I sent her to boarding. And after sending her to boarding, I cooked the food and I myself served the food to everyone. And after serving, I again cleaned the house and I had gone to the field {mhm} to get some spinach, and then after getting some spinach, I came, and I again returned here {laughing}. That is all.
23	(laughing)
24	M* interpreting ALP_P3: First of all, after waking up, she went to the toilet {yeah} and after coming out from the toilet. She washed hands, legs and after that, {mhm} food, cooked food and fed the boys and school, sent to school {yeah} and after that, she, also she ate. And after that she went to the field.
25	(.)
26	M: What kinds of work do you complete? What are the challenges in them?
27	(laughing)
28	ALP_P3: After waking up, she peed and pooped, and after that her daughters-in-law, she has two daughters-in-law, and assigned work to both of them and looked after the grandsons.
29	(.)
30	M: What is the challenge in this?
31	(.)
32	ALP_P2: Which?

33	<i>(R: After translating the questions, the participants need time to think about and discuss this topic.)</i>
34	M: This is your own language.
35	ALP_P7: Especially women, especially women, when men are not at home, they themselves have to use spade and axe and {mhm} jungle, they have to go to the jungle, also riding the bike and when they are not at home, they are free.
36	(.) (laughing)
37	M: In the last year, what are some of the achievements that you are proud of?
38	M* interpreting ALP_P5: In the last year, she built a house, built a house. And daughters, she has two daughters, and she has one son, and she married off her daughters.
39	(laughing) (murmuring)
40	M* interpreting ALP_P8: {Mhm} poor, she is poor. She is very poor {yeah}, and she falls ill a lot and her sons also. Her eldest son is ill, very ill. To do treatment, she took a loan from the bank and he was treated. And after that, to pay back that loan, now all family are working together to pay that bank's loan back.
41	M: Ok, now, next number. (.) (laughing)
42	M: Family situation. Ask them to answer, raising their hands. How is your family situation? How many of you are married, and how many of you have kids? How many people are there on average at your home?
43	M* interpreting ALP_P7: She is very {mhm}, she is very poor. The situation is very poor {yeah}, and her husband and his brother and the eldest are different. He is separate, lives separately, and he has the in-laws and the father-in-law is very ill. And her husband lives abroad and earns money and sends. And now she runs the house herself.
44	ALP_P2: Our family is a Christian family {yeah}. Our family is also big {mhm} sixteen, seventeen people are there {yeah}, and among them three, one person is unmarried {yeah}, two among them are widows. I have two mothers-in-law. They are widows and children {mhm}, they might be unmarried as well. And our home is neither very poor nor very rich. It is in between. Our household situation is almost good.
45	M* interpreting ALP_P3: Her saying is that I am a widow. I am a single woman and her, she has two sons and two daughters-in-law, right and sons are not alike. And they are very different. {Yeah} and her {mhm}, they do not listen to her mom, they listen, but they do not quite listen to her advice. Both sons have walked in their own ways.
46	(.)
47	M: Everyone is married?
48	(murmuring)
49	Everyone: Yes.
50	M*: Everyone.

51	M: How many of you are married? Raise hands, please.
52	M: Everyone is married. Everyone married.
53	(.)
54	M: Ok, before taking part in adult education, did you go to school?
55	ALP_P2: I had not gone. I have never been. It is my first time in adult education.
56	ALP_P3: I had not studied before; I had never been to school. Now I registered in adult education, and I have gained some knowledge, and I know how to write some letters, names also after coming to adult education.
57	ALP_P7: I had never studied. Because my household situation was poor, my parents could not educate, and that's why I could not study. After that, now in our village is adult education, and one old man brought. And after that I, I registered in adult education, and I could learn some things, got the opportunity to learn.
58	ALP_P6: I have never been {yeah} to school, to school never been. My parents were poor and that's why I did not go. I also never studied. My situation was poor. My parents cannot educate. And here now, in the village adult education came, and after that I also got the opportunity to take part. I felt really happy. I can at least write the name. I am happy now.
59	ALP_P4: I did not study in my parent's house also because my household situation was poor. The household situation was also poor, and people of that time did not study. And the parents used to say: "You are a daughter, do not study." and did not send her to school, did not say. And, and that's why I did not study. And I am married and at my husband's home, at my husband's home also I did not study, and they did not educate me. And after that, I had kids and after I had kids. Recently and after that there was adult education, and in that, I participated. And I learned some things, to write my name and now I have grandchildren, and now I study a little.
60	<i>(R: Participants seem to discuss this topic on education eagerly.)</i>
61	(.)
62	M: What language do you speak?
63	Several women: Bajika language.
64	(murmuring)
65	M*: Our language is Bajika language. Especially we do not speak Nepali here but the people living here, understand Nepali. And our language is, language is Bajika language.
66	(.)
67	M: And health. How is your general health? Are you fighting any serious illness mentally?
68	ALP_P3: I fall ill frequently. In a month, I fall ill two-three times because of everything. I am a single woman; I have to run the house alone and my sons are very different.

69	ALP_P2: I was healthy before and now as I am ageing [yeah} and I before this year {mhm}, when I used to do a job at the office, I was healthy {yeah} and now as the age is increasing, after that my health has been decreasing. And my health is not good.
70	(.)
71	M: Access to financial resources. Do you have access to financial resources, financial loans and family income?
72	ALP_P4: My financial situation is very poor {yeah}. Without taking a loan, how to send kids to school? And food, and food by taking a loan and, and taking a loan, I send the kids to boarding school {yeah}. And farming land, I have around four five katha (acre), and in that land, to buy seeds, money is needed and, and a loan is needed.
73	ALP_P8: I do not have a field. I just have a house, and in that house now, two sons, one daughter-in-law, and my husband earns. And with his earning, we all feed.
74	(laughing)
75	M* interpreting ALP_P1: She has two-four katha (acre) land {mhm} my, in that {mhm} paddy, wheat is grown by the whole family, whole paddy, wheat {mhm} growing and {mhm} all the family we all live our life with that.
76	(murmuring) (.)
77	M: Financial situation. What opportunities do you have to work outside your home? If you have, in what, you earn how much and how often do you work?
78	ALP_P5: I, I go to work outside the house also, outside the house, outside the house is also here, and I work.
79	ALP_P8: I am very poor. My situation is poor and I live by working in other people's fields.
80	ALP_P7: I can go out, and I have a little field, also. I have a field, farm land also {yeah} but I finish my work and I do other people's work.
81	(murmuring)
82	<i>(R: Participants are interested in this topic and eagerly discuss it.)</i>
83	M: And what work do you do on a regular basis? Those work...{mhm?}. It is already done.
84	R: {Yeah}, it is done.
85	(.)
86	M: How are they different from the work that men do?
87	ALP_P2: Our {mhm}, our's is different between men and women. We cook food, men do not, men {mhm} work in the field with a spade, in the field and we cook at home, work in the kitchen and {mhm} clean the whole house with mud and outside, also clean all the clothes. And men do not do that around here. And that, that is different.

88	ALP_P7: Yes, men and women are very different. Our, our {mhm} my {mhm} work is to work in the kitchen and children, getting them ready, after getting them ready, sending them to school and men's work is outside the home {mhm} building houses, using a spade {yeah}.
89	(murmuring)
90	(.)
91	M: Inter, inter-family law. To what extent can you walk freely?
92	ALP_P2: Our, this thing, {mhm}, in our society, women {mhm} are not very free. Women have a lot of pressure that whatever the men tell, the women have to do. To go here, there, to do any, any work. You have to ask men. Otherwise, they do not let you go somewhere. There is a lot of pressure on us women in our society, a lot of pressure. [T: Pressure could also be understood as domination.]
93	(murmuring)
94	ALP_P6: There is a lot of pressure on women. When men say that only you can go out. I have some goats in my house, and if it is sick, you must go to get the medicine.
95	(murmuring) (coughing)
96	R: Next question. Sit down.
97	M: Inter-family law. In your household, which law is taken by men and which law is taken by women?
98	ALP_P2: In our household, {mhm} to look after the kids, you have to do it yourself {yeah}. And if there is work outside, {mhm}, men have to go {yeah}, should go themselves and {mhm} whatever work is in the house, you do it yourself, and whatever work is outside the house, men have to do them themselves.
99	ALP_P8: I {mhm} work {mhm} I do housework and men {mhm} husbands, husband do outside work. And as far as possible sometimes I also ask him, and he also asks me if he needs some help. [T: kaam parera sodhnu means - Asking for help in something.]
100	(murmuring) (...)
101	M: Do you have any property in your name? And are you able to utilise the benefits of that property? Do you have the right to property?
102	ALP_P3: I do not have a field in my name. And husband, also does not have a field in his name, and {mhm} it is in mother-in-law's name. I am making a living by working in other people's fields.
103	ALP_P8: I am homeless, and I, {umm} I, get wages when I work in other people's fields. And that is what our living is on.
104	M: Is it enough?

105	ALP_P2: Our {mhm}, we do not have property in our (husband and wife's) name and it is in in-law's name and but that property, we {mhm}, as a result, {mhmh} we manage the household expenses. And even if we do not have that, {mhm} from that we all family are eating.
106	(murmuring) (.)
107	M: Do you have a right to choose your spouse? With freedom, sit down, a spouse, do you have a right to choose a spouse and do you have the right to freely divorce?
108	(.)
109	M: Do you have a right to choose your spouse? And the right to divorce freely?
110	<i>(R: Participants are open to discussing this topic.)</i>
111	ALP_P2: No, our {mhm} in earlier generations, we could not choose husband ourselves but now, own choice {yeah} you can choose yourself {mhm}. If you do not get along, you can divorce, we have the freedom to go that, our
112	ALP_P8: I married whom my parents chose, and, but now the children choose themselves.
113	ALP_P4: My mother and father, mom, dad married me, and now the children choose themselves, of their own choice and marry.
114	[Several women are talking in the local language.]
115	ALP_P7: I, my own choice, I chose myself and married. My parents married me to the person I chose.
116	ALP_P3: I, my parents married me and before, you could not choose yourself. You did not choose your husband. And now, children choose themselves and parents marry them and the children become happy.
117	(murmuring) (laughing)
118	(.)
119	M: What encouraged you to take part in the ALP?
120	ALP_P2: To study in adult education, our whole family said: "You have to go. You {mhm} have not studied. You can at least learn something by going to adult education." The whole family said.
121	(laughing)
122	ALP_P6: To take part in adult education, to take part in adult education my husband encouraged me that: "You go, study in adult education, gain some knowledge." And {mhm} we have two children. When I go out, you look after the children, you watch them and if you learn something then teach the kids, children.
123	(.)

124	ALP_P7: I had not studied before, and after getting married and coming to my husband's home, in this, in our village, they brought adult education. And then my husband told me that: "You go study and learn something. At least learn to write your name, and when you go somewhere and I am not there, you can know yourself." Saying this, my husband encouraged me.
125	(...)
126	M: Since participating in the ALP, have you experienced any changes? (.)
127	M: After participating in the ALP, what changes have you found regarding determining one's role in the family and access to family income?
128	ALP_P2: Before {mhm}, before studying in adult education, I did not know anything, and while studying in adult education, I could learn a lot of things. And I could see and when kids were, are home, when husbands were not at home, I could teach them, house {mhmh} money you know I could spend that money, and while going out also {mhm} I could do things that I did not know by reading them.
129	ALP_P3: I had not studied adult education before, and now when adult education came, I studied. And I study and I also teach my kids, I ask my kids to read. And I could not press (the digits) on the mobile phone. Now what digit it is, what number it is, I can write up to a hundred, read, maths, do simple Math. I can do it myself.
130	ALP_P4: Before, I did not know anything, but after studying in adult education, I can write my name. I can write my whole family members' names {mhm}. I do not have time in the day, at night, I take my notebook and pen, and I can at least write names {yeah} and some maths, I can do some small Maths.
131	(murmuring)
132	<i>(R: Participants are very eager and interested to share and discuss their personal opinions regarding the impact of the ALP.)</i>
133	ALP_P5: I had not studied before, had not studied. And while studying in adult education, I can now write names. While going somewhere, if something is written on the board, I can read. And in the bus, which bus it is, where it is going, I can recognise the name and where the bus is going. And I can write and read that also.
134	ALP_P6: I had not studied before, and I learnt a lot of things by studying adult education. {Mhm} I know how to write names, the names of all family members, the village, ten people, ten villages. If the husband tells me to write names of ten villages, I write and show it to my husband and I also show him some of my simple Math.
135	(...)
136	M: What experience do you have regarding the right to walk and the right to choose your spouse freely? (.) This is an earlier question.
137	ALP_P2: After enrolling in adult education {yeah} before, we could not go out with that much freedom {yeah} because we did not know anything, {umm}. If we went out, we did not know anything. If we were lost, and that's why now, after learning some things in adult education and by studying and experiencing, doing everything {yeah} and if you know everything, you can go out {mhm}.

138	ALP_P8: Before, we could not go out with that much freedom, freedom. We could not walk but now husband, also, family members also, go out. There is no
139	M*: No.
140	ALP_P3: Before {mhm} before studying in adult education, they would not let us to go out because we did not have knowledge about anything, to write, to read anything, but now we know how to read and write. And men {mhm}, husbands now tell us: "Go, you can go alone."
141	(.)
142	R: Ok, that is all.
143	<u>Audio Version 2</u>
144	M: Girls', women's education who go through health institutions and women who work outside their homes and those women who are involved in social activities, what changes have occurred in their families and communities?
145	ALP_P2: At what they did not understand what is education (.) the older generation. But now there are many changes like if a whole household, {mhm}, family, children, {mhm} if they study, they will be great men in the future. And they can acquire some skills. Some will be teachers, some will be something else, right? Doing all these things, in the end, boys and girls, both women and men, if they study then only our country as a whole will be good, right? And then, if you can do something then {umm} our country will be nice, and in all children, there have been a lot of changes than before.
146	ALP_P3: Before, like in the earlier generation, people did not use to care much. Now, they tell us: "You go study. We did not study, and our parents did not let us study, and we just studied adult education, and you go to school, boarding. I am telling you for your sake. In the future, your future will be good, and you can do something." Saying this, they send the kids to school.
147	(laughing)
148	ALP_P4: I had not studied before, and I studied adult education and received knowledge. And now I tell the kids, "Go study. I am not educated, I just got adult education. If I had studied, I wouldn't have stayed like this. And you guys study! And at least in the future, you can do something." Thinking this, I make them study.
149	(laughing)
150	<i>(R: Participants seem to be tired from the discussion. They are not very attentive anymore.)</i>
151	ALP_P5: Before, I before I had not studied. And at that time, the situation of the parents was also weak, and I learnt through adult education. And now I send the kids to school, "I am not educated. You guys study and be something in the future".

APPENDIX H: G_ALP FGD - TRANSCRIPT

1	Research Location G, ALP Group
2	
3	M = Moderator
4	M* = Translator for interpreting participant's answers
5	ALP_P1, ALP_P2, ALP_P3, ALP_P4, ALP_P5, ALP_P6, ALP_P7, ALP_P8, ALP_P9, ALP_P10, ALP_P11, ALP_P12, ALP_P13 = Participants
6	R : Researcher
7	Remark: The Researcher (R) added her observations (formatted in cursive) before the start and during the performance of the FGD.
8	
9	<i>(R: As the moderator and researcher reached the location for the FGD, the participating women, including their children and other villagers, have been waiting. The performance of the FGD took place in a room of the village committee in the centre of the community, which has been used for community events. The room is small, with only one chair and several thin sitting mats on the floor. The participants, the moderator, the translator, and the researcher sit in a half circle on the mats. Before the actual start, the women are talking loudly with each other. Some participants leave the room and come back in again for the start. Before the FGD started, all the kids had been sent out.</i>
10	<i>The moderator (M*) introduced the topic and explained that the FGD aims to explore their general and socio-economic living context, gender equality status and the extent to which ALPs and ALP-related outcomes can contribute towards their status of gender equality. The moderator informed that the FGD is part of empirical research for a Master Study Programme in Development Studies and encouraged every participant to contribute to the discussion, freely share, and be thoughtful so that fellow participants will not be harmed. Besides, the participants were informed about the approximate length of the FGD (ca. 45 min) and that the discussion would be recorded (Audio) to enable appropriate data analysis. The moderator asked whether the participants had any questions or issues to discuss in advance. There were no questions.</i>
11	<i>(The FGD was conducted on a Saturday morning, a free day for the children and working people in the community.)</i>
12	
13	M: Being a woman of this community, what do you do on a normal day?
14	[Several women talking in the local language.]

15	<i>(R: Participants discussing the question very lively and loudly with each other.)</i>
16	ALP_P1: It is like first you make food, clean house, feed kids, go to cut grass, that is it.
17	M*: Next?
18	ALP_P2: Other also, if they do business (they) do business also and along with that they also do all the household work themselves.
19	M*: Everybody's answer is like this?
20	(murmuring) (.)
21	M: What kind of work do you accomplish in your family and community? What kinds of work do you accomplish in your family and community?
22	M* interpreting ALP_2: They only help with normal house work. They do not help with outside work. It means this. They work for the family.
23	M* interpreting ALP_P3: It is just that the daily work in the house, daily household work that you do always cooking food, feeding kids, sending kids to school. They only do these works on a daily basis.
24	(murmuring)
25	M*: They all do this. They have the same answer.
26	M* interpreting ALP_P4: (She) after waking up, cleans the house, makes food and other, other like after waking up cleaning the house and after that cooking food, feeding kids, sending kids to school, and after that in the remaining time, sewing and cutting grass, going to the field they do such work on a daily basis. That is all.
27	(.)
28	M: What challenges are there in these?
29	ALP_P5: People living here do not have outside work. Household work.
30	(murmuring) (.)
31	M: What challenges are there in these?
32	(.) (laughing)
33	ALP_P4: It is just that the other challenge for me is sometimes, even though I make good food, sometimes if it is a bit sour, sometimes a bit bitter, spicy, then I get scolding. They do not understand that: "Ok, today it was bad. Tomorrow you can make it better." It is not like that. They are facing such kinds of challenges.
34	(murmuring)
35	<i>(R: Participants seem to be amused while talking about this topic. When they laugh, some take the end of their blanket or scarf to cover their mouth.)</i>
36	M* interpreting ALP_P4: Sometimes while cooking rice, if it is soggy, they tell that: "Oh, you do not know how to make rice?" Their answer is like this.

37	(murmuring)
38	ALP_P2: While making food, my daughter-in-law uses mobile phone and she tells me the potato is all burnt.
39	(laughing) (murmuring)
40	M: What are some of the achievements of the last year?
41	ALP_P4: My mother-in-law sometimes says that the food is not good. She never tells that the food is good.
42	(laughing) (murmuring)
43	M: Just a second. What are some of your achievements of the last year that you are proud of?
44	M* interpreting ALP_P5: In the last year, (they) by raising goats, they made gold jewellery for their own use. They gathered money to buy useful goods.
45	M*: That is the achievement. They are proud of that.
46	M* interpreting ALP_P4: That is it. (According to them) raising goats and having money and using that money for good work. That is all the achievement at the house. If there is any debt, clearing that debt. That is all of their women helping as much as men as every aspect of household matters.
47	M: What does it mean to live a good life in this community?
48	(murmuring) [Several women talking in the local language.]
49	M*: What does it mean to live a good life in this community?
50	<i>(R: After translating the questions, the participants need time to think about and discuss this topic.)</i>
51	ALP_P6: In my opinion, to live a good life in this community, money is important. After that, if you have money, you can provide good education to the kids and do jobs in different places and making them to be an abled man. After that good life can be spent.
52	(coughing) (.)
53	ALP_P7: Living a good life means being dependent on oneself, doing something for the family.
54	(.)
55	M: Ask them to raise hands while answering. What is your family situation? How many of you are married, and how many of you have kids? How many live at your house on average?
56	(.)
57	M*: How is your family situation?
58	(murmuring) (laughing)

59	ALP_P1: Three sons, one daughter. (laughing)
60	ALP_P2: Three sons.
61	ALP_P3: Two sons, one daughter.
62	ALP_P4: Two sons, two daughters.
63	(laughing)
64	ALP_P5: Three daughters, two sons. (laughing)
65	M* interpreting ALP_P6: She has five daughters and two sons.
66	(murmuring)
67	ALP_P7: Five daughters, one son.
68	(murmuring)
69	ALP_P8: Our two sons, two daughters.
70	M* interpreting ALP_P9: The daughter-in-law makes food and serves. She feeds the animals, and she feeds her grandchildren, plays (with them) and looks after them. (laughing)
71	ALP_P10: Me, one daughter, one son.
72	ALP_P11: Our three daughters, one son.
73	ALP_P12: I have only one son.
74	ALP_P13: My son, one daughter.
75	(murmuring)
76	<i>(R: Most of the participants eagerly discuss this topic of family. Some are also shy or speak with a smaller voice.)</i>
77	M*: Everybody has told.
78	(.) (murmuring)
79	M: Now next. Did you go to school before participating in the ALP? Have you got encouragement, support from your home to go to school? Did you go to school before participating in the ALP?
80	ALP_P1: No, I have not been, no.
81	(murmuring)
82	ALP_P2: I go to cut grass.
83	(laughing)
84	M* summarising: Nobody has gone to school.
85	(.)

86	M: To go to school
87	M*: No, that is not necessary.
88	(.)
89	M: Which language do you generally speak?
90	M*: Everyone speaks Maithili, our Bajika, {yeah} Bajika.
91	M: Bajika.
92	M*: Everyone speaks Bajika.
93	(.)
94	M: How is your general health? How is general health?
95	M*: How is your general health?
96	[Several women talking in the local language.]
97	M* interpreting ALP_P9: (She), sometimes she is healthy again, sometimes falls ill suddenly, has to be admitted to the hospital, does not know what is going on.
98	ALP_P13: I have a heart disease. Thyroid.
99	M* interpreting ALP_P13: She has thyroid and has had a heart operation, and now luckily, she has survived and given her life to God. She has gastritis. Tears fall from her eyes, that is all.
100	(.)
101	[Several women talking in the local language.]
102	M* summarising: They also do not understand regarding eyes. They have a problem to see.
103	(.)
104	M: How is the access to health facilities in the community?
105	[Several women talking in local language.]
106	ALP_P3: In our village, people who do cleaning jobs come and clean the roads, clean the roads. The mayor came and we have a primary health centre. He made it free. We have a government hospital. There is one primary health centre and they give us medicine.
107	ALP_P13: It is like this that usually you get medicine for small illnesses, but you cannot get medicine for big illnesses here. And we have to buy that from outside. There are not many facilities like that but for normal there is. There is also no facility of delivery here.
108	(.)
109	M: Access to economic resources. Do you have access to financial resources, financial loans and family income? Financial resources.

110	M* : Do you have access to financial resources, financial loans and family income?
111	ALP_P1 : There are a lot of loans. There is no source of income and it is just animal husbandry. Usually, people here are involved in animal husbandry, but usually no income comes from that. Not such training comes here, so that they could learn some skills and do business. There is no such a thing.
112	(murmuring)
113	ALP_P2 : There is no means of financial source, there is foreign employment, but usually not (T: specifically designed) for this region. The trainings are not that effective. They are very basic for us. Access to finance is basic.
114	<i>(R: Participants are eager to share their situation on financial resources and opportunities. They are very much interested.)</i>
115	ALP_P4 : People here say that if there would come some foreign projects, it would be more easy. And it would be easy for the kids also.
116	M* interpreting ALP_P3 : To start a job, (T: they) need some skills, some projects from which (T: they) could get access to income. Their hope is like that.
117	(.)
118	M : Outside your home
119	M* interpreting for ALP_P5 : Now (T: their) age is a bit more {yeah} and daughter-in-law's food, since their age is old, now in the family the daughter-in-laws make food. And (they) if some job is given, then it would be helpful for our livelihood. It would be helpful to feed the family (T: our hope is that). If this kind of project comes, if they give training, training to us, then we can do something. We are hopeful.
120	(murmuring)
121	ALP_P13 : Now, in our community, it is like this. People come from outside (other places), they click photos, they ask our problems, that these are the problems, but we do not get any solution. Meaning, they take, but nothing is given in return. In such a case, we cannot get any access to finance.
122	<i>(R: ALP_P13 speaks loud with an aggressive tone of voice. She seems eager to share her opinion and frustration regarding this issue.)</i>
123	(murmuring) (coughing)
124	ALP_2 : We have a lot of problems, but we are not getting any solutions. We come, sit, discuss but no benefits come from that. If this is like that we are not getting any financial help, and there is not much access to family income.
125	M : You
126	ALP_P2 : Like sitting here and giving one's time. If we benefit from it, if we can get some financial resources, then we can do business. We can invest money in a good place and from that we can do business. And we can upgrade our financial status.
127	(.)

128	M: What opportunities do you have to work outside the home?
129	M*: What opportunities do you have to work outside the home?
130	ALP_P2: No.
131	ALP_P3: No.
132	ALP_P4: Never.
133	M* summarising: In my community, not much like that.
134	ALP_P12: We have the desire to go outside and work, but we have not gotten any opportunity.
135	[Several women talking in local language.]
136	M* summarising: We do not have outside work, but if skills are taught to us and if they send us or teaching us skills, then we can do work. But we have not gotten such opportunities.
137	(.)
138	M: If yes, then in what area and
139	M*: No.
140	M: What work do you do on a regular basis? Those works, how are those works different from the work of the men of your house? To what extent can you walk freely?
141	(murmuring)
142	M*: How are those works different from the work that men of the house do? To what extent can you walk freely?
143	(murmuring)
144	ALP_P5: Their work is only, the husband's work is only to send money by working. And the rest all the work should be done by women. What to do where.
145	M*: To what extent can you walk freely? (murmuring) To what extent can you walk freely?
146	ALP_P13: There is not much freedom of any kind. You can go out. If you go out for some errand for a fixed day only. There is only freedom to go and come back doing your work.
147	(coughing) {Several women talking in the local language.}
148	<i>(R: Several participants seem to have resigned while discussing this issue.)</i>
149	ALP_P12: We, all, there are all kinds. It depends on the family, if they restrict someone or not. Some are restricted, they have to live in domination. It is like that.
150	(laughing) (.)
151	M*: That is all.

152	M: In your household, which decisions are made by men and which decisions are made by women?
153	M*: In your family, which decision is taken by men and which decision is taken by women?
154	(.) (murmuring)
155	ALP_P3: Whatever men say, family household decisions, all decisions are made by men.
156	ALP_P12: It is like that. In some places it is like, women can also take decisions. In some places, men also take decisions. Usually, in our community, men take more decisions, and in some places, both husband and wife are in agreement.
157	ALP_P13: It is like this. If it is good work, the husband will agree on everything and if it is not good work, then the husband will not agree.
158	ALP_P2: In some families, it is like this that they do not get (T: her) to go out, but usually, if there is good work, then both husband and wife are in agreement. Even if the husband does not support, women can take decisions themselves, but the work has to be good.
159	[Several women talking in the local language.] (.)
160	ALP_P4: It is like this. If some work is going smoothly, then domination, it would be good to not give any pressure. It would be good to support.
161	(.)
162	M: Do you have property in your name and are you able to utilise the benefits from those properties? Do you have the right to property? Do you have the right to choose your spouse, and do you have the right to divorce freely?
163	(murmuring)
164	M*: Do you have property in your name?
165	Several women: No.
166	[Several women talking in the local language.]
167	M* summarising: No. We do not have property in our name. We are already married, but we, in this relationship, we do not have any right to make decisions about divorce.
168	(murmuring)
169	ALP_P13: We do not have property. Who would give? Neither of our husbands gives.
170	(murmuring)
171	<i>(R: ALP_P13 speaks with frustration, and also other participants seem resigned while discussing this issue.)</i>

172	M* summarising: If we do not have property in our name, then to utilise these, if we can do that, then it would be good for us, but our husbands usually register in their name properties, not (T: register) in wife's name.
173	(murmuring) (...)
174	M: What encouraged you to participate in the ALP? Have you experienced any changes since participating in the ALP? If yes, then in what areas?
175	ALP_P13: It is like this. Here, we do not have much property in our names. And here, only one man earns, and he looks after five, seven people. That's why we do not have any property in our name. Only in our husband's name, there is property.
176	(.) (coughing)
177	M*: What encouraged you to take, take part in the ALP?
178	M* interpreting ALP_P3: They did not know anything before. Before they used to do thumbprints, fingerprint but now they do signatures, can read some letters, can do some calculations. That's why they were motivated that I can also read. And they participated in the ALP, ALP.
179	(murmuring) [Several women talking in the local language.]
180	ALP_P5: It is like this that before I did not ever see the school and this training. The ALP gave us an opportunity to study, gave us such encouragement, gave us encouragement that we can also study. And age is not a barrier for people who want to study. They gave us encouragement like this and (we) participated in the ALP.
181	(...)
182	M* interpreting ALP_P12: (T: Like, she says) they helped in uplifting our status.
183	M*: Since participating in the ALP, have you experienced any changes? If yes, then in what areas?
184	ALP_2: Before, if some guests came from some places, we did not know much about what should be done. We have to respect, we did not know much, but when we participated in ALP, we learned about hospitality.
185	M* interpreting ALP_P3: Husband earns and gives us wives. They give and husbands give all responsibility to wife, that you can do whatever you want with this money. "Your wish, if you use it in a good place then it is good. If you use it in a bad place, then your money will go. My work is earning; your wife's work is to keep it safe." And it would be ok. If you misuse it, then it is your loss. They are saying this opinion.
186	(murmuring) (laughing)
187	<i>(R: Around half of the participants are involved in the discussion, while the other half are less interested in discussing this topic or are too shy.)</i>
188	M: After participating in the ALP, what changes have been seen in terms of capacity to decide one's role and access to family income?

189	M*: After participating in ALP, what changes have to seen in terms of capacity to decide one's role and access to family income?
190	(murmuring) [Several women talking in the local language.]
191	M* summarising: Before participating in the ALP, we were doing nothing, but later, everyone is doing business. Thinking women can also do business, we are raising goats.
192	(.)
193	ALP_P12: It is like this. Before when there was household income that, because of rearing goats, ours {mhm} it helped in our access to income. But from adult education, the main thing was, we can check the homeworks of our kids, and we got a little encouragement that: "Yes, we can study and teach our children." And our main role was like that.
194	(.) [Several women talking in the local language.]
195	M* summarising: Everybody's saying is the same. Everybody's, our, our household is like that. Everyone is from a normal family. Everybody's work is the same kind, everybody's life.
196	(.)
197	M: What experiences do you have on changes to the right to walk and the right to freely choose your own spouse?
198	M*: The right to walk and the right to freely choose your own spouse. (.) Here, everyone is married. Who would again choose their life partner? We do not know (laughs), but the right to walk freely, they can take their own decisions. Everyone, usually husbands, also agree. In some places, we can ourselves take decisions. Yes, they all.
199	(.)
200	M*: What changes have you seen in the thinking of your house and community toward women getting education, going to health organisation and women working outside their home and social activity?
201	(murmuring)
202	ALP_P3: The main changes we have seen is in the thinking of the community. If other women are working at some other places, then we, we could not do anything. Through our kids, giving them a good education, we can make them reach a good post. This is our motivation, and our lives have been changed. There is such a kind of changes in our community.
203	(coughing)
204	(R: <i>Participants seem to be tired from the discussion. Most of them are not very attentive anymore.</i>)
205	M*: That is all. It is all. The main thing is whatever work we are not being able to do, the work which we have not done in the recent times, we are going to get it done through our kids. We are thinking so.

206	(murmuring)
207	ALP_P5: Whatever we are not being able to do if the people of our community are doing. We are getting the motivation to make our kids to do such (work), and we want to do so that.
208	(murmuring) [Several women talking in the local language.]
209	M* summarising: Now, in all the things, the public service commission is doing things. To do everything, the public service commission is needed.
210	(.) (murmuring)
211	M*: That is it. The thing is that. It is ok. It is over now.

APPENDIX I: FGD OUTLINE FOR NON-ALP PARTICIPANTS

Guide Outline for FGD with Non-ALP Participants

Topic of Discussion	Key Questions	Additional Questions
<p>1. General context of the participating women</p>	<p>What does a typical day look like for you as a woman in this community?</p> <p>What kind of tasks do you fulfil in your family and the community? What is challenging with this?</p> <p>What are some achievements in the last years you are proud of?</p> <p>What does it mean to live a good life in this community?</p>	
<p>2. Socio-economic living context of the participating women</p>	<p>Family Status (asking for an answer by raising a hand): What is your family status? How many of you are married, and how many of you have children? How many people live on average in your households?</p> <p>Education: Were you able to attend school? How have you been encouraged/ supported from home to attend school? Which language do you generally speak?</p> <p>Health: How is your general health? Are you regularly (monthly) dealing with severe sickness? How is the access to health facilities in the community? How do you experience the supply and treatment within health facilities?</p>	

Topic of Discussion	Key Questions	Additional Questions
<p>2. Socio-economic living context of the participating women</p>	<p>Access to economic resources: Do you have access to economic resources, financial loans, and family income?</p> <p>Economic activities: Which opportunities do you have to work outside the home? If so, in which areas and regularity do you work?</p>	
<p>3. Gender equality status of the participating women</p>	<p>Identity: What workload do you perform regularly?</p> <p>How does this work differ from the workload of male household members?</p> <p>To what extent can you freely move?</p> <p>Intra-Family Law: Which decisions are made by men and which by women in your households?</p> <p>Do you have ownership and enjoy the advantages of your property? Do you have the right to inherit property?</p> <p>Do you have the right to choose your spouse and have the right to divorce freely?</p>	

Topic of Discussion	Key Questions	Additional Questions
4. Impact of ALPs on the status of gender equality for women in the community	Have you heard about the ALP in your community? What were the reasons for you not attending such an ALP? Have you noticed changes in the lives of the women participating in the ALP? If so, in what ways?	

APPENDIX J: M_NON-ALP FGD - TRANSCRIPT

1	Research Location M, Non-ALP Group (Audio 1 & 2)
2	
3	M = Moderator
4	M* = Translator for interpreting participant's answer (M & M* are the same persons.)
5	R = Researcher
6	N-ALP_P1, N-ALP_P2, N-ALP_P3 (Nepali speaking), N-ALP_P4, N-ALP_P5, N-ALP_P6, N-ALP_P7, N-ALP_P8, N-ALP_P9, N-ALP_P10, N-ALP_P11 = Participants
7	R: Researcher
8	The Researcher (R) added her observations (formatted in cursive) before the start and during the performance of the FGD.
9	
10	<i>(R: The moderator and researcher have been waiting for all the participants to arrive. While some participants reached the FGD location quickly, others were still occupied with field and housework. The performance of the FGD took place in a private room within the moderator's house. The room was small and equipped with a large double bed, a side closet and a table. Due to missing sitting opportunities, the participants were sitting in a half circle on the bed while the moderator and researcher were placed on chairs in front of them. In advance, the researcher had organised a local village woman to entertain the participant's younger kids outside the room.</i>
11	<i>The moderator introduced the topic and explained that the FGD aims to explore their general and socio-economic living context, gender equality status and the extent to which ALPs and ALP-related outcomes can contribute towards their status of gender equality. The moderator informed that the FGD is part of empirical research for a Master Study Programme in Development Studies and encouraged every participant to contribute to the discussion, freely share, and be thoughtful so that fellow participants will not be harmed. Besides, the participants were informed about the approximate length of the FGD (ca. 45 min) and that the discussion would be recorded (Audio) to enable appropriate data analysis. The moderator asked whether the participants had any questions or issues to discuss in advance. The participants did not raise any questions.</i>
12	<i>The FGD was conducted around noon on a usual workday.)</i>
13	
14	(Audio 1)
15	M: Ok. Namaste everyone. Regarding the general context of participating women. The question goes like this. Being a woman of this community, what do you do on a normal day?

16	N-ALP_P 2: On any day, the work she has to do is cooking food, bathing, washing clothes, feeding animals, cutting grass. These are the daily normal works of a woman.
17	N-ALP_P 1: In a day, cutting grass, feeding cows and other domestic animals, bathing, washing, getting kids ready for school, cooking food, sending them to school. These are the works of women.
18	M: I am going to ask the second question. What are the challenges in all these? Are there any challenges? Do you have any difficulty? Are there or are there not any challenges in these? Challenges means is it very difficult or not?
19	Several women: There are no such difficulties.
20	(Audio 2)
21	M: What does it mean to live our lives in this community?
22	M* interpreting N-ALP_P1: She has said to live life means her answer is like this: To be happy in the family, to be in the community is to live life. She has given this answer.
23	(murmuring)
24	M* interpreting N-ALP_P2: To live in the village in harmony and then to give education to the kids and to be in harmony. She has given this answer.
25	M: Someone else?
26	N-ALP_P3: For our life, we, the whole family we are happy. Here there is joy and happiness, educating kids, doing all kinds of work, household work and outside work. There is joy; there is peace.
27	M: Others?
28	(.)
29	M: I am going to ask the second question. It's like this. Socioeconomic context of participating women. Raise your hands and answer about the family situation. How is your family situation? How many of you are married, and how many of you have children? How many people, on average live in your family?
30	N-ALP_P3: In our family, there are eight people. The family situation is alright.
31	M: It is alright?
32	N-ALP_P3: It is alright. The family is united. We are all staying at one place also. I am married. All sons and daughters-in-laws are married. Each one of them has one or two kids. I have all daughters-in-law. Everything is joyful. We are staying
33	M: How many people are in the house?
34	N-ALP_P3: Eight people.
35	N-ALP_P2: There are eight people.
36	N-ALP_P3: Yes, eight, nine people.
37	M: How is the family situation?

38	(...)
39	N-ALP_P2: Everything is alright.
40	M* interpreting N-ALP_P4: Her family situation is alright. She is married.
41	N-ALP_P4: We are seven, along with the kids. We are seven in the house.
42	(.)
43	<i>(R: Participants eagerly discuss this topic of their family situation.)</i>
44	M: I am going to ask the next question about education. This was about the family situation. Were you able to go to school? Did you get support and encouragement from home to go to school or not? What language do you speak generally? All of you went to school?
45	Several Women: No, we could not go.
46	(murmuring)
47	N-ALP_P5: They did not give us.
48	N-ALP_P3: They do not pressure us about education.
49	(...)
50	N-ALP_P6: They did not give us.
51	M* interpreting N-ALP_P7: She told that she was not allowed to go.
52	M*: They do not get encouragement, or support from the family to study. They all have said the same thing.
53	(.)
54	M: Which language do you speak? What language do you generally speak?
55	Everyone: Maithili.
56	M* interpreting everyone: Maithili language.
57	M: Now I will ask about health. How is your general health? Are you fighting a disease on a regular or monthly basis? How is access to health facilities in the community? What have you experienced with equipment and treatment in health facilities?
58	<i>(R: Participants eagerly discuss the topic of general health and health facilities.)</i>
59	N-ALP_P4: It is ok.
60	N-ALP_P5: It is very good.
61	(.)
62	M: Are you fighting any disease on a regular basis?
63	(murmuring)
64	N-ALP_P3: I have a lot of diseases. (laughing) I have diabetes, pressure, thyroid, like this. I am ill, and I go to K., and I do a check-up, and I come back.

65	M: How about others? (.) You can talk in your own language. Talk in your own language.
66	M* interpreting N-ALP_P7: She has told that her family situation is very good. It is ok. I want to educate my children; I want to study. She has answered in this way because she has the desire to study.
67	M: Now, I will do next question. Now related to the health facility, we have done. Now I will ask about access to financial resources. (.) Do you have access to financial resources, financial loans and family income?
68	N-ALP_P4: No.
69	N-ALP_P3: There is no source of income.
70	M* interpreting N-ALP_P7: She does not have financial resources because to educate children, to do everything, she has financial debts. She still has access to financial income.
71	N-ALP_P3: We only have farming. We do not have others.
72	{Several women talking in the local language.}
73	M* summarising: They do not have. They have to do farming on the land. It is the income from that land.
74	M: Others also, please speak. (.)
75	M: I am asking how is your access to family income.
76	{Several women talking in the local language.}
77	M* summarising: And they said, for some, they do farming, from that they receive financial income for women, some have gone for foreign jobs, and they get money from that, and for some they sell vegetables, and they get income from that.
78	(.)
79	M: Next question is financial activities. What opportunities do you have to work outside the home? If you have, in what area and how regularly can you work?
80	N-ALP_P2: No.
81	N-ALP_P3: There is no.
82	M*: There is no; they do not have opportunities, opportunities to work outside the home.
83	(...)
84	M: Others? Everybody's situation is like that, right?
85	{mhm}
86	N-ALP_P3: Daughters are not allowed to go anywhere in my (case).
87	<i>(R: N-ALP_P3, a middle-aged participant, increasingly contributes to the discussion and shares her experiences.)</i>

88	N-ALP_P3: Girls in this place are not allowed to go outside. The girls of this place cannot work even if they want. But women in this place, they are not allowed to go outside. But if they would allow women to go then it would be nice in the future. It would be good for the future but people here.
89	M: Whatever the case, they are not allowed to go outside the house?
90	N-ALP_P3: They do not allow.
91	{Several women talking in the local language.}
92	N-ALP_P4: They do not allow.
93	N-ALP_P5: They do not allow.
94	M: {Yeah} They do not allow women to go outside the home because I {mhm} women have a lot of difficulties.
95	N-ALP_P4: They should have let (women) go.
96	{Several participants talking in the local language}
97	M: If they are given an opportunity, women go, right? If opportunities are not given, then how can they go?
98	M* interpreting N-ALP_P5: They {mhm}, women are not allowed to go because women do not have opportunities to work outside the home in any area. Her answer is like this.
99	N-ALP_P2: Girls are not allowed to go outside freely but we can. We are free. If we have to do some work, we can.
100	M*: She has answered in this way.
101	M: Others?
102	(.)
103	(murmuring)
104	M* interpreting N-ALP_P4 & N-ALP_P5: They are asking for opportunities. Give them such opportunities. They want to go and work outside. They say they want to.
105	M: You want to, right?
106	Several women: Yes.
107	M* summarising: They want to, but there is no work.
108	N-ALP_P4: No.
109	M: They are also looking for work. Yeah, that is it.
110	M* interpreting N-ALP_P5: That is it. Their answers are like this. Women's work is like this if you stay at home, washing dishes, cooking food. It's only that. This is because there are no opportunities. If there is an opportunity, we can go outside and earn money. We can generate sources of income. Their answer is like this.
111	(murmuring)

112	M* : Now, like, regarding how health is, some are fine, some are a bit unhealthy. In this room, some are also fighting mental illness, isn't it? And in the community, there is not that much access to health facilities. There is no such (facility). (.)
113	M : Which question to ask next? Financial activities.
114	{Several women talking in the local language.}
115	<i>(R: Several participants eagerly and loudly discuss this question on financial activities.)</i>
116	M* interpreting women's answers : It is like that now women, opportunities outside the home, they had answered in this way when I asked them the question that if they get an opportunity, they want to do because they are telling that if they get work, now as they have got no work, they cook at their home, get their kids ready, it is like this. It is their regular work, and then they are saying that if they get an opportunity to work outside, they are ready to go if they get such opportunities.
117	(...)
118	(murmuring)
119	M : talking to R : This is different. Which? No, it's done.
120	N-ALP_P4 : Regarding hygiene.
121	M* interpreting N-ALP_P4 : She is saying this is related to health. These health-related {mhm} health-related programmes are going on.
122	M* interpreting N-ALP_P5 : They are saying work should be given to them, and if they, you give them work, they will go.
123	(laughing)
124	M : For financial sources, right?
125	Several women : Yes.
126	{Several women talking in the local language.}
127	M* summarising : They are ready to work for financial sources. They are saying they need a way of income.
128	M* interpreting N-ALP 4 : If you do not have any work, they could also work in the field. There are many. They are saying they can clean also. Cleaning.
129	(...)
130	M : Now, I will ask the next question. This is about gender equality, meaning is there equality between men and women? This question. How are these works different from what men do?
131	(murmuring)
132	Several women : It's different.
133	M* interpreting N-ALP_P2 : She is saying it is different, it is very different, the work men and women do of the house because even though men might not have a financial source, they can go outside, in the country or out of the country and they can earn and feed us, that's why it is very different between men and women.

134	(murmuring)
135	M: Speak up, please.
136	(...)
137	{Several women talking in the local language.}
138	M: How men's and women's works are different?
139	M* interpreting N-ALP_P4: It is very different, she is saying because women's work and men's work it is very different because men have the compulsion to feed (the family) by going anywhere, doing anything, that's why they do, but women, only work inside the house, this is different.
140	(murmuring)
141	(laughing)
142	M: Speak, please speak.
143	N-ALP_P3: If you talk about how different men's work is, then they have a lot of difficulties. The men have been having difficulties. For women also, it is difficult. In the hilly area, it is easy. But for the women here, it is very difficult, and men, men in the hilly area, they can eat without doing much work.
144	(laughing)
145	N-ALP_P3: And the men of the Tarai have to work more. Yes. Here if you do not do, it is not ok. Yes, we were also staying there. The men of the hilly region are very bad (Translator: in this context it means lazy). But the Tarai (men) are honest. What does honest mean? They do work around the house. There (in hilly), they do not work, and there they play cards, gamble, they (others) come home and beat up. It is like that. Wives suffer a lot, girls of the hilly region. And there is no difficulty for Tarai girls.
146	M: Yes, I will ask you next the question. To what extent can you walk freely?
147	{Several women talking in the local language.}
148	<i>(R: Several participants eagerly discuss this question regarding their freedom to move.)</i>
149	M* summarising: They say some can walk freely. For some, they can walk only if they are given permission. {Yeah}, for some in their own will because they are first (T: alone in this sense) in the house, and that's why they can walk freely. That's why you have to take permission from someone. (.) She cannot ask anyone. She does not get to because she herself is the guardian. That's why she can walk freely. (.) And she is the daughter-in-law of the same house, that's why she cannot walk freely. Before doing any work, she has to get permission. She has to ask before walking anywhere.
150	(murmuring)
151	M* interpreting N-ALP_P5: She asks people in the house. If they say: "Ok, go.", then only we can. Otherwise, we cannot walk anywhere in our own will.

152	N-ALP_P2: Tarai women {mhm} are not free. They have to live in domination. Before doing any work, they have to ask, ask, they have to walk according to the will of their (family members).
153	M*: They are saying like this. They are saying that women are dominated.
154	M* interpreting N-ALP_P4: {Yeah}. That is it, women, women cannot walk freely because if they walk freely, some people look at them with a negative perspective for women. They are saying like this.
155	N-ALP_P2: Men look at women in this place with different perspectives.
156	N-ALP_P4: Negative perspective.
157	N-ALP_P3: Because we lived in the hilly region for thirty-forty years, but we know everything about the hilly region. If you have a habit of walking freely, you can do, work also.
158	{ M: Yes.}
159	N-ALP 3: But people here, even though they can walk, they stay at home. And this person, what can she work, nothing. {Mhm} Women there (in the hilly region) can do all (kinds of) work. (There in the hilly region) whether you are a boy or a girl, they go abroad. Here they say: "What will happen when a girl goes abroad? And you want to go?" Our thinking is like this, and here we scold a lot (at women).
160	N-ALP_P1: For example, I have a daughter at home. If my daughter asks me: "Mummy, I have to go to do this work.", I give her encouragement and tell her to go, but in some homes, it's not like this. They have to live in domination.
161	M* interpreting N-ALP_P1: She is saying like this.
162	(.)
163	M: Ok, next question. This is about family law. Interfamily law. In your family, which decision is taken by men and which decision is taken by women?
164	{Several women talking in the local language.}
165	N-ALP_P3: In our family, both take decisions.
166	N-ALP_P1: We, both men and women, both husband and wife, sit down and take decisions.
167	(murmuring)
168	(.)
169	N-ALP_P2: If it is a decision that should be taken by both, then we both take {mhm}. If not, then only one of us.
170	{Several women talking in the local language.}
171	M: Whether only men take decisions or only women take decisions, here, both take decisions. Men also take, women also take because now there is equality between men and women. It has been very different from the earlier generation. Otherwise, in earlier generations, women were not allowed.
172	N-ALP_P3: Do not give.

173	M: Right (laughing).
174	N-ALP_P1: These days, they take the advice of women to take any decision, and both men and women take decisions.
175	M: Others?
176	(.)
177	N-ALP_P3: I am like that. For every person, it is like that. All people discuss: "Ok, this work will be done in this way." If we have to do, then husband and wife will do it together. But you can also say: "Ok, you do."
178	N-ALP_P8: You can.
179	N-ALP_P3: You can. We can. You can go anywhere if you two have discussed it. Our discussion is like this, but we are just staying here, but I really like the hilly region.
180	M: Hilly region (laughing).
181	N-ALP_P3: I like the hilly region. I like people of the hilly region. I like everything about the hilly region.
182	M: Now, you have to make Tarai like the hilly region.
183	(laughing)
184	N-ALP_P3: It is not possible. If only it were possible.
185	M: Why not possible? It is possible.
186	N-ALP_P3: Not possible, not possible.
187	M: You and we say Tarai, and they are saying they really like the hilly region, customs, traditions of the hilly (regions). They like everything, but for change, you have to change your thoughts. I am saying that.
188	N-ALP_P3: If you do it here, then it will be nice. If you can arrange this here, it will be good because women here are dominated, they kind of are studying, but in the hilly region, there is no domination for women; women are not dominated by anyone. Here you are being dominated.
189	(.)
190	M: Ok. It is fine. Next question, only two, three questions are left.
191	(murmuring)
192	N-ALP_P4: We are hungry.
193	M*: They are saying they are hungry.
194	M: Why did not you eat?
195	(.)
196	M: Do you have a property in your name? Are you able to utilise the benefits of those properties? Do you have the right to property?
197	N-ALP_P2: Yes.

198	N-ALP_P3: Whole property is in my name. I have a lot of property in my name.
199	M: Others?
200	(murmuring)
201	M* interpreting N-ALP_P10: She is saying, I have a property in my name.
202	(laughing)
203	M: Answer without laughing.
204	(.)
205	M: If you have a property in your name, say yes. Property {mhm} that property {mhm} utilise, are you able to utilise the property?
206	(murmuring)
207	M* interpreting N-ALP_P2: I have it in my name, and I can utilise it, she is saying.
208	M: And it is saying do you have the right to property?
209	N-ALP_P2: Yes.
210	M* interpreting N-ALP_P4: She says, she has the right, right to property.
211	M* interpreting N-ALP_P5: She is saying, she has the right. We also have the right to property.
212	{Several women talking in the local language.}
213	M* summarising: Because men and women have equal rights, they have property, and they are able to utilise and have rights also, they are saying.
214	N-ALP_P1: Even if we do not have a name, we have rights.
215	(.)
216	M: Now, next question. Do you have the right to choose your spouse? And do you have the right to choose your spouse freely?
217	<i>(R: Some participants appear shy and reluctant to discuss this topic.)</i>
218	Several women: Yes.
219	N-ALP_P5: There was no such right in the earlier generation. You did not have the right to choose your spouse, whereas, in this generation, the children have the right to choose a spouse.
220	N-ALP_P1: Yes.
221	M: Others?
222	N-ALP_P6: Parents do not have right now because children choose themselves. They talk and think about it. They have this right. In our time, we did not have this.
223	M* interpreting N-ALP_P6: She is saying that now children do like this.

224	M: Do you have the right to divorce or not, meaning some people have taken divorce, right?
225	(murmuring)
226	Everyone: We have the right.
227	N-ALP_P1: If you do not agree {mhm}, you have that right.
228	N-ALP_P3: If you divorce, then whatever money you get from the divorce, if a man leaves then the man gives and if a woman leaves, then women, girls (.). It is like this.
229	(.)
230	M: Last question, ok? This is related to adult education in gender equality. This question. Have you heard about adult education in your community?
231	Several women: Yes, we have heard.
232	M*: They are saying we have listened.
233	M* interpreting N-ALP_P1: She is saying she has heard and taken the training. How many times? She is saying she has heard three times, has also taken the training.
234	M: And what are the reasons for participating in adult education?
235	M* interpreting N-ALP_P1: She had answered, I {mhm} when I asked what are the reasons to participate in adult education, they have given answer in this way. Women are not literate, and that's why are not capable. Because we are not capable, we have to participate. She is saying this.
236	M: Others?
237	{Several women talking in the local language.}
238	<i>(R: Participants seem to get tired from the discussion. They are not much attentive anymore.)</i>
239	M* interpreting N-ALP_P5: She is saying, she has participated in adult education, I have studied, I have written from one to hundred, now I can sign, you can sign right. I have signed but I have desire to study even more, she is saying.
240	N-ALP_P3: We should be taught nicely. I went to B., and I have some knowledge, but I still have the desire to study.
241	(coughing)
242	M* interpreting N-ALP_P3: She has studied and come, but she has the desire to study more, she is saying. Study. If you study {mhm} it is good.
243	M* interpreting N-ALP_P5: When they asked to go for adult education, no one wanted to go, but I had gone. I studied, I studied, and I had the opportunity to learn something. She is saying.
244	(murmuring)

245	N-ALP_P3: In the evening, we used to dance also for two three months. I left the kids (at home) and went to study. I had gained a lot of knowledge there. More, I have the desire to study further more.
246	M* interpreting N-ALP_P1: It is like that if you can learn to read a bit of Nepali, then if you go to any place, you can look at the signboard, read and know. She is saying yes.
247	(murmuring)
248	(coughing)
249	(...)
250	M: There is one last question. Have you seen any changes in the women who have participated in adult education? If yes, then of what kind?
251	M* interpreting N-ALP_P5: She is saying: "Yes, I have seen a lot of changes." Before you used to do thumbprint. Now, you can sign, they are saying.
252	M: Others?
253	{Several women talking in the local language.}
254	M* interpreting answers: Whatever it may be, there are changes, they are saying, because we could study a little bit, we had studied. That's why now we can do at least sign, and if we studied more, right, we can go even further.
255	(.)
256	N-ALP_P3: We studied in the evening. We went to study. I want to study more. I like to study a lot but I could not because of my situation. My husband was sick and because of my husband, I could not study. My Madam was really nice. She had told me: "Anyhow I will teach you nicely and send you.", but I have been having a lot of bad luck lately. I had a husband and I could not do it, I could not go further.
257	M* interpreting N-ALP_P5: It is like this. When I used to go to study before, they used to say: "Oh, you are old and you are going to study.", but I did not pay much attention to what they told. I used to go to study, she is saying.
258	(murmuring)
259	M: It is like this in the village. In the village, it is like this. They do not pay much attention to learning, but it is important to study.
260	N-ALP_P3: Here, people say: "Come here!". In our, we say for husband, everyone: "Come!" (aunos). "Come here!" (yeta aunos) is a higher form of speaking. Here, here they say: "Come here!" (yeta aa). That is not good. But here, when I speak in such a way (saying aunos, not aa), people make fun of us.
261	(murmuring)
262	M* interpreting N-ALP_P1: She is saying the children might be crying.
263	(laughing)
264	M. talking to R: They are saying to end.
265	M: Yes, ok, end.

APPENDIX K: K_NON-ALP FGD - TRANSCRIPT

1	Research Location K, N-ALP Group
2	
3	M = Moderator
4	M* = Translator for interpreting participant's answers (M & M* are the same persons.)
5	N-ALP_P1 = Nepali speaking participant, N-ALP_P2, N-ALP_P3, N-ALP_P4, N-ALP_P5, N-ALP_P6, N-ALP_P7, N-ALP_P8, N-ALP_P9
6	T = Translator
7	Remarks: <i>Namaste</i> is the Nepalese greeting.
8	R: Researcher
9	The Researcher (R) added her observations (formatted in cursive) before the start and during the performance of the FGD.
10	
11	<i>(R: The moderator and researcher have been waiting for all the participants to arrive. While some participants reached the FGD location quickly, others were still occupied with fields or housework. The performance of the FGD took place in a private room within the moderator's house. The room was small and equipped with a regular-sized bed, a closet at the side and a thin sitting mat on the floor. All the participants were sitting on the sitting mats in a half circle, whereas the moderator and researcher were sitting on the bed.</i>
12	<i>The moderator introduced the topic and explained that the FGD aims to explore their general and socio-economic living context, gender equality status and the extent to which ALPs and ALP-related outcomes can contribute towards their status of gender equality. The moderator informed that the FGD is part of empirical research for a Master Study Programme in Development Studies and encouraged every participant to contribute to the discussion, freely share, and be thoughtful so that fellow participants will not be harmed. Besides, the participants were informed about the approximate length of the FGD (ca. 45 min) and that the discussion would be recorded (Audio) to enable appropriate data analysis. The moderator asked whether the participants had any questions or issues to discuss in advance. The participants did not raise any questions.</i>
13	<i>The FGD was conducted late afternoon on a usual workday.)</i>
14	
15	M: First of all, Namaste to everyone from me. Namaste to Madam also. My name is S. C. My house is in K., Municipality f., G., Municipality f. I am {mhm}, going to ask some questions. You can give answers to those questions in your own language. (...) Question number one, being a woman of this community, what do you do on a normal day?

16	N-ALP_P1: Oh, we woke up early in the morning, went to the toilet, washed hands and face, brushed, cleaned the house, porch and praised God. Today is Friday. We gave thanks to God and studied, listened to hymns. We did these and stayed. And now it has been this time.
17	(murmuring) (laughing)
18	<i>(R: Participants listen carefully and seem excited to share and discuss.)</i>
19	N-ALP_P2: Waking up in the morning, I washed hands and legs, washed face {yeah} and cleaned the house, porch using a broom. And after that, cleaned the house and porch using a broom, and after that, I washed the dishes. And after that the daughter-in-law cooks food, and I massaged the grandson with oil.
20	(laughing) (murmuring)
21	N-ALP_P3: Waking up in the morning, I washed hands, legs and cleaned the home, porch with a broom and after that, washed the dishes and after that cooked food and served husband and son, feed son. And after that, I ate and went to cut grass.
22	(.)
23	M: What kinds of work do you accomplish in your family and community?
24	(...)
25	N-ALP_P1: We live in the tole (T: small community) in harmony. We behave in a good way, all relatives, friends, the society. We all live in the same place nicely. All sisters get along, we learn good things, to do good work, to move forward. We think good for our children. We all sisters are united in our society.
26	N-ALP_P4: I did a lot of work in my community. And waking up in the morning, I washed hands, legs and cleaned the house, porch with a broom, cleaned the house, porch with a broom. And after that I washed the dishes {yeah} and thinking that our women sisters {mhm}, researcher will come, we all gathered and stayed in one place {yeah}. And after that, when she {mhm} when she did not come, some of us went to cut grass, and some of us went to graze goats.
27	(...)
28	M: What are some of the achievements that you achieved in the last year that you are proud of?
29	(coughing) (murmuring)
30	<i>(R: After translating the questions, the participants need time to think about and discuss this topic.)</i>
31	N-ALP_P2: In the last year, I took a loan from the bank and married off my son {yeah}. And my situation is very poor {yeah} and I could not marry my son from my house. That's why I took a loan. Taking a loan, I married him off.
32	(murmuring)

33	N-ALP_P3: In the first year, the situation is very poor {yeah}. The situation of our house is poor and we have two sons, and my husband and I am here, and my husband works outside, that housework (T: building houses). And after that, I also married my son off, and now it takes a lot of money in son's marriage {yeah}, to marry. And I took a loan from the bank and I gave it to my son, and I married him off. And, and son and husband are earning a bit and paying back the loan.
34	(.)
35	M: Family situation. (coughs) I ask them to answer, raising hands. How is your family situation?
36	N-ALP_P4: My family situation is very poor {yeah}. Some days, in a day, they give five hundred wages. Some days, they give two hundred, and we earn that and bring that and buy things and feed our kids.
37	(...)
38	N-ALP_P1: It is okay, now the poverty situation is like this earning and eating. Even though we do not have our own field, we earn, and we eat. We eat okay, we eat good. (.) Now it is like this in society now, that now as we do not have a field, even though we do not have a field. Anyway, let's say higher being, with our hands, with our labour we eat good. (.) We are moving ahead with our family in a good happy way family. God has helped us.
39	(.) (murmuring)
40	M: How many of you are married, and how many of you have kids? How many people live in your home on average?
41	(murmuring)
42	M: Everyone has kids. Everyone has kids, right? And then how many are there then? (.) Some have five. Some have seven.
43	(murmuring)
44	N-ALP_P1: Mine five.
45	N-ALP_P2: We have eight people. (laughs)
46	M* interpreting N-ALP P2: Mine is eight.
47	M: Your?
48	N-ALP_P3: Our eight people.
49	(murmuring)
50	N-ALP_P4: Six people.
51	(.)
52	N-ALP_P5: Seven people.
53	N-ALP_P6: Five people.
54	N-ALP_P7: Seven people.
55	N-ALP_P8: Sixteen people.

56	N-ALP_P9: Six people.
57	(.)
58	<i>(R: Participants seem to discuss their family status eagerly.)</i>
59	M: Ok. (.) Can you go to school? Do you get encouragement, support to go to school from home?
60	N-ALP_P3: As my parents were poor, they could not educate me. Before, there were not many schools. And now there are, and they educate their kids.
61	(laughing) (murmuring)
62	N-ALP_P4: I have not studied.
63	N-ALP_P5: Not studied.
64	N-ALP_P1 to N-ALP_P5: Oh, you can speak Nepali? (laughing)
65	(murmuring) (.)
66	M: Health. How is your general health?
67	(murmuring)
68	N-ALP_P5: I fall ill every day.
69	N-ALP_P1: Mine is okay. My stomach hurts and my hands and legs hurt and others, it is fine. Stomach hurts, stomach hurts, and these hands hurt, and these knees hurt.
70	(murmuring)
71	N-ALP_P2: I have a problem in my uterus. (.) And my head hurts, my leg hurts, and my hands and legs hurt even more, and my hands also hurt.
72	(.) (murmuring)
73	M: How is the access to health facilities?
74	(murmuring)
75	N-ALP_P3: In my village, there is a health post, but they do not care much there. When we go to the health post, the head hurts, and they give one, two tablets and send us home. And if it heals, then it is fine and if it does not, then you know, private shops, we have to go there and get medicine.
76	(coughing) (murmuring)
77	N-ALP_P4: I am a single woman, and the kids are small. I go to work in other people's field {yeah}, and my leg also hurts, the head also hurts, the body also hurts. And what can I do? I do not have a husband also, and working in other people's fields, I bring wages, and I feed my children and look after them.
78	<i>(R: N-ALP_P4 speaks tearfully, and her face looks sad.)</i>
79	(murmuring)
80	N-ALP_P5: My head hurts, chest also hurts, knees also hurt, and I fall ill every month.

81	(...)
82	M: Access to financial resources. Do you have access to financial resources, financial debts and family income now?
83	N-ALP_P1: {Yeah}, we take loans from the bank. We have debts. We take loans from the bank and work and slowly, slowly we earn and pay back the loans of the bank.
84	N-ALP_P2: I also take a loan from the bank. My husband also works, my son also works a little bit {yeah} and my son was very ill. And he {mhm}, he had an operation also. And to do that operation I took a loan from the bank, and now I am paying back the loan slowly.
85	N-ALP_P3: My situation is also very poor {yeah} and I am old and have kids, a son, I have two sons, and two sons live separately. I am old and I live in that same place. And I cannot eat if I do not work. Here, in the Tarai, you cannot eat without working {yeah}. And the work {mhm} taking a loan from the bank a little amount and you work and pay back the loan.
86	(...)
87	M: Financial activities ok. (.) What opportunities do you have to work outside your home? If you have, in what area and how regularly do you work?
88	(laughing) (.)
89	N-ALP_P2: My husband works. {Mhm} My husband works and five hundred he earns, five hundred per day and separates two hundred to pay back the loan. And around three hundred, he buys rice, vegetables and spends on that.
90	(murmuring)
91	<i>(R: Participants seem eager to discuss this topic and share their situation.)</i>
92	N-ALP_P1: The biggest thing in this D. (place's name) is that there is no any work for women. Only men earn. Women all stay home and eat, and they do not have any business. (.) If they have any business, right, if they have jobs, then the ladies they can do the jobs. They could earn. It would be a little help in the family, for the husband. And the money the husband brings and the woman's money could be combined, but women don't have any work. (.) If they go to work in the field, then that's alright, but that too is in season only. And there is no work at other times, and they just sit idly. And however much the husband earns, two hundred, four hundred, they eat a little bit from that and pay a little bit for the loan. The tradition is like this here.
93	(...) (murmuring)
94	N-ALP_P1: In the hilly region, there are lots of work, small works, here and there. There are fields, there are companies, and ladies also go there and earn, but it is not like this here, poor women! They want to earn, but they have to stay at home, and it is like this, the tradition of this place.
95	(.)
96	M: Identity. What work do you do on a regular basis? (.) How are they different from the work of the men of your house?

97	N-ALP_P1: The difference is that men go to earn outside whereas women do work in their house, cook food, give food to kids and send the kids to school and the husband earns working outside and brings the money and gives to us. (.) The difference is this much.
98	(laughing)
99	N-ALP_P2: When I stay in the house, I cook food. I look after the kids, send them to school, feed them {yeah}, and the husband works outside and earns and gives to me.
100	(murmuring)
101	N-ALP_P3: Waking up in the morning, I washed hands, hands and legs, and then I washed dishes, washed, and I cleaned the house and porch with a broom. And I cooked food and fed the kids and sent them to school. And the husband goes to earn outside and earns and gives it to me and we all together feed on that.
102	(murmuring) (...) (whispering)
103	M: To what extent, to what extent can you walk freely?
104	(.) (murmuring)
105	N-ALP_P1: The society here is like this. Wives should really stay inside their homes. They must not go outside, and you should cover with a veil (T: the end part of Sari) and cover your face. If you do not cover it with a veil, they will say: "This person is not good. She does not cover her face. {mhm} She shows her head." They tell like this, the people of this society. Everyone should walk wearing a veil, all women, hiding their face in our society. Let us say in our B. society, here in Tarai.
106	(laughing) [Several women talking in the local language.]
107	(R: Several women are intensively talking with each other, agreeing with what N-ALP_P1 shared.)
108	M summarising N-ALP_P1: In our society, {mhm} the head should be covered by a veil.
109	(.)
110	N-ALP_P2: In our society, in our society, {mhm}, you cannot remove the veil. You have to cover your head. (.) The society of this place is very different.
111	(murmuring) (.)
112	M: Do you have property in your name? And are you able to utilise the benefits from those properties? Do you have a right to property?
113	[Several women talking in the local language.]
114	N-ALP_P2: I do not have land. I am Sukumbasi (Translator: homeless).
115	(murmuring)
116	N-ALP_P3: I am homeless.
117	(.)

118	[Several women talking in the local language.]
119	M* interpreting N-ALP_P3: I am also homeless.
120	N-ALP_P1: Everybody is in <i>ailani</i> . Everybody's house is <i>ailani</i> , not in <i>numbari</i> . Everyone is in government's property.
121	(T: <i>ailani</i> means a certain person, institution or government owns the property as the people might have taken a loan previously, and unless the loan is paid back, the land cannot be claimed by them. <i>numbari</i> implies that you have your own land in your own name).
122	(R: <i>Participants seem resigned and sad while discussing this topic on their property.</i>)
123	N-ALP_P4: If the government wants, it can demolish the house right now and get that land.
124	N-ALP_P5: The government does not care about us, me.
125	(.)
126	M: Do you...
127	N-ALP_P6: I have a small house, and I have a small cracked house {yeah}. And I am living my life there {mhm} in that house.
128	(.)
129	M: Do you have a right to choose your life partner, and do you have a right to divorce freely?
130	(laughing) (murmuring)
131	N-ALP_P2: I have not married on my own, knowing and choosing. My parents married me off.
132	N-ALP_P3: My parents chose and married me off.
133	N-ALP_P5: Mine, also my parents married me off.
134	(.) (murmuring)
135	(R: <i>Participants are open to discussing this topic.</i>)
136	N-ALP_P1: {Yeah} (laughs) My parents chose and married me off. In our community, people do not choose much and marry. Now, in the present time it is like that, but before, parents used to choose and marry off. {Yeah}. Parents chose and married me off.
137	N-ALP_P2: Before, people did not choose and marry, but now in the present context, they choose and before, parents choose and marry off.
138	(murmuring)
139	N-ALP_P7: Now, in recent culture, children do like this. They choose. The culture is like this. (.)
140	N-ALP_P7: Today's kids choose and marry, but before, before, parents used to marry off their kids when they were still very young.

141	(.) (murmuring)
142	M: Just a second. Have you heard about the ALP in your community?
143	[Women talking in the local language.]
144	M* summarising: Had heard but
145	(.)
146	N-ALP_P2: For me, I have not studied adult education and friends, women of the village they used to study adult education. And when they went, they had told me that they studied adult education. That way I heard.
147	N-ALP_P3: Some, some, they have not told what kind of education adult literacy is, how adult literacy is. And no one has told and I have neither heard nor studied.
148	(shouting outside)
149	N-ALP_P4: I have also not heard, neither studied, nothing about adult education. I do not know anything about it.
150	(.)
151	N-ALP_P5: Not heard.
152	<i>(R: Several participants seem frustrated while discussing this topic.)</i>
153	(.)
154	M: What are the reasons for you not taking part in the ALP?
155	N-ALP_P3: I did not know what adult education is. What education is called adult education?
156	N-ALP_P4: I did not know anything about adult education. And if I had known about adult education, if I had known, I could have taken part in it and I could learn some things.
157	(.)
158	M: Has there been any changes in the lives of ALP women participants? If yes, then of what kind?
159	[Several women talking in the local language.]
160	N-ALP_P3: I have never seen adult education, not heard about it, we do not know anything about it.
161	N-ALP_P1: In our tole, there are none. That's why we don't know. If there had been in our tole, we would have known, these many people are studying, right? And there are these changes in them, they are moving ahead. But in this tole, there are none. Everyone is engaged in their own work, and they do not know. This tole, that tole has been different. That's why also we do not know. It is like that.
162	<i>(R: Several participants seem frustrated while discussing this topic.)</i>
163	(...) (coughing) (murmuring)

APPENDIX L: G_NON-ALP FGD - TRANSCRIPT

1	Research Location G, N-ALP Group
2	
3	M = Moderator
4	M* = Translator for interpreting participant's answers
5	ALP_P1, ALP_P2, ALP_P3, ALP_P4, ALP_P5, ALP_P6, ALP_P7, ALP_P8, ALP_P9, ALP_P10, ALP_P11 = Participants
6	R: Researcher
7	Remark: The Researcher (R) added her observations (formatted in cursive) before the start and during the performance of the FGD.
8	
9	<i>(R: As the moderator and researcher reached the location for the FGD, the participating women, including their children and other villagers, have been waiting. The performance of the FGD took place in a room of the village committee in the centre of the community, which has been used for community events. The room is small, with only one chair and several thin sitting mats on the floor. The participants, the moderator, the translator, and the researcher sit in a half circle on the mats. Before the actual start, the women are talking loudly with each other. Some participants leave the room and come back in again for the start. Before the FGD started, all the kids had been sent out.</i>
10	<i>The moderator (M*) introduced the topic and explained that the FGD aims to explore their general and socio-economic living context, gender equality status and the extent to which ALPs and ALP-related outcomes can contribute towards their status of gender equality. The moderator informed that the FGD is part of empirical research for a Master Study Programme in Development Studies and encouraged every participant to contribute to the discussion, freely share, and be thoughtful so that fellow participants will not be harmed. Besides, the participants were informed about the approximate length of the FGD (ca. 45 min) and that the discussion would be recorded (Audio) to enable appropriate data analysis. The moderator asked whether the participants had any questions or issues to discuss in advance. There were no questions.</i>
11	<i>The FGD was conducted around noon on a Saturday, a free day for the children and working people in the community.)</i>
12	
13	M: Oh, being a woman of this community, what do you do on a normal day? What kind of works, work do you accomplish in your family and in your community?
14	N-ALP_1: After waking up in the morning, at first we clean the house, clean the kitchen and prepare food, feed the animal, food to the animals, cook food, feed our kids. And after that, we eat and after finishing food, wash the dishes and cut grass, going in the grass field. That is all the daily work of ours.

15	(murmuring)
16	N-ALP_2: After waking up in the morning, first of all, tying up the animals outside the house, cleaning the shed and giving them food. After that washing dishes at my home, and after that making food, feeding such food. I do such work.
17	[Several women talking in the local language.]
18	<i>(R: Participants discuss the question very lively and loudly with each other.)</i>
19	M* summarising: Everybody's woman is like that daily.
20	(murmuring)
21	M*: Usually, all have their animals in most villages. They raise animals and after doing one's housework, bringing hay for the animals, bringing grass, feeding them. That is all.
22	(.)
23	M: What challenges are there? What are some of the achievements that you achieved in the last years that you are proud of?
24	[Several women talking in the local language.]
25	N-ALP_1: I am raising animals, but for the last three years, there has been no outcome. That is also a kind of challenge for me.
26	(.) (murmuring)
27	<i>(R: Participants need time to think and discuss this topic.)</i>
28	M* interpreting N-ALP 4: She has been doing leharin (T: labour work) work and does not get income as expected. She works all day long, but she does not get income as she would have liked. And that is also a kind of challenge.
29	(...)
30	M*: In the context of last year, what are kinds of achievements, after overcoming those challenges? What kinds of, in the past years, what kind of achievements, meaning before you raised animals, now you are able to make some jewellery, things like that.
31	(.)
32	M: What does it mean to live a good life in this community?
33	(...)
34	M*: To live a good life in your community is to run one's house in a good way and to help the family financially and get your sons, your sons and daughters to a good level and have a bright future (for them). That is it. For our community, to live a good life means to be fulfilled. Now, some
35	(.) (murmuring)
36	N-ALP_1: It is that my children are grown up, but I have a son who is small, and I do not have any land in my name, and that is that. And life is not good. We have a poor life. That's why we do not know what a good life means or what kind of life is called a good life.

37	(murmuring)
38	N-ALP_2: Now, if some items are brought, that, that is for the poor also. But rich people take hold of them only, and they do not help the poor.
39	N-ALP_3: If money is lost, powerful people get hold of them. And if someone is in a big post, they would take it themselves without letting anybody know.
40	<i>(R: N-ALP_3 seems frustrated while sharing her opinion.)</i>
41	(.)
42	M: Ask them to answer by raising hands. What is your family situation? How many of you are married, and how many of you have children? How many people live at your house on average?
43	N-ALP_1: The family situation is very miserable. There is no house to live. And now, while expanding roads, they are extending by ten meters, fourteen meters, and the house is also being taken by the road. It has been very difficult to live now.
44	M* interpreting N-ALP_2: She has three sons and one daughter and does not have a place to live. And she comes from a normal family with normal earnings, eating. {Yeah} Last time, her buffalo died of the current but the government has not compensated her with anything till now. They have already taken the written record, but until now, nothing has been given, and not a penny has been given.
45	(.)
46	N-ALP_3: Everybody has debt, but the family is very nice. Two sons and one daughter.
47	M* interpreting N-ALP_2: Three daughters. Three sons and one daughter. Family is very normal, normal earnings, normal eating. That is all.
48	[Several women talking in the local language.]
49	N-ALP_4: I have only one daughter, but now there is no home to live. The house that I lived was in the name of a person called H., and he has taken it, and now I am living in his house.
50	N-ALP_5: Four daughters and one son and earnings, eating.
51	N-ALP_6: I have two sons, but my land is in another person's name, and earnings, eating is like this from another person's name, it is taking money from another, a loan. Because I have taken a loan, the land is registered in another person's name. That's why I live in another person's land.
52	N-ALP_1: I have three daughters, three sons and two daughters, but only one room has been left in the house, and that too has been included in the road now.
53	N-ALP_3: Two sons, one daughter but the sons are not, in a (.) responsible. They do not do anything. They have married and living in the house. Only my husband earns.
54	(murmuring)
55	<i>(R: Participants seem to share about their family situation eagerly.)</i>
56	M* interpreting N-ALP_8: She has no children (tearful voice).

57	<i>(R: N-ALP_8 almost cries as she shares her family situation. She uses the end of her blanket to dry her eyes and cover her mouth.)</i>
58	[Several women talking in the local language.]
59	N-ALP_9: One son, three daughters.
60	M* interpreting N-ALP_10: She has three sons only. Earnings, eating in another person's land.
61	[Several women talking in the local language.]
62	M* interpreting N-ALP_7: She has only three sons, but they are not studying. No matter how much she sends, they do not go to school, and she does business on her own.
63	(.)
64	M: Were you able to go to school? Have you got encouragement, support from home to go to school? In general, what language do you speak?
65	(murmuring) [Several women talking in local language.]
66	M* summarising: Have not been. Have not been to school.
67	[Several women talking in the local language.]
68	M* summarising: Speaks Bajika, speak Bajika at home and have not been to school.
69	N-ALP_1: And she has not bought writing board, how to study?
70	(laughing)
71	M* interpreting N-ALP_5: And she alone had gone to the school, but everybody bet her, and she did not go to school from the next day.
72	N-ALP_3: Before, only sons were given education. Now, everybody's son (.) daughter, daughters were asked to go and cut grass but only sons were given education before.
73	(murmuring)
74	N-ALP_4: Before, in our community, sons and others were only sent, and to daughters they would say, "What will you do studying? Why to study?". That's why no one got to study.
75	(.)
76	M: How is your general health?
77	N-ALP_1: Health, everybody's health is fine, but it is also like this. We raised children and made them grown-ups and children, the son uses tablets, drugs and beats up parents.
78	(.) (murmuring) (laughing)
79	M: Do you regularly

80	M* interpreting N-ALP_3: They are saying that it is like this. You record everything and go, but do not give anything, do not help anything. And how is it going to be? Now you have to help.
81	<i>(R: N-ALP_3 turns towards the moderator (M*) and the researcher (R) while sharing her opinion with a frustrated voice.)</i>
82	N-ALP_2: It is like this. We do not have a house to live, but then I have two daughters-in-law, and how to feed and look after them, it is difficult.
83	(laughing)
84	M: Are you fighting with monthly serious illness regularly? How is the access to health facilities in the community? What have you felt about equipment and treatment in health organisations?
85	(murmuring)
86	M* interpreting N-ALP_3: Her granddaughter {mhm}, when she pees, some worms are seen, but she has done a lot of check-ups, but then also it has not been well.
87	N-ALP_4: Now, if you have too much fever, cold, when you go to the health post, medicines are available. There, the same kind, only two kinds of medicine are available there. Usually, good kinds of medicine are not available. That is that. There is no birthing system here.
88	M* interpreting N-ALP_5: Her, there is pain, chest pain, but even though a lot of treatment has been done, it is not well.
89	M* interpreting N-ALP_6: Her husband, wife, {mhm} everyday (has) fever, cough but no matter how much treatment is done, no progress has been seen. The medicine has not made them well.
90	(.)
91	M: Do you have access to financial sources, loans and family income?
92	(murmuring)
93	M* interpreting N-ALP_1: She does not do anything, the kinds of work (from) that you would get financial sources.
94	(.) (murmuring)
95	M* summarising: There is nothing. She has not learnt skills. Everyone has a loan but there is neither land nor any work to gain a financial source.
96	M* interpreting N-ALP_2: Now it is like this. Taking a loan, you can eat at day time, but at night, you have to think how to pay back the loan. There is no source of income, and it has been very difficult for us to survive.
97	N-ALP_1: I only have a house to live in. That also is in another person's name.
98	(.)
99	<i>(R: Participants seem resigned while discussing this topic.)</i>
100	M: What opportunities do you have to work outside your home? If yes, then in what area and how regularly do you work?

101	Several women: Do not have.
102	M* summarizing: No. Do not have.
103	(...)
104	M: What work do you do regularly? How are they different from the work men of the house do? To what extent can you walk freely?
105	(.) (murmuring)
106	N-ALP_5: For some work, both husband and wife talk about it. Both put their points freely. Whatever is right, they both agree and do.
107	N-ALP_1: In some places, it is like this, the husband does whatever he likes, but later on he has to regret. It is like this.
108	(murmuring)
109	M* interpreting N-ALP 3: She has diabetes, but the medicine for diabetes is not available in the primary health post. (.) She is saying in the primary health centre medicine for diabetes is not available.
110	(.)
111	M: Do you have property in your name and are you able to utilise the benefits that you get from the property? Do you have a right to property? Do you have the right to choose your spouse and do you have the right to freely divorce?
112	(murmuring)
113	N-ALP_7: She said {mhm} they, no property is in their name. If you have property, then you can utilise it, you can get benefits, but if you do not have property, what will you do of name? And everyone has the right to property, but no property is in (T: their) name.
114	N-ALP_5: I do not have anything in my name.
115	N-ALP_3: I do not have it in my name. I do not have a house to live and how will I have property? And in our community according to our tradition, we do not have the right to choose our spouse, and we do not have the right to freely divorce. But the law has validated it, but we do not have such rights. In our community, there are no such divorces.
116	(murmuring)
117	N-ALP_6: Usually, in our community, everything is under the husband's name. There is nothing under the wife's name, land also is not under the wife's name.
118	(laughing) (murmuring)
119	N-ALP_2: I have a little property in my name.
120	(.) {Several women talking in the local language.}
121	<i>(R: Participants seem eager to share about the property issue.)</i>
122	M: Have you heard about the ALP in your community? What are your reasons to take part in the ALP?

123	M* interpreting N-ALP_3: They had not heard, but now they have heard that you can learn in adult education. There is a literacy programme for adults. That is it.
124	(.)
125	N-ALP_5: Before, I did not hear, but now, in the past few days, I have heard that it is going on.
126	(laughing)
127	N-ALP_2: Before, I had not heard. Now, the main reason to not participate is that in the (T: programme) there were fixed seats, but there were more people. And that's why they did not put us (T:enrol us).
128	N-ALP_1: I did not know, but my daughter-in-law had been studying.
129	(.)
130	M: Have you seen any changes in the lives of women who participated in the ALP? If yes, then of what kind?
131	{Several women talking in the local language.}
132	<i>(R: Participants are not very attentive anymore and seem tired from the discussion or this topic.)</i>
133	N-ALP_6: Before, uneducated, illiterate women did not do anything, but now they can write their names, do calculations. In that way, we see changes.
134	N-ALP_1: They were able to bring a lot of changes in their lives by attending regularly, and they got various kinds of training, but now, a new class is starting for us. We hope to participate.
135	(murmuring)
136	{Several women talking in the local language.}
137	N-ALP_4: Their question now is that now you have to take them to your village to see around (laughs). (.) Everybody will go with you.
138	M*: It is over.

APPENDIX M: INTERVIEW GUIDE

Interview guide for a qualitative interview with literacy teachers

Topic	Key Interview Questions	Additional Questions
	Q1: I came to know that you are actively involved as a literacy teacher of ALPs in Nepal. Tell me about your experiences in this field.	
Structure & content of ALPs	Q2: What is the overall goal of the ALPs you are conducting?	
	Q3: How is the ALP organized?	Q4: Which topics do you teach?
		Q5: Are there specific learning methods you rely on?
		Q6: Which teaching materials are you using?
	Q7: In your perspective, to what extent do the materials and methods of the ALP teach a gender-specific view?	
	Q8: How would you describe the average participant of the ALPs (age, family status, ethnicity and language, economic status, identity and status within the household)?	Q9: How do participating women differ from those who do not participate in an ALP?

Topic	Key Interview Questions	Additional Questions
Impact of ALP on gender equality for women – identity	Q10: Based on your experience, what difference does it make for the women personally to participate in an ALP?	Q11: How does participation contribute to a change regarding responsibilities and decision-making within the household?
		Q12: To what extent does the participation contribute to a changed view of the women on their abilities and skills?
	Q13: To what extent does the participation impact traditional views on the access of girls/women to education, health services and opportunities for economic activities?	
	Q14: How far does participation in the ALP influence the women’s contribution to community activities?	
Impact of ALPs on gender equality for rural women – intra-family law	Q15: In what way does participation in an ALP impact the role of women within their families?	Q16: How does the ALP impact the women’s right to own and enjoy property and have access to family income?
		Q17: In your perspective, to what extent does participation impact the women’s right to move freely?

Topic	Key Interview Questions	Additional Questions
Impact of ALPs on gender equality for rural women – intra-family law		Q18: To what extent does participation impact the women’s right to choose their spouse or divorce freely?
Recommendations	Q19: In your opinion, in what way can ALPs contribute towards an improved gender equality status for rural women, and how do ALPs limit such an impact?	
	Q20: In what way do ALPs need to be modified to guarantee a positive impact on the gender equality status of the participating women?	
	Q21: Which external structures can ensure a positive outcome of the ALP on the gender status of the participants?	
	Q22: Is there any information you would like to add or correct?	

APPENDIX N: INTERVIEW_SU - TRANSCRIPT

1	Interview in B, Interviewee: Su
2	
3	R = Researcher
4	I_Su = Interviewee Su.
5	T = Translator
6	Remark: <i>Bahini</i> means younger sister in Nepalese language. <i>Jaimashi</i> is the Nepalese greeting, addressed to Christians.
7	R: Namaste, Jaimashi S. Bahini. {um} Thank you for coming for this interview today. (.) I came to know that you have been involved as a teacher in an adult literacy programme here in Nepal. {um} Tell me more about your experiences in this field. (.) How is your experience in conducting, having this adult literacy programme you did in the last months?
8	I_Su: I never taught before. I mean, I was engaged in church activities but not like teaching. And so when I got to an opportunity to teach, I was, I felt good.
9	R: And how do you feel, how was your experience in teaching the women of your community? {uh} Can you explain, {uh} describe to me your experiences how was it to teach them?
10	R: अब तपाईंले आफ्नो समुदायका मइलाहरूलाई सिकाउदाखेरि तपाईंको अनुभवकोबारेमा भन्नु न कस्तो भयो मइलाहरूलाई, ती, आफ्नो समुदायमा सिकाउदा १५सम्म (अध्यापिका), एयका जण०
11	I_Su: मेरो अनुभव भन्ने कि
12	T: अ तपाईंको अनुभव के, पढाउदा कस्तो अनुभव भयो
13	I_Su: ए पढाउदाखेरिमा चाई अलि अब तेइ हो पइला सुरु सुरुमा त बोल्न अलि लाज लाग्यो हैन अब जे भए नि पछिवाट बोल्ने बानी पनि भयो, अनुभव पढाउन सक्ने सजिलो भयो पढाएर अब त्यावाट हाम्ले तालिम लेर आइसकेपछि चाई पढाउन नि अलि सजिलो भको थियो। तेइ भर
14	T: कावाट तालिम लिनुभाथ्यो
15	I_Su: त्या काठमान्डौवाट
16	T: ए
17	I_Su: So {yeah}, so first I was nervous. {uh} I did not, I was not used to interacting. Later on, it became easier after getting training from Kathmandu, and it was easy later on.
18	R: In your own view, what do you think what is the goal of this adult literacy programme?

19	I_Su: So to educate them, to educate adults. {uh} Those who do not know how to {uh} read, study, they, to make them educated.
20	R: {Mhm} And can you tell me a bit more? Like you said, like you have been in Kathmandu, you went for training. So what kind of training did they give you? How did they prepare you for your role as a literacy teacher?
21	I_Su: So, they taught what adults are {um}, who adults are {uh}, how to teach them. What kind of anger issues they might have, how to be. Like they, you have to teach them differently, so and how to get along with them.
22	R: {Mhm}
23	I_Su: They taught those kinds of things.
24	R: And did they, in what way did they teach you about certain materials or methods in a way like how did they prepare you, how you can teach?
25	I_Su: So, at first, they just gave us pencil, eraser and sharpener, and I distributed them to the women, participating women. So they only gave me that much material, but later on, I bought those plastic sitting things and blackboard, marker. I bought them on my own.
26	R: And in which place did you conduct the training? So where did you have your class always?
27	I_Su: So sometimes in the church, sometimes, see, like there is a roof in my house. I used to go there.
28	R: Ah, ok. And can you share with me a bit more about how is this literacy programme or the one you conducted organised? So what is the length or what kind of topics you have been teaching?
29	I_Su: So it is total, in total it is one year, {uh}, first nine months. So they asked me to do it for the first nine months and then the advanced course for three months. So in total one year.
30	R: And what kind of material did you use for the different, advanced and basic?
31	I_Su: So for the first nine months the, the way that we teach is different, {uh}, is the same. For the basic and advanced through the books and for the advanced it is usually if you do it weekly, then it would take up to three months, but if you teach regularly, it could be completed, {um} in one and a half months to two months or a month also. So, we did not do regularly and {yeah}.
32	R: {Mhm} Can you share with me why it was not possible to do it regularly?
33	R: लगातार रुपमा किन गर्न सकिएन भनेर भन्दैहनुहुन्छ ।
34	I_Su: लगातार भन्दा नि हाम्लाई अब वाले त्यस्तै तरिकाले भन्नुभएको थियो । अब तपाईंले लगातार रुपमा गर्नुभयो भने तपाईंले एक महिनामा खतम हुन्छ । अब पइला जस्तोचाई गर्न पनि पढेन लगातार, अब तपाईंहरुको विचार हैन सक्नुहुन्छ भने लगातार गर्नुस् सक्नुहुन्न भने तीन मइनासम्म कोर्स हो अब त्यो भन्दा अगाडि नि गर्न सक्नुहुन्छ होइन भने हप्तामा एकचोटि गरेर पनि गर्न सक्नुहुन्छ भनेर वाहरुले सिकाउनुभाथ्यो ।
35	I_Su: So they, they had, the NGO had told them that if you want to do regularly, you can do regularly. It is up to you. (.) So like {yeah} the book is, the book itself it could be completed in a month if you teach regularly. If you do not, then it may take up to three months. And so they, they told me that it is up to you how you want to teach.

36	R: And the topics S., which topics did you teach prior from the beginning and to the end?
37	I_Su: So, about mom, women, cleanliness, Mathematics, {um} sex and {yeah} how to do calculations.
38	R: And in what way do the topics differ from the beginning compared more to the advanced? So in the basic course were they different and in the advanced also different?
39	I_Su: Ok, so in the beginning, we had to write it on the paper and on the board {um} because we had to teach letters in the beginning. And then gradually {uh} they were able to read the letters. So we did not need to do that. We taught, and then later ones were more practical.
40	R: {Mhm} And you were saying that you used different kinds of material and the book. And now you had also different topics. And we talk about {um} gender equality, meaning that the women and the men, the gender has the same opportunities. And the materials you used, in what way were these topics included? To what extent?
41	I_Su: So now there has been a lot of change. In the beginning, they did not want to come to the class to study. {uh} Even if someone sent them, they would not come, but {um} now there are changes. They, they come and they learn.
42	R: And do you feel the changes came also because of the books and the topics you were teaching?
43	I_Su: Ok, so in the beginning, they did not want to come, but then when they started coming and especially when they started distributing these textbooks and pencils and so they thought that: "Oh, even if I do not learn, it would be for my kids." And so they came sometimes {uh} because they wanted those notebooks and pencils and but, when after they started coming, (T: she), the, they were taught how to write {umm} their names, and so they thought: "Oh, like now I do not have to, {uh} like I can sign {uh} and that's good.
44	R: {Yeah}. So I can hear already the impact that it has on the participant who joined. (.) And what do you think {uh} Bahini, the, the topics and the stories in the book, in what way did they also address topics about gender equality in the means that their gender, that the women and men have equal, have the same opportunities? In what way did the women, also participating in your course, learn about that also through the materials?
45	I_Su: So they realised that {um} women can also make decisions. {Um} They can also do some work if they want to do. {um} Then they can do. So, there was a change in this attitude that women can also do.
46	R: And do you, how do you feel, the, how the story shared about the opportunities for women, that they can also take decisions and can work? Was this view, how it was shared in the book, different to the one in your society, in the village?
47	I_Su: Yes, so their {uh} like yes, the situation was different, their situation and some things written in the book. For example, in terms of work, like household work like in the books, both men and women should help or cleanliness or educating your children, {uh} but in their family, it was not so.

47	And so but, after being in like a, being in the programme, they thought that: "Oh, yes, we can also make decisions because if we know, if we are educated, then we also know some things." Otherwise, the general concept is that: "Oh, women cannot take good decisions because they do not know anything." They are weak, but it is not so because now I know. And then, also in the household, like educating your kids, women did not use to do that because they were like women, do not know how to read. And how can they teach their children? And {uh} but now they could do that also, and so that is why these changes.
48	R: So these changes you could see also in the women by the way they were taught or also in the programme. That is really good to hear. (.) {Um} Can you share with me a bit about, what, the participant who {um} joined the programme? So like, what is their age and their family status, or were they married or not married? And from where, from which village are they coming, from which place?
49	I: So the age group twenty to forty-five, sixty and every, each one of them was married. Except in the beginning, there were a few who were unmarried, but they stopped coming {uh} to the classes. So all were married and family situations were poor. They were not very rich, they were
50	R: And can you tell me about their ethnicity, so their people group and the language they are speaking?
51	I_Su: So ethnic groups like Yadav, Shah, Pasman, some Muslims were. That and the language they spoke was Maithili.
52	R: {Mhm} And you said already before their economic situation is like <i>thik ccha</i> (T: Nepali word for 'Okay'), it is ok, it is not too bad, it is not too good. In what way, in which areas did they work? How did they earn money, the women who came to your course?
53	R: अब जस्तै भन्नुभयो नि अब धेरै नाजुककै छ हैन, अवस्था ठीकै हैन । अब वाहरुले खास कसरी जीविकोपार्जन गर्नुहुन्थ्यो ? के काम गर्नुहुन्थ्यो ?
54	I_Su: वाहरुकोचाई तेइ हो कसैले भैसीहरु, बाख्राहरु पाल्नुहुन्छ अनि कसैलेचाई जस्को छैन उनीहरुलेचाई त्यो गर्नुहुन्छ घरमा बसेर हैन अनि अरुको चाई जसको खेत छ भने, आफ्नो खेत छ भने त्यो गर्छ, के भन्छ हाम्रो, अधिया भन्छ नि हैन, अधिया गर्ने, त्यो काम गर्नुहुन्छ । खेती नै हो उनीहरुको । १क्षलतभचखषभधाम्मा , एयका छद्द०
55	I_Su: So the most, most, most were involved in farming. Some who did not work in the farm were, {um} like had buffaloes and like so domestic animals they looked after. And some who did not have their field, they used to, they, they would work in another person's field and then from that, it is like {um} it is a system where you get fifty-fifty. So they would get fifty per cent, and then the other land owner would get fifty. So that.
56	R: And you described already, so some were working outside but also in the household. And besides that, what kind of role or responsibility or work they had to do in the families?
57	I_Su: So in the house, it was like cooking, cleaning, sending kids to school, {yeah}. Those kinds of work.

58	R: {Yeah} I understand. And you said now already, so it had really an impact on the women in the way how they were thinking, (on) what decision making and {um} {yeah} what, they can also work outside of the house. You shared about that {um}. In what way, how do you think that the participation of the women of the course changed their view about what they can do themselves, so their own abilities and skills? In what way did the participant, the participation in the course, have an impact on that?
59	I_Su: ठीकै छ पइला भन्दा
60	I_Su: It is ok than before. (T: This is not included in the English recording as the researcher asks the next question immediately. However, it represents the translation of the Nepalese answer.)
61	R: In what way did it change? What helped them to think a bit better? You said it got a bit better.
62	R: जस्तै अब तपाईंले भन्नुभयो नि अलिकति राम्रो भएको छ भनेर अब कसरी, कुन, कुन प्रकारलेचाई राम्रो भयो ?
63	I_Su: अब के रे अब राम्रै भन्नुपर्यो अब पढाइको कुराहरुचाई यो
64	I_Su: Now, {umm} it was good. Like study related things, this?
65	R: No. For example, let us say they, for example, they can say: "Oh, I even could do now go for sewing, or I could even help in a shop and do something?". {um} So in what way did it help them {um} to think about that they can even do more than they did before?
66	I_Su: Ok, so the main difference that is found is that after going to the class, they stopped being shy. They feel, they like before coming there: "Oh, I do not want to go. I am shy kind of." But after joining the classes, they are like, they are not shy and {uh} some of them, some of them have own shops where their husbands and they might also have kids in the shops also, like all the family. They {uh} because they know how to do, how to count like ten, twenty Rupees and so that is even easy for them. So some women are doing that and others are like they are not shy. And that's why they (say) like: "We can also do things." So they are confident.
67	R: And what do you think in what way did the participation also {um} affect the women, how they think about getting health care? So taking care of their own health, getting to the health post, taking care of the health of their kids.
68	I_Su: {Yeah} they, because they learn about cleanliness in adult literacy so they are able to look after themselves. They also go to health post. They, if they need to.
69	R: {Mhm} And what do you think, in what way did it affect the women also how they think about education, for example, for the kids? You said they are married. And so, even if they would have kids in the families, in what way did it affect their thinking about {um} education for girls and women?
70	I_Su: So after they {yeah}, they are aware now, and so they think that: "Oh, women should study." They send their girl, daughters to school. And even if they do not know how to teach them also, they go to the teachers and say: "Oh, teach my daughters." Like, so they would go and even talk to the teachers.
71	R: In this way, do you, did you see a difference between the women who participated in the programme and who not? In the way how they thought about education or think about education for girls?

72	R: अब यई विषयमाचाई तपाईले चाई केइ फरक पाउनुभयो अब उनीहरुले प्रौड शिक्षामा भाग नलिनु अघि अथवा जुन मइलाहरुले प्रौड शिक्षामा भाग लेका छैनन् र जुन मइलाहरुले प्रौड शिक्षामा भाग लेका छन्, उनीहरुको चाई यस्तो यो विषयको सोचमा भिन्नता पाउनुभयो ?
73	I_Su: अ तेइ पढ्नुपर्दो रैछ हैन, पढ्यो भने चाई केइ सिक्ने पनि मौका पाइन्छ, आफुले नजानेका कुराहरु हैन, सिक्ने, सिक्न पाइदो रइछ भनेर उनीहरुलेचाई त्यस्तो किसिमको सइ गर्न आउदैन, सइ पनि गर्न आउछ, गर्ने भए नि त उनीहरुमा अनि तेइ हो उनीहरुले पढ्नुपर्ने रैछ, तेइ हो । पढेको र नपढेकोमा फरक
74	I_Su: So {yeah} like you, women should study, and they did not used to know how to do, sign, but now they know how to sign. So like, they are aware that women should also learn how to, so also be educated.
75	R: So you mean now, you are speaking about the one who did not study in the programme? They are also aware of the importance of education?
76	I_Su: So {yeah} they were encouraged because looking at other women who studied, who participated. They were also encouraged.
77	R: That relates also to the next question. So that means I can hear now that the participating women had an impact on the women in the society, like in the other society. So
78	I_Su: अ पर्योछ ।
79	I_Su: Yes, it has. (T: This is not included in the English recording as the researcher asks the next question immediately. However, it represents the translation of the Nepalese answer.)
80	R: And {um} how did you, how do you feel now? Now the course finished already, but the participating women in your course {um}, how {um} did {um}, how to say, (.) how did their interest but also the activity in community activities change because they were participating in the adult literacy programme? You know, in the community, you have different activities, events, seminars, things you can be involved. The women who participated in your programme, in what way, {um} were they changed or affected in the way that they became more active or (.)?
81	I_Su: Yes, so they are very excited {uh} because now they are in the, in the fieldwork, doing practical things. There were three trainings given to them. One about agriculture, one about {um} animal husbandry and health. And so, now those women who have not taken the training, they would come and demand: “Oh, put me in the training” because now they know how to do these things and we do not know. So they are having the practical application of what they studied.
82	R: And can you tell me these programmes, who, who provided these programmes, the seminar? Who gave that and {umm} {yeah}?
83	I_Su: So this organisation.
84	R: So the organisation in Dh.? (.) Ok. {um} So the women learnt about this training. So what do you think about, after the women were in the seminars, how did they apply it in their lives?
85	I_Su: So it is more like in their own households, in their own lives they are implementing.

86	R: Ok. {Mhm} And then I wonder also, so you spoke about it has an impact in the community because they were more involved getting this training, {um} the women. And how is it? The women who participate in the adult literacy programme {um} did their right to {um} own land or to have access to family income or the family inheritance, {um} how did it change? Or what, did the adult literacy programme have an impact on that, on their view?
87	I_Su: So they are aware about this. (.) {Yeah}, they are aware about the right that if you are married to your husband, then you can get. And those families who do not have a son, the daughters obviously will get the inheritance, but {umm} {yeah} some, some are even after being married, some have property in their names. So they have. They do not demand because they know that they have the right to property, equal share.
88	R: And you shared before it was like this and now they know. So how, what do you think, how did the change come, how did they know?
89	R: अब जस्तै पइला तिनीहरुलाई थाथेन ? यस्तोकोबारेमा यस्तो
90	I_Su: था त थ्यो दिन्थेन नि त । था त हुन्थ्यो नि अब । उनीहरुलाई पनि इक्षा हुन्थ्यो नि त अब मेरो नाममा पनि होस् केइ अधिकार, मेरो पनि पाओस् भन्ने त हुन्थ्यो नि त अब पइला दिन्थेन, तर अब चाई जे भए पनि दिन्छ समाजमा परिवर्तन भएको छ त्यसरी
91	T: ए भनेपछि समाजले दिन्छ, कि उनीहरुले यो पहिसकेपछिचाई हाम्लाई यो चाइयो भनेर पाउने हो
92	I_Su: होइन कति घरको गाजेनहरुले बुभनेहरुले दिन्थ्यो नै नबुभनेहरुलेचाई अब आफ्न नाममा गर्थ्यो नि त अइले पहिसकेपछि चाई यो अलि हाम्ले पनि पाउनुपर्ने रैछ भन्ने खालको उनीहरुलाई था भयो नि त अनि उनीहरुले घरको परिवारसँग पनि माग्छ के हाम्लाई चाई अधिकार चाइयो भनेर ९क्षलतभचख(भघ)का , एयका ढढ०
93	I-Su: {Yeah}, so it was sometimes it is from the society and the family also, they understand and those who understand. And they, they before they were involved in the adult literacy programme, they wanted to have. They wished that they had some property, but they maybe they did not know like they could, but after being involved, they knew that they could. So sometimes they could go and ask for property also, and some would give. {umm}
94	R: So then I hear that the women heard in the adult literacy programme about different rights. So what kind of rights did they learn about?
95	I_Su: So they knew that whatever women can do, men can also do. So {umm} women also should have rights.
96	R: {Mhm} and related to this in what way did they {umm} view on having their ability to move around freely, so going out of {umm} the village, even, even going maybe to the city, in what way did the participation in the adult literacy programme impact their view on that?
97	I_Su: So before, only men used to go outside. If they had to, let us say, give someone money, then only men used to go, but now women also go, and they give money to someone. And then if they, they also go to the health post. They also go to buy things from the shops, but before, only men used to do that.
98	R: And did the participation in the adult literacy programme help that also, to bring this change? (.) In what way?

99	I_Su: So {yeah} the adult literacy programme, first of all, it is again about shy, like they used to be shy, but now they are not shy. They did not even use to share their problems with anybody because they wanted to be at home. Like they did not want to go outside, but now they know that: "Oh, they have to go outside." and {umm} and so {yeah}.
100	R: {Mhm} So I can hear from you that the adult literacy programme had an impact on their personal insight, capacities and abilities and also to the outside. (.) And to what extent do you think did the participation also affect the way how they think? I mean, you say they are all married, but maybe they have already kids who are in marriage age. They want to get married. In what way did it have an impact on their view: "How to marry?"? Can they freely marry anyone if they want, or can they divorce if they want?
101	I_Su: So before, they, you were not even allowed to look, meet, before marriage with your husband. You would see him on the day of the wedding, but now they are aware, like even the parents think that the, the children who are marrying say that: "Oh, I am going to live my life with that person, I want to see and know that person." And even the guardians, the parents would say: "Yes, like you have to, you can meet that person and see how you like it." And so, now you can {uh} you have that kind of freedom {uh}. I would not say that it is like completely changed because now also people marry of their parents' choice, but now you can at least meet before marriage.
102	R: And what do you think in, in, in what way did the adult literacy programme, so the programme you were conducting for ten, eleven months helped to bring this change in your view?
103	R: अब दस एघार मइना तपाईंले संचालन गर्नुभएको यो कार्यक्रमलेचाई कसरी यस्तो मानसिकतामा परिवर्तन ल्यायो त ?
104	I_Su: अब त्या त हाम्ले त विवाह भनेको के हो भनेर हाम्ले सिकाको थ्यो नि त हैन अनि अनि त्यसकारणचाई उनीहरुमा त्यो परिवर्तन आएको हो के
105	I_Su: Ok, so because we had taught about marriage, that's why they changed.
106	R: And you, when you were saying teaching them about marriage. In what way was it about marriage according to the Nepali law? Or in what way did you teach them about it?
107	I_Su: So what, many did not kind of know what marriage is or life after marriage is that you have to adjust or {um}, you, you go to another person's house, and maybe there are some norms and rules that you have to follow. So they did not know that, but then in the programme itself, it is like what marriage is, what it means to be married. And so now they are like: "Oh, ok, so I need to think about like whom I am going to marry."
108	R: And {uh} Bahini, if I summarise now you, you were just sharing a lot of impacts also the adult literacy programme had on the women or impact which started like in the way of decision making. They started to do decisions, that they can help the kids also for the school, that you were sharing, even having opportunities, also economically. Or even, especially, you shared that they were self-confident, less shy. And now my question is, do you feel now, looking back, that all the women in your course made the same experiences or did it differ?
109	I_Su: {Yeah} so there is a difference, like the, the impact was definitely different. It is not the same. Some who wanted, some who wanted to change, they have changed. Some say: "Oh, it is like this." And then they have not changed.

110	R: {Hm} And could you see, there was also a difference, that because of the family background, society, the impact was different on different people?
111	I_Su: It is like {um} yes, it depends on the family. In some families, they give encouragement like: "Oh, it does not matter how old you are. You can go and still learn." So if the family is like that, then the person can learn. In some families, it is like they do not care whether they study or not, and that affects.
112	R: And in what way did you think that religion also influenced it? Because
113	I_Su: Not.
114	R: Because, can you share with me in your group, there were {um} people of different beliefs? Were there?
115	I_Su: It is not. They do not care much about religion. (.) So they do not discriminate among themselves on the basis of religion because Hindu and Muslim, their culture and customs are kind of similar. The only difference is Christians, and so in the, in our, in the group, there were Hindus and Christians. And so there were, no, they do not, there is no discrimination but before they used to. Some they used to discriminate on the basis of caste but now they do not do that.
116	R: And you shared like that there was no discrimination. And based on the religion that, that there were different religions, do you think that the families behind support the participating women differently, in a different way? So it means, for example, you said there were Hindu families, there were from Christian families. Do you, in what way did you see a difference in the way like the family supported differently?
117	R: In what way? (.) There was no difference?
118	I_Su: It is not about family, Christian family or any family, but if we talk about {um} the way we behave, it is Christians are more accepting of different people, caste. We do not differentiate. In Hindus, they differentiate sometimes, so like: "Oh, you are of this caste." And so there are a lot of jealousy and anger kind of thing, but not in terms of family-like.
119	R: So if I summarise now everything, we spoke now a lot about the impact {um} the adult literacy programme had, have or has on the participating women. So if I summarise or if I ask you to summarise, if you have one sentence, in your opinion, what do you think, in what way does this adult literacy programme contribute to gender equality of the women of your community so that they have the equal opportunities? If you can describe that in one sentence, what would you say?
120	I_Su: {Yeah} there is. It has had a lot of impact on women because they now know that, what, what men can do, women can also do and what women do, men can also do. So they know that.
121	R: {Hm} Ok. And what do you think when we talk now about in what way we can improve this adult literacy programme {um} to have even better results for the women, that they have gender equality, equal opportunities? What could help? In what way can the programme be internally, regarding the methods {um}, the materials, can be improved?

122	I_Su: So {yeah} about teaching materials, they only gave a notebook and a pencil. And we have to teach for nine, ten months and it is not enough. And they are not going to buy. So that {uh} like it was not, so we, we asked for support from our Municipality, and the Municipality helped some to buy further materials. So now also a lot of women want to study. And so if they could provide more materials like this {uh}, then it would be good.
123	R: So you talk now about the quantity of the materials, that you need more material. And if you look into the quality of the materials, what do you think regarding the topics, issues? {um} In what way {um} can these ones being improved so that the women are having more equal opportunities in this society?
124	R: अ अब हामीले त या संख्याको कुरा गरेम्, संख्याचाई धेरै संख्यामा हैन त्यस्तो दियो भने अब हाम्ले यदि चाई तेस्कोचाई अ कत्तिको गुणस्तरको कुरा गर्नुपर्दाखेरि जस्तै अब त्या त विभिन्न विषयहरु तपाईंले पढाउदाखेरिचाई ए अब यो विषय पनि राखेको भए चाई अलि राम्रो हुन्थ्यो जस्तो अथवा तपाईंलाई त्यो अब विषय सम्बन्धित कुरा गरेम भने तपाईंलाई चाई के लाग्यो, केइ थप्न पर्ने घटाउन पर्ने
125	I_Su: त्यस्तो त सबै समेटेकै छै, त्यस्तो छैन
126	I_Su: It is, it has included everything. There is not much
127	R: And if we talk about the external structures. So like, you talked about the materials, what you used to teach it and {um} because you were meeting, you said, in your own house, or the church or in another place. {Um} So we talked all about these practical issues. And if you think about your community, the society where you live in {um}, what do you think? Are there any kind of factors, any kind of ways, how the society {um}, how the village, the thinking and any structures can be changed, can be improved so that the course will even bring more results?
128	I_Su: So yes, in the material like teaching topic, there are topics about society and environment like how to live in harmony in the society, how to get along, how to {uh}, about the environment, cleanliness and stuff like that. So there are topics like that, and now women are trying to adjust and live together in harmony in society. So now talking about {uh} the impact of the society, if the society changed, because in the beginning when we were teaching, the society sometimes questioned us and discouraged us by asking like: "Oh, someone before you taught this programme, was there before also, but the women could not do anything. So why are you teaching again? What good is this education?". So there were many that also discouraged us, teachers. So if the society changed and they have a positive attitude toward our programme, then that would be good.
129	R: And when you talk about the changed society and the changed mind-set, what do you think in what way or how is it possible? How could they change? What would (.) And what is needed for that?
130	I_Su: Yes, so to change the mind-set, {um} people should be educated. {um} More women should be educated and {um} and then we, not only this training, we also need other training like from our church also we are educating some girls. And {um}, and so if we give various types of training, then that will also help to bring change.
131	R: And what kind of training do you think would be helpful?
132	R: अ जस्तै कस्तो किसिमको तालिमहरुचाई ठीक होला ?
133	I_Su: त्याको लागि, अब मइला सिपमुलक तालिमहरु जस्तै सिलाइहरु हुन्छ त्या हैन, गुडियाहरु बनाउने, मइलाहरु त बसिरहेको हुन्छ नि त, बाइर गर्न नसके पनि घरमा बसेर त्यो पनि गर्न सकिन्छ नि त जस्तै मालाहरु बनाउने, मैनबत्तिहरु बनाउने, यस्तो, कुनै पनि कार्यक्रमहरु भयो भने उनीहरुले अब काम पनि पायो हैन उनीहरुले अब त्यो राम्रो

134	I_Su: So training like sewing training and {uh} making dolls, making candles, things like that because they When they live in the house, they can do those kinds of work. So these kinds of training will be good.
135	R: So I heard from you, so through the literacy course, so they also got the ability, they got more self-confident and got more active also outside the household. So {um} they got trained also different skills, and now you are talking about, it would be good if they had the opportunities to apply it?
136	T: No, in the society.
137	R: Oh, in the society. So you say if the society would offer training to apply it, that would be good?
138	T: Yes, yes. So training is needed in the society for women so that they can
139	R: so that they can apply the skills, the abilities?
140	T: Not apply. So that they
141	R: Can learn it?
142	T: {Yeah} like so the question is how, what is needed in the society to change the mind-set? And so first of all education is needed and people should be educated, and there should be training.
143	R: Ok.
144	I_Su: So women should be trained on these various types of skills.
145	R: Ok.
146	I_Su: Development skills.
147	R: Ok. {Hm.} This is good to hear. (.) {Yeah} So I have been asking you now many questions about the potential impact of adult literacy programmes. And {um}, {um}, I was just wondering, is there any information you would like to add, information you have not shared yet or any experiences, {um} or anything you would like to correct, which you shared and feel like you should correct it?
148	I_Su: छैन
149	I_Su: No (T: This is not included in the English recording as the researcher asks the next question immediately. However, it represents the translation of the Nepalese answer.)
150	R: Ok then, I thank you very much for the time and for the experiences you shared. It is very valuable, and {um} I will follow up with you in case I have any questions for just understanding.

APPENDIX O: INTERVIEW_SA - TRANSCRIPT

1	Interview in B, Interviewee: Sa.
2	
3	R = Researcher
4	I_Sa = Interviewee Sa.
5	T = Translator
6	Remark: <i>Bahini</i> means younger sister in Nepalese language. <i>Jaimashi</i> is the Nepalese greeting, addressed to Christians.
7	R: Namaste S. Bahini. Thank you that you came today. {um} So, I came to know that you have been actively involved as a teacher in an adult literacy programme. Can you share with me {uh} about your experiences in this field?
8	R: मलाई धेरै खुशी लाग्यो तपाईं आज या आउन सक्नुभयो । अनि तपाईंले केइ समयदेखि चाई यो साक्षरता कार्यक्रममा तपाईंले सिकाउदै आउनुभएको छ । हैन अब यस्को अनुभवकोबारेमा केइ भन्दिनोस् न । अनुभव हजुर नेपालीमा के मसँग कुरा गरे जस्तै गरेर । मसँग कुरा गर्नास् ।
9	I_Sa: यो प्रौड शिक्षा चलार मैले के रे आफ्नो गाउँमा पढाएर धेरै अनुभव गरे है । त्यानिर अब हाम्रो मइलाहरु तेति पढेलेखेका केइ पनि अब एउटा पेन्सिल, कलम पनि पक्रिराथेन अनि मैले यो फम भरेर अनि के रे त्यो प्रौड शिक्षा कस्तो हो भनेर वाहरुले भन्यो अनि मैले भने कि तपाईंहरु केइ पनि जान्नुहुन्न, बैकहरु आउदा अब साइन गर्नमा पनि वाहरुलाई आउदैन्थे है अनि मैले प्रौड शिक्षा नौ दस मइलाको हो मैले लगदा अनि वाहरुले मेरो कक्षामा आएर अनि पढ्दियो अनि वाहरुले आफ्नो हस्ताक्षर पनि गर्न आउछ अइले सान्सानो नानीबाबुहरुलाई पनि होमवर्क गराउन अइले चाई सकेका छन् वाहरु ।
10	I_Sa: So {umm}, I am really happy that I taught {uh} to these women. They did not even know how to hold a pencil before I taught. So I filled up a form and then they asked me: "What is adult literacy?". And then I told them it is like this, like you, you do not even know, people from the bank come, you do not know how to write, sign. So I taught them for nine, ten months. After that, they are able to sign themselves, and they are able to teach their children (.), so.
11	R: So in what way, in your view, what do you think what is the goal of these adult literacy programmes?
12	I_Sa: So the main goal of adult literacy is to {um} help {uh} uneducated men and women {uh} to {uh} be able to be educated and to move forward.
13	R: {Mhm} And can you share with me a bit more about how is the programme you have been conducting organised? So the length, and {um} on a regular basis, in this way. Can you share a bit more about this?
14	(.)
15	R: What are you teaching during this time, and?
16	I_Sa: I taught {um}, I taught numbers like phone numbers. In the phone, you have digits one to ten. So I taught them those digits on their phones. And to also to look up the number, bus number also. Also, to sign {uh}, to read signboards I taught them.
17	R: And beyond that about, beyond these topics, are there different subjects, topics you also taught?

18	I_Sa: So, I taught them letters, vowels, and they were not able to hold pencils also. And I would not say they know how to read all, but almost half {uh} they can read. So I taught them how to read.
19	R: And beyond these basic topics like right now literacy, like reading and writing and numeracy skills, were there also other subjects, stories or anything else you were teaching?
20	I_Sa: So (T: she) taught how to read stories, write stories.
21	R: And can you share with me a bit about, like, what is the topic of the stories, what was it about?
22	I_Sa: I taught them how to write your life's story and {um} incidents, to write about incidents.
23	R: {Hm} Ok. (.) And can you tell me a bit more? You mentioned already you used a book, right? So you got a book, I heard also from an NGO, and so you were teaching with this book. And what else were you teaching with? What kind of materials did you use?
24	R: अब मैले यनजीओवाट सुने किताबवाट पढाइन्छ भनेर, तपाईंले त्यो किताब प्रयोग गर्नुभयो है ? किताब केइ प्रयोग गर्नुभयो पढाइउदा ?
25	I_Sa: हजुर
26	R: हजुर अनि किताबवाहेक अरु के प्रयोग गर्नुभयो ?
27	I_Sa: पत्रपत्रिकाहरु, कार्डबोर्ड अनि डस्टरहरु पनि प्रयोग गरेथे मैले पढाइउदा
28	I_Sa: So {yeah} I used the book, and along with that, I used newspapers, cardboard, dusters.
29	R: {Ah}. Ok.
30	I_Sa: Also.
31	R: Ok. And can you tell me a bit more? How long is the length of your adult literacy programme?
32	I_Sa: Ten months.
33	R: Ok. And is there a difference from the topics you teach in the beginning to the end?
34	I_Sa: Ok. So there was, in terms of teaching. {um} It was simple in the beginning like I taught them letters, but gradually, toward the end, I taught them how to read.
35	R: {Ah} Ok, very good. (.) And can you tell me a bit more? In what way have you been prepared? So, I heard {um} this programme is from the NGO, right? And in what way did they prepare you to run this course?
36	I_Sa: A man came into our village, and they asked, they told us that there was this literacy programme and {um}: "Fill up this form. And then you have to teach for ten months". {um} And so I filled up the form and then started teaching.

37	R: Ok. It's wonderful to hear. (laughs) (.) And can you share with me a bit more about {um} the women? So how many women were joining your class, and from what background do they come? So how old are there? Do they have family or not?
38	I_Sa: Ok. So, in our community, mostly the women are poor. {um} So, in my classroom, half of them were poor, half of them were middle like they were {um}, they were ok. And {um} so a lot of women wanted to study, but then we only had seats for twenty to twenty-five women. And so I taught twenty to twenty-five women.
39	R: And these twenty to twenty-five women, what kind of age did they have? Were they young or old, or are they married or not married? In general, what do you think?
40	I_Sa: So every, all the women were married in my group and {um} I would say the age group to be from twenty-five to fifty, fifty-five.
41	R: {Hm} And can you tell me from which people group they were in general? Or, which language do they speak?
42	I_Sa: Ok, so language, our language is Bhojpuri language and {um} in terms of ethnicity {uh} they were, there were a lot of Dalit people {um}, the low caste and Chaudhary's.
43	R: {Um} And you were saying already, you are more from the poor community. And {um} in this way the people who participated, the women, can you share with me what on a normal day, how do they work, how do they earn money {um} what do they do normally?
44	R: तपाईंले भन्नुभयो नि धेरैजसो महिलाहरु समाजमा गरिब छन् भनेर अब ती महिलाहरु खास कसरी जीवन जिउछन् अथवा कसरी के के काम गर्छन् ? कसरी पैसा कमाउछन् ? के गर्छन् खास ?
45	I_Sa: ए । खास गरेर हाम्रो बाहरुले अब खेतबारीमा अरुको खेतबारीमा काम गरेर, इट्टाभट्टाहरुचाई इट्टाभट्टामा गएर काम गर्ने ज्यालादारी गरेर अनि आ□नो जीविकाहरुचाई चलाउने
46	T: महिलाहरु
47	I_Sa: महिलाहरु
48	T: ए दुईटै उता इट्टा पनि बोकाउने
49	I_Sa: बोकाउछ
50	T: ए ए
51	I_Sa: Ok. So, they do farming, and they work in the brick factory, and that is how they survive, live their life.
52	R: {Hm} And can you share with me a bit? The women, participating in your class, like what was their role in their family, so, and their responsibilities? So within their own household, in their own family, what do they usually do? (.) And especially the women who participated in the course.

53	I_Sa: Ok. So they, women, they wake up in the morning, they clean the house, they {um} cook food, they wash the dishes, they prepare food and send the kids to school. And after sending the kids to school, they also work {um} in the field. And some of them they go as workers {um} to earn on a daily basis {um} {yeah}. And they work on wages like they {um} so they are paid daily.
54	R: And you described a lot of what the women are doing. And what are the men doing? Because you described that all of them were married, the participants of your course. So what are usually the men doing of these women who participated? What is their job?
55	I_Sa: So the men, they go for foreign employment, or they might go to like Q. or K. or K. and they also, some of them, worked in the brick factory {uh}. So through this, they would earn and bring money.
56	R: {Mmh} Ok. Thank you. (.) I just would like to come back again on the books you were teaching because you were saying {um} that you just were teaching writing and reading. And it is really wonderful to hear that, in the beginning, just letters, and then they developed, and they were able to write their stories. So this is really great. (.) But I wonder, besides the stories they write themselves, what kind of stories were in the books? What was the story in the books about?
57	I_Sa: Ok, so in the book {uh}, there were stories about people loosing eyesight or some who {um} does not have leg or who were in accidents {um} or someone whose parents died at an early age. That kind of stories were in the book.
58	R: And you shared before, so there, there came someone and also you said you took an entrance test and the NGO, so they gave you the job as a literacy teacher. So you started to teach, and they gave you this book. So, I wonder, do you know {um} what was the goal of the NGO to give you this material? Or what was the goal behind to put these, all these stories, you know to share with the women in about these different stories, accidents and all this happening?
59	I_Sa: Ok, so there, let's say about accident {uh}. Then [uh] accidents were mentioned so that we would not go to those places and we would not be in accidents.
60	R: {Hm} And I wonder in what way did the books also speak about what we shared before, this gender equality topic? So, in what way did they speak about having the same opportunities for women and men in the household or outside the household? Did the stories address it in any way? In what way?
61	R: हाम्ले यो पइला भन्याथेम नि यो लैङ्गिक समानताकोबारेमा, हो त्यो लैङ्गिक समानताको कुराहरुमा चाई यी कथाहरु अथवा कुनै किताबमा केइ त्यस्तो थियो कि थैनन् ?
62	I: छ लैङ्गिक समानता
63	R: जस्तै
64	I: जस्तै अब मइला पुरुषमा विभिन्नता । जस्तै अब मइलामाथि, मइलाहरु के काम गर्नुपर्छ, पुरुषहरु कस्तो काम गर्नुपर्छ, त्यस्तो खाले छन् ।
65	I_Sa: Yes, there are. There were about gender equality. For example, how, what kind of work should women do and what kind of work should men do.

66	R: Ok. And do you think this, what they shared in the story, what work the women should do and what men, is this different from the village, from the people's mind-set from the village where they are living in?
67	I_Sa: It was similar. What was written in the books was similar to what their lives were.
68	R: Ok. (.) So, ok. (.) This is good to hear. So in, so just to understand you right, you were sharing that the view on gender equality, having equal opportunities in the books shared, is equal to the one you are living in the community?
69	I_Sa: {Yeah}
70	R: And can you tell me more about, like, how the participants in this course {um} received these stories? Or how did they think about it? How did they react to it? Can you share with me about their reaction?
71	I_Sa: So in our village, there is thinking {um}, like when they studied about {um} like {um} women and men should work. {uh} Then they said that the household work should also be done by men. Outside work can also be done by women. So this kind of thinking is in our village.
72	R: {Mhm} Ok. (.) Just one last question about that. In what way do you think did the <i>kitab</i> (N: Nepali word for book), then, did the material, the book, help the women to think about that, that this needs to be done?
73	I_Sa: So before, {um} the men used to say: "I am a man. I will earn and bring money, but you being a woman, you should cook, you should clean, you should do all the household work." Before. Now {uh} women cook, and men should cut the vegetables. That kind of thinking is now.
74	R: And, and how did the change come? Can you tell me?
75	I_Sa: So through this literacy programme.
76	R: Ok. So that means like there is really, you shared just that there were changes of thinking about the role and responsibilities in the household regarding gender, so women and men. And {umm} beyond that, what do you think did the, the fact that they participated in the adult literacy programme, did it change the view of the women about their own skills? You know, about what they are able to do beyond the household?
77	R: अब यो साक्षरता कार्यक्रममा संलग्न भइसकेपछि मइलाहरूले अ मइलाहरूको सोचमा जस्तै आफुले गर्न सक्ने अ अब आफ्नो सीपहरूकोबारेमा, आफुले गर्न सक्ने कामहरूकोबारेमा त्यो परिवर्तनको सोच आयो कि ए म त घरको मात्र काम होइन बाइरको नि गर्न सक्दो रहेछु भन्ने सोच आयो ?
78	I: हजुर
79	I_Sa: Yes. (T: This is not in the recording, as the researcher asks the question immediately. However, the answer exists in Nepalese and the T added the translation "yes".)
80	R: Can you share with me in, in what way? So, in what way did the women think before and did they think after they participated in the course? Can you share about it?
81	I_Sa: So before, it was like whether you had work or did not have work, you have to stay at your home but now, after this programme, women are aware. And they think that: "Oh no, we should not only stay at home, we can also go outside and work."
82	R: {Mhm}

83	I_Sa: That kind of change in thinking.
84	R: And what do you think, {um} the fact that they were able to participate in adult literacy programme did it change also their view on, {um} in terms of how they take care of their own health and they go to the health service, to have access to their {um}. So just you know to be bold and to take care of themselves. Did it also change their view of that? (.) So in, in what way did it change?
85	I_Sa: Ok, so women were suppressed by men and society before. BUT now men allow women to go to {uh} adult education, literacy programme so that they think that: "Oh no, women should also learn. And also {uh} they need to learn and {uh} move forward." And also, before, they did not use to go to {uh} health post or police stations. Now they do.
86	R: {Mhm} So if I understand you right, the studying in the adult literacy programme {um} changed also {um} had an impact on the mind-set of the community and the family?
87	I_Sa: Yes, there is change.
88	R: It is wonderful to hear. And what do you think, like [um} being able to be in that course, this adult literacy programme, did it also have a change on the women in the way they, they were involved in the community? You know there are different activities women can do. They can join different events; they can help planning things {um}. Did it change also their view on how they can do, but also their activity, how they are involved in this community?
89	I_Sa: So, yes, there is change. If there are programmes like this that they say: "I will participate".
90	R: And you, can you tell me (about), like the women who did not participate in this group {umm} regarding their openness working in the community or be more active going to a house or to bring, to learn. In what way are they different?
91	I_Sa: So, women, who {uh} were involved in adult literacy, their thinking is different than (from) women who are not involved. For example, if you explain something to {um} women involved in adult literacy, they understand. {Um} But if you try to do that with those who have not participated in adult literacy, they would say: "Oh, she is telling all these things, do not listen to her." That kind of
92	R: And in what way do you see the difference between the family of the woman, who was in the course, and the families who were not in the course? You say now that the women who did not participate, they, they say: "Oh, do not listen." But how are the family's mind-sets? Are they also different?
93	R: तपाईंले भन्नुभयो नि कि अब उसले पढेकोले बुझ्छ, नपढेकोले फेरि या यसको कुरा नसुन् भन्छ भने त्यसैगरी परिवारमा के त्यो अब पढेको परिवारको र नपढेको परिवारमा पनि केइ भिन्नता पाउनुभएको छ ?
94	I: छ नि त्यो
95	T: जस्तै ?
96	I: जस्तै पढेको मइलाहरुको, मइलाको परिवारमा कुनै काम गर्दा सबैजाना मिलिजुली काम गर्ने है अनि नपढेको मइलाहरुमा ए मइलाको काम मइलेलै गर्नुपर्ने अनि पुरुषको कामचाई पुरुषले नै गर्नुपर्ने रैच भन्छ वाहरुले ।

97	I_Sa: Ok, so even in the families, in, let's say, educated women's family, everybody {uh} works together, but in uneducated women's or those who have not participated, they {uh} they are, in the family they say: "Oh, this is woman's work, woman should work. And this is man's work, man should do work."
98	R: {Hm} And in your opinion, how do you think does this adult literacy programme help the women {um} in the way how they have access to property, family property, access to family income to in, heritage? {um} In what way did it bring difference {um} because they were participating in this course?
99	I_Sa: So before, only men could own the property, but now they are doing, and they are also thinking both, in terms of things, their thoughts and in practice. It is seen that women should also own property and they are owning properties.
100	R: {Mhm} Ok, that is interesting to hear and (.) the way of how they are able to move freely, so going out of their houses, going to maybe even another city {um} in your view how did the participation of the women in the adult literacy programme have an impact on their ability to move freely? (.) Can you share with me?
101	I_Sa: So, because they have participated in adult literacy, if there are some works in the factory, they can go.
102	R: And can you tell me how is the difference to the women who did not participate in the course? In what way are they free to move?
103	I_Sa: So, there is a difference in terms of {um}, {uh}, so non-educated women they {um} do not recognise the numbers. So in, they are not able to go outside that's why because to go outside, also they have to ask for permission. And in the bus, they do not know how much fare it is. And they cannot even read letters on the notes. (.) And that's why if they paid more also they do not know how much to ask for return.
104	I_Sa: And so they, mobility in terms of that, educated women can go because they know how to, they know how to read signboards, they know how to read the notes, {um} letters and numbers. And so they are able to even if they gave bus fare more, they can ask for return and so that.
105	R: And in what way do you think this adult literacy programme then impacted? Because you just shared about the self-confidence of the women. So in what way did it have an impact on their view of themselves, how they think about themselves, what they can do, what they are able to do?
106	I_Sa: It is alright. (T: This is not included in the English recording as the researcher asks the next question immediately. However, it represents the translation of the Nepalese answer.)
107	R: Can you share with me in what way there is a difference between the beginning, so before they participated in the programme, and afterwards?
108	I_Sa: Ok, so yes. Before they participated, they could not. After participation, they are able {yeah} they are very confident. They feel like women can do a lot of things. They {uh} can open their own shops, do business because they now know like from one to ten, sorry, one to hundred, one thousand, and they can even open like they do not usually work in the factories because they cannot do that kind of work, but {um} they can open like tailor shops because there, they can read like one to ten. So they do that.

109	R: {Hm} And in what way did it change also the participant's, women on their view, how they can choose their own {um} spouse or even get divorced if they would like to? Did the participation in the adult literacy programme have also an impact on the women in that area?
110	I: कुनै कुनैमा छ ।
111	I_Sa: There is in some. (T: This is not included in the English recording as the researcher asks the next question immediately. However, it represents the translation of the Nepalese answer.)
112	R: And in what way do you feel the adult literacy programme {um} had an impact on their thinking, that they think or they can think about? (.) In what way did it help, the programme, that they think now: "Oh, they can maybe do that?"
113	I_Sa: So, I talked with like an old grandmom and {um} older women, and I told them that: "Participate in this adult literacy, and then you can do yourself". And so they are able to do.
114	R: Just to close this topic about in what way this adult literacy programme had an impact on the participant. (.) {um} In your opinion, in what way {um} was the impact for all the participants in the same way? Or, in what way did you think the impact was on one participant bigger than on the other? Because, you shared before there are quite different ages and different ethnicity and different family background. Was the impact on the women from that course different?
115	I_Sa: So, yes, they were different in, like in the class not everybody is the same. So especially older women, {um} they, when I taught to them, they would not much understand {uh} because they also had a lot of different responsibilities.
116	R: {Mhm} And just to summarise now, because we are talking {umm} all the time about the potential impact of adult literacy programmes on gender equality of women, so how to give them equal opportunities. If you can summarise it, just imagine in one sentence in a short way, how would you define the impact the adult literacy programmes, especially in the place you ran, have on the gender equality of the women, in the way how they have equal chances?
117	I_Sa: So {yeah} there, there has been a lot of impacts {um} of adult literacy on women and also family because before, you could not sit with your {um} brother-in-law together, but after this, it is like ok, we can sit together.
118	R: {Mhm} And if you think about, I know you finished now the class and {um}, but I have also heard this NGO is offering again new classes, so continually it is going on maybe also in your village. For future adult literacy programmes, {um} what do you think, in what way can these programmes {um} be improved so that they can even contribute even more to the women's life, so that they have equal opportunities?
119	R: अब जस्तै तपाईंले त यो पढाइ सक्नुभयो हैन दश मइनाको कास । अब यो यानजीओले चाई फेरि पनि अरु यस्तै प्रौड शिक्षाको कार्यक्रमहरु ल्यायो भने तपाईंको विचारमाचाई के गर्यो भने चाई यो अझै राम्रो बनाउन सकिन्छ होला यो प्रौड शिक्षामा के चाई भयो भने
120	I: अब पच्चीस जाना, हाम्रो गाउमा त पच्चीस जाना मात्र परिवार हैन प्रौड शिक्षा तर अझै आयो भने अब अझै मइलाहरु पढ्न पाउ, राम्रो हुन्थ्यो । हाम्रो सोच छ कि हाम्रो पुरै गाउको मइलाहरु पढ्न पाए राम्रो हुन्थ्यो । साक्षर भए राम्रो हुन्थ्यो ।

121	I_Sa: Now twenty-five, we only have twenty-five families in our village, but still, if there are such programmes, may more women get to study. It would be good. We think that it would be really good if all the women of our village could study. If all were literate, it would be good.
122	(T: This is not included in the English recording as the researcher asks the next question immediately. However, it represents the translation of the Nepalese answer.)
123	R: So I understand that it would be better, of course, if more women even from the community can join and learn. And (.) but what do you think, when you said you used books, and you used different materials, and you got teaching from the NGO, do you think in what way can the programme even improve or being better, being made even better so that they can even serve the women better? (.)
124	R: And in what way do you think it would be good to train even more?
125	R: अब जस्तै तपाईंले भन्नुभयो किताब प्रयोग गर्नुहुन्छ, अनि अरु अब सामग्री । कस्तो किसिमको अरु केइ थप के भयो भने चाई अझ राम्ररी सिकाउन सकिन्छ, जस्तो लाग्छ ?
126	I: कालोपाटी पनि दिनुभाथ्यो हैन । तेरबटा मार्कर दिनुभाथ्यो । बुक तीनटा बुक दियो, तीनटा बुक थियो अनि तिनीहरु पनि पुरै सकाइदियो । अझै, अझै यस्तै प्रोग्राम आको भए हाम्रो गाउतिर अलि राम्रो हुन्थ्यो किनभने अझै थुप्रै मइलाहरुचाई पढेलेखेका छैनन्, हाम्रो गाउतिर
127	T: अ तर त्यो बाहेक अझ अरु अब यी त दिनुभएको कुरा भयो यानजीओले अरु चाई के दिनुभको, दिए
128	I: अनि केइ तालिमहरु राम्रो हुन्थ्यो
129	T: कल्लाई तालिम
130	I: मइलाहरुलाई अनि सिक्नु त्यसमा पनि त सिक्नु
131	I_Sa: So yes, it was like the NGO provided books, three books and also blackboard and {um} thirteen markers. And {um}, so if they could give more training related with health and because in our region {uh} they, they are engaged in farming. So farming-related training then, that would be good.
132	R: So now we spoke about what the NGO could do and also the materials. And when you think about the village, you said the community where you live, the society, how they think about education, how they think about women, what do you think, are there still in the society, in what way should they change {um} so that even the outcome of this literacy programme would be advanced?
133	I: समाजको तर्फबाट अझै जस्तै यो पच्चीस जानाको छ, नि यो प्रौड शिक्षा अनि अझै के रे, के रे दोस्रो तहमा आउदा राम्रो हुन्थ्यो । हाम्रो समाजको, समाजले
134	I_Sa: From the side of society, if the adult literacy of twenty-five could be brought again to second level, then it would be good. Our society's. (T: This is not included in the English recording as the researcher asks the next question immediately. However, it displays the translation of the Nepalese answer.)
135	R: And in what way do you think that {um}, I know you have like a village committee, and you have different {yeah} village committee for leading and {um} deciding also things for their community and village, what do you think, in what way, is there anything, what could be helpful to make it even more effective?

135	You know, that they like more that the women would like to come or in a way maybe they easier hear about it or {um}?
136	I_Sa: If there were some programmes.
137	R: Ok. (.) So you were saying if there are programmes, then it would be good. Do I understand you right, Bahini?
138	I: हजुर
139	I_Sa: Yes (T: This is not included in the English recording as the researcher asks the next question immediately. However, it displays the translation of the Nepalese answer.)
140	R: So, I understand you. (.) {Yeah} Thank you so much for sharing on {um} the impact which had the programme on the women also in your community. It is valuable to hear. And is there any other information you would like to add {umm} on what you said already but maybe you forgot and now it comes to your mind? Or anything what you would like to correct which you shared already?
141	I: छैन
142	I_Sa: No. (T: This is not included in the English recording as the researcher asks the next question immediately. However, it displays the translation of the Nepalese answer.)
143	R: Ok. Then I thank you very much. Thank you very much for your help and for sharing your experiences in this field. {um} It is very beneficial, I think {um} for this research but also for future adult literacy programme providers. (.) Thank you

APPENDIX P: INTERVIEW_P - TRANSCRIPT

1	Interview in B, Interviewee: P.
2	
3	R = Researcher
4	I_P = Interviewee P.
5	T = Translator
6	Remark: <i>Namaste</i> is the general Nepalese greeting.
7	R: P., as I came to know that you are actively, you have been actively involved, {mhm} as a literacy teacher of adult literacy programmes of Nepal. {Mhm} tell me more about your experiences in this field.
8	I_P: So, {mhm}, my experience regarding this adult literacy is that they are now able to do signature, they are able to read board, signboards, {uh}, on their own. And they are able to {uh} do simple mathematics also, and they are {mhm}, they have built self-confidence. And that's why I am very happy about that.
9	I_P: अब यस्तो थियो कि पइला अब गाउँघरमा त त्यति मइलाहरुलाई स्कूल जाँदैनथे के । पइलादेखि छोरी पढेर के गर्थ्यो, के गर्छ भनेर तर अइले यो प्रोग्रामले गर्दाखेरि धेरैले नपढेलेखेको मइलाले धेरै पढ्न पाछ । अनि आफ्नो नाम, सिग्नेचर, बोर्डहरु पढ्न पाको छ अनि हिसाबकिताबहरु सानोतिनो हिसाबकिताबहरु पनि गर्न पाएको छ । वाहरु धेरै खुशी छ के । मलाई यो चेन्ज धेरै राम्रो लाग्यो किन भन्दाखेरि नि अइले आएर वाहरुलाई आफ्नो आत्मनिर्भर कसरी बन्ने, जुन किसिमको तालिम देर अइले धेरै कुरामा वाहरु अगाडि बढिरको छ । यो सबभन्दा राम्रो कुरा । यो प्रौड शिक्षामा लाग्यो ।
10	R: {Mhm}. So in, in your view, what is the goal of this adult literacy programmes that you have been conducting?
11	I_P: So the main goal is to make them self-confident through literacy {mhm} so that they feel {mhm} confident.
12	R: And {mhm} during this literacy programme you have been sharing, {mhm} which topics did you teach?
13	I_P: Ok, so I taught about {mhm} how to clean the house, how to save in the bank, how to {mhm}, {mhm}, no, about violence, I taught these topics and different topics. (.)
14	I_P: So about different occupations, particularly about how to educate your children, about how to, in the bank, there is like fixed deposit or how to open a bank account. Also, about elections, how you can vote, {mhm}, different types of topics.
15	R: {Mhm}. Can you tell me, it is really {mhm} {yeah} a huge amount of topics you taught. {Mhm} Over which lengths were you teaching them or in what way was the programme organised? When did you start to teach which topics? Where did you do that?
16	I_P: Ok, so first of all, according to the syllabus, I spent two to three days per topic and {mhm} for example, if it was saving, I wrote saving in the cardboard and then I, {mhm} introduced them to those letters. And after that, they {mhm}, I taught them about how to save and things like that.
17	R: {Hhm}. Ok, this sounds really good. So I can hear already from what you are talking that {mhm} you are, you use cardboard also. And beyond that, what kind of learning methods and also materials did you use while you were teaching?

18	I_P: Ok, so I {uh}, because our language, our local language is Bajjika, I mostly taught in Bajjika language. Besides that, I also if the topic was about some criminal activities, for example, in our community, there is this dowry system. And so I used to show videos of those kinds of things. Through I used to use videos while teaching also.
19	I_P: अ हाम्रै भाषा बाजिका नै बोल्नुहुन्छ । खासै बाहुरलाई अलि सजिलो हुन्छ किनकि केइ बुझ्न सजिलो हुन्छ बाजिका, नेपाली तैति बुझ्नेन तेइ भएर बाजिका नै ठीक हो बाहुरको बुझ्ने, बुझ्ने पढाइ लेखाइमा बाजिका अलि राम्रो अनि त्यसपछि भन्दाखेरि बाहुरलाई अब मुस्लिम कर्मिनीको मइलाहरुलाई त्यो चुरीहरु प्रचुरको सामानहरु लिएर गाउगाउमा गएर बेच्नुहुन्छ नगरभरि धुमेर बेच्नुहुन्छ अनि प्राय मइलाहरु वहाको अ कृषि पेसामा लागेको छ अनि तेइ अब धानको मइना भयो भने काट्ने अनि तेइ गर्ने अनि अर्कोचाई मजदुरीमा तेइ अब खेतमा गएर काम गर्ने अनि बाखा पालन गर्ने तैति हो ।
20	R: And can you share with me a bit more, like in what way did the participant react? So you chose different methods, sometimes showing movies, sometimes cardboard. In what way did they like it or in, in which way did they respond better, or what do you feel which way did impact them?
21	I_P: Ok, so {mhm}, like, {mhm} we, people, when we watch something that sticks to our mind better. And so, when I showed them videos, they were more interested. And also when I, {mhm} sometimes I used to play games, {mhm}, game kind of activities, they were more interested {uh}, but, when letter wise or if I gave them homework, if I taught them about letters and gave them homework, then they were not much interested in that. So group activities. So (she) focused more on group activities.
22	R: {Um-hm.} That would bring me to our next question, like you are speaking about group activities. Can you share a bit more about the participants who were joining that course? So can you tell me about {mhm} in which community mostly they're living and what kind of age or family status they have?
23	I_P: Ok, so in our community, {uh}, there are not, the people are not very rich. They are kind of medium level status and they have a normal, pretty normal life. And {uh} the group, they, age-wise, they were like thirty-five years to all the way to sixty years' age group {mhm} women.
24	R: And if you say that {mhm}, so you spoke already about it that they are of different caste, different ethnicity, what about the language? Which language mostly did they speak and also {mhm} if you speak about {mhm} they are coming from the normal background, what for jobs normally they do what kind of work?
25	I_P: Ok, so regarding religion-wise, there are many different groups, and so there are Muslim women also, but since there is no mosque in the village, they also speak the Bajjika language. Those Muslims, they feel comfortable in the Bajjika and Hindi languages. {Mhm} and so generally women speak, {mhm}, the Bajjika language. And women, so some of the women, they sell bangles, they, and also cosmetics {uh}, they, {uh} sell in the village, they just roam around and they sell those things. And if, in season, they also work in the field, {mhm}, they {yeah} they do field work like growing vegetables or something like that. (.) And {yeah} so goat raising also. So farming, goat raising, women also sometimes going around and selling bangles.
26	R: And how would you describe women who participate {mhm} in your literacy programme? {um} How are their roles and responsibility in the household? {um} So what, {um}, in what way, {um} are they performing their role? So is there any kind of {um} right? Are there any kind of family laws {um} they have to commit to, or what do you think about the women who participate in the adult literacy programme?
27	T interpreting I_P: Ok. So in {uh}, in this {uh}, {mhm} in experience, she had to go always to call them for class. She {mhm} has separated sometime in the evening to teach so that they would finish work, but in the household {uh} it is {mhm} the women who have to do everything.

27	They have to cook, they have to clean, the men do not do any household work inside the house and so {uh} they are, they were really busy but {uh} talking about respons, like she felt very responsible because she was assigned to teach. So she always used to go to every person's house and call them for class and {oh}, if you could only give us some time to study, then it would be good. So she did that {uh}, but otherwise, in the, culture wise, men do not do any work inside the house. Women have to do everything, wash dishes, cook and everything inside the house.
28	R: {Mhm.} That sounds really wonderful that you have been so behind in motivating the women and encouraging them to participate. (.) And as I can hear, the group of women {um} who have been participating are a special group, also as everywhere there is a special language and coming from a certain community. (.) And I am wondering because I heard that the programme you were conducting {um} had been organised by an NGO in Dh. and I wonder, in what way did they prepare you as a teacher for your job?
29	I_P: Ok, so {umm} yes we were, first of all, they took an exam {uh}, I took, I took an exam and then those who passed the exam, the NGO called them, and then they gave one-week training. And then they give a literacy book and {uh} I taught through that book. And after that, they again called us, and then we went, and we did one more week of training. And then they gave us this book of self-confidence and so (T: she) came back and taught. And then again (T: she) went, so three times. And {uh} {yeah}, and then they taught in the training mostly how to motivate and encourage women.
30	R: And then, in what way, I am curious, did the NGO in this training prepare you for your {um} own people group, how to reach out to them because they are speaking a specific language? And {um} you also said before, we are now in the Tarai, so the region is a bit different than in hilly areas. Did the NGO specifically prepare you in a, in a way?
31	I_P: So, everybody was given the same training. They did not specifically give us training about the culture of our community. That we managed because we are from that community. We know the language, and we know the culture. So we managed that aspect. And then, they just gave the same training for everybody.
32	R: {Mhm} {Yeah} (.) It sounds great that you were able to conduct this; the eleven months also in the way and how to motivate the women. That is really great to hear. (.)
33	And you shared that you used the book, and you shared movies with different kinds of materials. (.) And I wonder now these materials and also the movies, so everything, the <i>kitab</i> (T: Nepalese word for a book), the book which you used, in what way did they convey a specific view on gender?
34	I_P: {Mhm}
35	R: I will explain to you. Like in what way did the material or the book, or everything that was inside the book {umm} did share like, like a woman has to be like this in the society or a man has to be like this? And what way do you think did they convey, did they bring this out?
36	I_P: Ok, so {uh} in the book itself there was, {uh} there was a topic about the role of mother, the role of father. For example, when the mom is cooking, the father should look after the kids. So we taught about that. In the videos, it was, in the videos usually all the time, it was mom, husband and wife working together {uh}, but in the book, there was like we had a topic on how a mom, what is the role of mom, what is the role of father and then how {umm} they can work together.

36	And so I used to ask such questions in the (.) and then, they knew, they knew that this is how a family should be, and I used to ask them questions like in how many of your families does the husband help? And very few {umm} said that their husband helped. {Uh} So even though the women knew that that is how a family should be, but because the husbands did not want to work or did not want to help them.
37	R: {Mhm}
38	I_P: So that was the case {umm}. When so if (T: she) had to say out of hundred, then maybe {uh} fifty per cent the husbands did help, maybe thirty, forty in some cases the husbands also helped.
39	R: So just to understand you, right. So {umm} so what do you think, in what way the stories and {umm} the materials inside the book, what kind of message they gave? You said about the role of the mother and what they have to do in the household. And this view they gave in a book, from this book. In what way was it different to the view of the participating women? {umm} Just to understand you right, maybe you can just confirm it.
40	I_P: Ok, in general {uh} the women were demotivated when they learnt about these things {uh} because the situation now if we have to talk about the book, then {umm} the book was general. And then for everybody, for mou, people of the mountain, of the hilly region and the Madhesh and here in the Tarai and especially in the inner Madhesh, kind of thing with their women are not very educated, and they are not aware. And {um} and then when they read about those things they felt demotivated, or let us say they were sad because they were like: "Oh, people of other places are doing like this and in our? Why not?". So (T: she) thinks that if some materials could be built for men also, to give them training and "Hey, you can also help in the {uh}, in the home in this way." Then, that would be, or designing materials thinking about the situation of that area {umm} that would be best.
41	R: {Yeah}, that sounds very interesting, and I think it is very helpful. (.) What do you think, in general, in your community, would men be open for that, in your experience?
42	I_P: Ok, so here everything, people are more concerned about money. And so they, they would {uh} at first ask like: "Will we get any allowance?" and if, like, if you are not getting allowance why should we, kind of things. Those are mostly the thinking, the thoughts of {uh} uneducated men {uh}, but maybe the educated men will be open to take this kind of training and {umm} in general {yeah} if like they, they might
43	R: {Mhm}
44	I_P: They might take those training.
45	R: It is really a great idea. And {um} P., you shared about that the women were {umm} demotivated because of hearing these stories about women in other places, what they were allowed to do and which role they played. So I am wondering, {um} and that also goes together in general with the question, what do you think how much impact, in general, the problem had on women? I am wondering {um}, was their attitude, or that they were demotivated, was it from the beginning until the end the same or could you see a change?
46	I_P: So, in general, they were positive {umm} when they studied. And, yes, they learnt a lot of things, they were able to {uh} educate their kids also. They were able to help their kids. They were able to read {um} outside and {um} the board, signboard but then, if you talk about practical aspects, they could not find anywhere that they could use that knowledge besides these things.

46	That, so there was no any kind of training in terms of {umm} their development {umm} how like in business or in things like that how They were, they were, they had this knowledge but they did not know where to use them. {uh} So they became demotivated. So they were positive and they learnt these things, but then {uh} later on, like they did not get any platform where they could use that.
47	(.)
48	I_P: So, we were able to educate them, but we were not able to make them self-sufficient in, to start anything. So {uh}, in the beginning, the organisation also gave some notebooks and pencils, but later on they did not give anything. They, the people of our community, are engaged in farming in the later stages. We taught them about goat farming also and also about mushroom {uh} growing. And (.) but in, in case of teaching even how to grow mushrooms, there like there was not enough for everybody. And so there was {uh} a little bit and so to give only to some people seemed biased {um} because others would say that: "Oh, we also took the training, but why did not we get this?" So (she) thinks that in terms of training, if they had continued different kinds of training, yes they have education, they have knowledge but, they do not have {uh} they need more a platform to use that knowledge.
49	R: {Mhm}. Just to understand you right, so that means through the adult literacy programme, the participating women were able to learn different skills and abilities, as you mentioned. They {um} were able to read and were able to help the kids with the homework and {um} also there were different trainings offered. So they learned different agriculture skills, mushroom growing. So they learnt that. So I understand you right that they learnt that through the adult literacy programme, but {um}, you were saying, that {um} they learnt it but they did not had, they did not find an opportunity to try it out or do?
50	I_P: There is no opportunity.
51	R: And also regarding your question that you said in the books they were teaching also about {um} the role of the women cooking, taking care of the kids. So that regards also the role, the responsibility in the household. In your view, {umm} do you think {umm} in what way {umm} did the women change their view on their own role and responsibility they played in the household, {um} before they were participating and after they were participating?
52	I_P: Ok, so the changes, before they did not do that. {uh} After learning, they were able to {uh} make decisions. {uh} So, if they wanted to spend some money on some things, they did not ask permission, they would spend the money, they would {um} buy things. And {uh} before they did not use, they were not aware about cleanliness and hygiene {uh}. After they were {uh} able to give more care to cleanliness and hygiene also. So, they were able to now {uh} kind of be confident or, they were able to use.
53	I_P: पइला त तेस्तो धेन के । पइला त तेति सरसफाइहरु आफ्नो बच्चालाई कसरी केयर गर्ने तेति धेन तर पढे पछि आफ्नो रोल थापाइसकेपछि त आफ्नो बच्चालाई पनि होमवर्कमा सहयोग गर्ने अनि त्यसपछि भन्दाखेरि कि वाहरुलेचाई आफुले कमाएको आफुले आर्जन गरेको पैसा आफैमाथि आफैले खर्च गर्न सक्ने र कुनै कुनै राम्रो, कुनै अब यस्तो भयो भने कुनै राम्रो कुराकोलागि चाई आफैले चाई आफ्नो भूमिकाचाई निर्माण गर्न सक्छ । पइलाचाई तेति धेन तर अइले आएरचाई आफ्नो अब अरु कुनै काम गर्नुपर्यो भने पैसाजस्ता कुराहरुमा तेति अब नभएर आफ्नो अब जुन राम्रो हुन्छ त्यो गर्नुहुन्छ ।
54	R: {Mhm}, that is good to hear (.) And when you say like they were able to or, they went out to buy things for themselves, to purchase things for themselves, in what way did the participation in this programme also change the view on that they can own their own land or that they have access {yeah} to buying land, to owning land, to {um} maybe family heritage?

55	I_P: So, in general, if we {umm} are talking about owning properties, women do not own properties in most households. It is men who have {uh} the property under their name, (.) but the women know that they can own the property. And also, they are also aware of the fact that if it is the husband's, then I will also, that is also my kind, my property. And {um} (.), and most of the people they have houses and but they do not have extra land for farming. They just own the houses, and the houses are mostly owned by husbands. In some, maybe some, in a few, maybe women own {uh} the property but in most cases men, but that is just the property.
56	R: {Mhm}
57	I_P: To eat, to survive, they have to do labour work, working in another people's field and then they can like earn and then eat. So they do not have agricultural farming land. They just have owned that land, and that land is owned mostly by the husband.
58	R: {Hm}. (.) So I can hear about it, the situation. (.) And I wonder, through participating in this adult literacy programme {umm} the women, how did it influence their participation in community activities? You know, in the community, there are different activities they can be part of. In what way did it influence the way of how they participated?
59	I_P: So they are, in, in the villages, there are like microfinance kind of thing. So they do not {uh} save their money in {um} other banks, but they have some microfinance, some, the women.
60	R: {Mhm}. And can you share with me in what way did the adult literacy programme help the women to do that?
61	I_P: So, after learning about saving, so they were motivated to save because they were aware that {uh} if I save then later when I need, I can easily, {um} I will have no problem.
62	R: And as, as I heard from you, they were hearing about it. And do I understand you right that they heard about it in your literacy programme?
63	I_P: {Mhm} Some, some began after learning, but some were already saving before they took this training.
64	R: {Hm} {Yeah} (.) And {um}, I wonder {um} another question. I was just wondering, you talked about that the women heard about the role, the responsibility in the household, and they brought also some change. {um} I wonder in what way did it change the participation in this programme, the way of how they can move freely outside from their household?
65	I_P: So, if they have any work, if they have, everybody is free to go, but if they do not have any work, then why would they go out? {uh} So, again, it comes to opportunities like if they have opportunities, then yes, everybody can go and go outside and work, but {uh} if they have no opportunity, then they do not go out.
66	R: Ok. (.) So and, so just to understand you right. So, you said {um} if they have the opportunity. And did participating in the adult literacy programme, did it, in what way did it change their opportunity to go out?
67	I_P: So, they have not got any, much opportunity to go out.

68	R: And just one more question. Last question regarding the impact the programme had on the women, {um} regarding their right {um} to choose their own spouse, to get married, according to their own wish or also getting divorce if they would like to. Did the participation in the adult literacy programme bring any change {umm} on that view?
69	I_P: Ok. So, in the community culture-wise, there, you cannot {uh} they did not use to marry {um} of their own choice. And then {um} usually in the family, even now the family members choose. And then they marry. BUT now, it has been changing. People, if they want, they can choose and marry and even in, there are not many divorce cases in the community but if there are some then {umm} they can divorce also.
70	R: Just to summarise now. We spoke a lot about what it is the impact on the women who participated in the adult literacy programme. And you {um} also shared a lot with us now what it brought for impact, the knowledge they brought, the abilities and skills and also opportunities in certain ways. {um} Just to close it, in what way do you think {um} the {um}, the ability, skills, {um} the impact the women showed, who participated, is different from the women who are living in the same community {um} but did not participate? In what way could you see there a difference?
71	I_P: Ok, so the women who have {uh} not taken this literacy or not participated in the literacy programme, their situation is as it was or has been. There are no changes in them, but THOSE who have taken this {um}, who participated in this programme, there, we could see some financial progress. They {uh} were able to maybe like do some business {umm} and they also spent more time doing productive kind of thing.
72	R: {Mhm}.
73	I_P: Like, they do not, now much engage in talking to one another like gossiping or just sitting and talking, but they are more busy with their lives, and they, economic wise they are ahead. {umm} They are being, financial, they are having financial increase.
74	R: So I can hear the impact it has on the participating women. (.) If you have only one sentence to describe, in what way would you say can the adult literacy programmes contribute to these gender equality of women, so that they have the equal opportunities as men? What do you think?
75	I_P: {Mhm} So {um} the men usually work outside the house or even in other villages. So {uh}, for women, if there were skill development programmes, then they could also come, become equal to men {uh} because no matter how much a woman works, {mhm} the husband or others will ask like: "What did you do?" {uh} because the work is not seen. So if {um} along with educating them, making them literate {uh}, if there were skill development programmes, then the level would be the same.
76	R: {Mmhm} So, they just, because I wanted to ask you about, what would you recommend, what to do, to improve these programmes so that they contribute to gender equality? (.) {um} So in this way, I hear that you say if there would be more skills and development training. Beyond that, do you have more ideas, suggestions in what way the literacy programmes should be improved so that they contribute even more to gender equality?
77	I_P: Ok, so for women, {um}, it is like they are like {uh} young babies. If you give them education only, it can be a burden for them. So we taught through a lot of books, but sometimes it was too much for them to understand, to grasp the knowledge. It was very, too much for them. So, what you could do along, {yeah} but I would again focus on skill development, but along with that, if the teaching method, the way you teach, if it changed and the content in the, like how you are supposed to teach, to teaching in a different way.

77	So through, maybe designing different engaging activities and also through videos, something that would be interesting. Otherwise, it is, sometimes it is too much for them to understand because they have never been to school, and so to only teach them this, this {uh} it would be {uh} too much. So maybe changing the way you teach also.
78	I_P: अरु मेन त तेइ हो सिप विकास भयो भने वाहरुले स्तरउन्नति गर्न सजिलो हुन्छ तर अरु अरु कुरा अब यस्तो छ अब मइलाहरुलाई अब मइलाहरु त खासै स्कूल गाको हुदैन अनि वाहरुलाई एकैचोटी यति पढायो भने त भन् वाहरुलाई अप्ठ्यारो लाग्न सक्छ तर बीच बीचमा यस्तो अब केइ सिप नै या अरु कुनै याकटिभिडि गरायो भने राम्रो हुन्छ। पढाइभन्दा पढाउने तरिकाहरुलाई अलिकति चेन्ज गरेर अब यस्तो बुकहरु थपिदै गयो तर पढाइ, वाहरुलाई अलि पढाइ बुझनचाई गाह्रो हुन्छ। एकैचोटी त बच्चाहरुलाई पनि अलि गाह्रो हुन्छ जस्तै वाहरु पनि बच्चाजस्तो सिचुयसनमा हुनुहुन्छ अनि वाहरुलाई अब तरिकाहरु चेन्ज गरेर अलि अर्को तरिका अब जुन खेलको माध्यम या भिडियो मार्फत् गर्यो भने त भन् राम्रो हुन्छ।
79	R: And you are talking about these internal factors. So you said {um} change of method and materials would be good. And in what way do you think the external structures, so that means the environment where you were conducting the course or where the women come from or society around, in what way {um} do there {um} issues have to change so that {um} the adult literacy programme can contribute to gender equality?
80	I_P: So if the, if their conception changed, the conception of the society changed, then it would be very good for them because {um} in terms of even clothing and positivity like if they had positive thinking toward this literacy programme, the thinking of the society. Then it would be good for them also, {uh} if they got support {uh} from the {um} community.
81	R: Ok, thank you so much. So that means you really summarised and shared what is internally, what is, the programmes how they have to change, and what from the society would be needed to change these programmes. {um} So I can hear from you that both factors are important to {um} contribute {um} or to see a contribution towards gender equality through these programmes.
82	(.) Is there any other information you would like to add, or maybe to correct during the time you have been sharing?
83	I_P: So, there are four literacy classes going on in our village right now, and two of them are Nepali teachers. And {um} in our community, Nepali teachers are not, I mean, it is good that we have teachers, but the Nepali language is not that suitable in our community. So, {uh} and next thing is like teaching method again, the way you teach is if you could change that then there could be some improvements. And also {um}, in terms of being, like being a responsible teacher. So, I do not see some teachers being responsible because we are taught to go to their houses and to motivate them, to invite them, but then I have not been, seeing that. So, I think the main role {uh} of this literacy programme is that of {yeah} the NGO also, but also mostly of the teachers. And so if the teachers were taught to teach differently, then that would be helpful.
84	(.)
85	So if, {yeah}, rather than having men teachers, if there were women teachers, then they can teach more effectively because there are so many internal kinds of things {uh} that only women understand or like even related with health. And (.) but men teachers cannot do that, and so it would be good to have female teachers.
86	R: {Mhm}
87	I_P: That would be good.
88	R: Thank you for all the recommendations you gave. {um} I think, they are really good ideas in what way, how to improve this programmes. (.) {um} {yeah} And {um}, is there any more information from your side?

89	I_P: No.
90	R: Then I would like to thank you very much for your time P. and for sharing your experiences. And it was very helpful. It is {um} very helpful to hear from your experiences {um}, but also your thoughts about {um} how to improve these programmes. (.) Thank you. Namaste.

APPENDIX Q: OBSERVATION GUIDE

Observation Guide Outline

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal.

Demographic Notes:

Name of observer:

Date:

Time:

Name of Location (Village (VDC/Ward), Region, Province):

Name of village committee leader:

Name of key informant:

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a researcher
1. Physical environment	Climatic environment/ landscape Size of community Public places Size of households Structure of houses Equipment of households Availability of natural resources			
2. Participants in target community	Distribution of gender Age diversity of women Family Status/ Children Ethnicity/Caste			

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a researcher
2. Participants in target community	Religion/Traditions Spoken language Clothing Style Outward Appearance (Health, Hygiene) Self-Confidence Communication/Verbal expression			
3. Frequency & Duration (of women in the target community)	Performance/Responsibilities within the household Performance/Responsibilities within the community Employment status Travelling outside the community Attending educational programs Health check-ups Purchase and selling resources Running a business/micro- business Gender-related workload and responsibilities			

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a researcher
4. Formal and informal activities (of women in the target community)	Kind of formal activities within and outside the community Kind of informal activities within and outside the community Intensity of formal activities Intensity of informal activities Timing of activities Women working alone or in cooperation			

Topic of observation: ALP - Potential gender-biased impact on participants and improved gender equality

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a researcher
1. Physical environment	Climatic environment/ landscape Type of meeting place Closed / Open Place Private / Public Place Sitting possibilities Equipment of meeting place Teaching equipment/material			
2. Participants	<u>ALP participants:</u> Age diversity Ethnicity/Caste Religion Spoken language Clothing Style/ Outward Appearance Way of communication / presenting herself Status of participation			

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a researcher
2. Participants	<u>ALP teacher:</u> Age Ethnicity/ Caste Religion Spoken Language Clothing Style Outward Appearance Teaching & Communicating (Use of voice & gestures)			

APPENDIX R: OBSERVATION NOTES FOR M* - 1st VISIT

Observation Data Collection – 1st Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: Sunday, 11.12. – Monday, 12.12.2022

Observation Times: 4 – 8 pm (Sunday) & (7 – 8 am)

Name of Location (Village (VDC/Ward), Zone, District): M.

Name of key informant: S. (Field Coordinator for Dhanusa), S. P. (ALP Teacher)

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
1. Physical environment	Climatic environment/landscape of the community	The village is located in the Tarai and around 15-20 km away from the city. It is a flat area dominated by agriculture.	Ca. 2250 villagers	
	Size of community			
	Public places (school, health post, etc.)	Many houses are built close to each other. The village has a pharmacy, small shops and a vegetable bazaar.	There exists only one school, farther away. Children need a school bus to reach this school.	
	Size of households			
	Structure of houses	A church, Hindu temples, a mosque and a pond exist.		
	Equipment of households	Families appear to have many children. They live in an extended family setting.		
	Availability of natural resources	There is a mixture of mud and cement houses. Livestock stays in front of the house. There is straw on the street.		
		Water pump, electricity available, motorbikes Livestock (Buffalo, Goats, Chicken)	Rice and wheat plantation. Purchase of leftover harvest.	

Categories (Merriam & Tisdell 22015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
2. Participants in the target community	Distribution of gender Age diversity of women Family Status/ Amount of Children Ethnicity/Caste Religion/Traditions Spoken language Clothing Style Outward Appearance (Health, Hygiene) Self-Confidence Communication/Verbal expression	Equally divided Diversity of ages Many children are seen in the village, on the streets and in the houses. There are many Hindus, Muslims and some Christians. Maithili is the first spoken language, and Nepali is the second language. (Many do not understand Nepali.) Sari with blouse Generally, women show a clean appearance, some more than others. Most of them are rather shy to talk, but they respond when being asked and communicate with each other.	Nowadays, more men leave the village to work abroad (as the brother-in-law of the ALP teacher). More boys than girls exist. If people know that they get a girl, they will abort. (Reason: The Dowry system is still practised with very high amounts of money. Especially when the groom is a doctor or a lawyer, the bride's family has to pay a lot of money, but Christians do not practise. Officially, the dowry is forbidden. Only if brought before the police will it become a court case.	
3. Frequency & Duration (of women in the target community)	Performance/Responsibilities within the household Performance/Responsibilities within the community Employment status Travelling outside the community	Women collect water, cook, do dishes, clean and care for livestock and the children. They help each other with harvesting in the fields. Some men left for work abroad. Other men perform mostly labour work or are farmers. Not many women travelled far. (The mother-in-law of the ALP teacher never went to a bigger city.)	Women are responsible for all household responsibilities, such as childcare, firewood collecting, laundry, water fetching and selling vegetables in the bazaar. Men perform fieldwork and are shop owner in small shops. They also often sit down and drink tea together. According to the culture, it is forbidden to travel alone as girls. (Another ALP teacher planned to lead the ALP, but she was not allowed to travel.)	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
3. Frequency & Duration (of women in the target community)	Attending educational programmes Health check-ups Purchase and selling resources Running a business/micro-business Gender-related workload and responsibilities	Many children play on the street. Women sell vegetables in the local bazaar or are shop owners of small snack shops in the village. Yes, the workload is clearly divided (see before).		Unsure how many of them go to school?
4. Formal and informal activities (of women in the target community)	Kind of formal activities within and outside the community Kind of informal activities within and outside the community Intensity of formal activities Intensity of informal activities Timing of activities	Agricultural work, selling vegetables, caring for livestock, making briquette out of buffalo dung. Taking care of kids and household members. Agriculture is intense, especially in the high season, where there is the cutting rice season (Nov-Dec). Then, they are in the fields every day. Usually, women are seen together with other women.		

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: Sunday, 11.12. – Monday, 12.12.2022

Time: 5:30 – 6:15 pm

Name of Location (Village (VDC/Ward), Region, Province): M.

Name of key informant: S. (Field Coordinator of Dhanusa), S. P. (ALP teacher)

Topic of observation: **ALP** - Potential gender-biased impact on participants and improved Gender Equality status

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
1. Physical environment	Climatic environment/landscape of community	Tarai. It is a flat but fertile land. The village and meeting room are surrounded by fields.	Usually, the class meets at different places, outside or on the roof of the ALP teacher or in the church building. However, participants are hesitant to come to church when they are not Christians. Therefore, the ALP teacher chose another room.	The class has a break of 2-3 weeks since all participants are occupied with harvesting their fields. They will start again 7-10 days later. The meeting was extra arranged.
	Type of meeting place	Private house of ALP teacher		
	Closed / Open Place	Closed room		
	Private / Public Place	Private room		
	Sitting possibilities	Bed		
	Equipment of meeting place	A usual sleeping room, no extra equipment		
2. Participants of ALP	Teaching equipment / material	Only the book of the teacher		
	<u>ALP participants:</u>	11 women participated, rather younger women (25), some middle (33,40) and less old age women	Usually 20-25 women. It has been like this, but in the advanced course, the number decreased. Usually, mixed castes. One younger participant moved from a mountainous area and attended several classes, but due to lower school standards in the hilly area, she still does not understand much.	
	Age diversity of women			
	Ethnicity/Caste	Hindu believer Maithili. A few women speak a bit Nepali		
	Religion			
	Spoken language	Mostly, all wear Sari and Sari as scarf for their head.		
Clothing Style	In general, the women are curious, extrovert and open.			
Outward Appearance (Health, Hygiene)	Very active participation (They are listening to the teacher).			
Way of communication / presenting herself				
Status of participation (passive/active)				

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
	<p><u>ALP teacher:</u> Age</p> <p>Ethnicity/ Caste Religion</p> <p>Spoken Language</p> <p>Clothing Style</p> <p>Outward Appearance (Health/Hygiene)</p> <p>Way of teaching & communicating</p>	<p>30 years, mother of 3 children</p> <p>She is a Christian believer, moved from hilly district for marriage. Now, she is a member of the Dalits. Nepali, Maithili Kurta Suroval Clean, good appearance.</p> <p>Frontal teaching with an encouraging voice. She appears as one of them, is laughing and talking together.</p>	<p>Only two of the group members can read alone. Most of them can read and write their own name.</p> <p>ALP teacher learned Maithili within one year after marriage.</p>	<p>Teacher was not supposed to work as an ALP teacher, but the volunteer chosen was not allowed to travel to get trained.</p>
3. Frequency & Duration within ALP	<p>Performance of ALP (structure of ALP class)</p> <p>ALP teaching performance (methods)</p> <p>Frequency/Duration of specific exercises /activities</p> <p>Performance of activities by participants</p>	<p>It starts with welcome, followed by reading a story from the advanced book. It is a story about nutrition. Teacher asks questions.</p> <p>Teaching by book, reading herself and asking questions. She does not strictly teach from the front since she is surrounded by the women.</p> <p>Teaching from the book for around 10 min. For around 10 min she is asking questions and explains. Participants listen and answer questions.</p>		
4. Formal and informal activities within ALP	<p>Performance of formal activities by participants (class work, homework, verbal presentation)</p> <p>Performance of informal activities by participants (communication, non-verbal, verbal with group and teacher) Performance of formal activities by literacy teacher (conducting the daily class)</p> <p>Performance of informal activities by literacy teacher (non-verbal, personal contact and communication with participants)</p>	<p>Women listen to the story and respond to questions about the content. Women talk loudly with each other. It appears that they are befriended. Women are very curious about the observer.</p> <p>Teaching from the book and asking questions.</p> <p>Teacher talks nicely with the participants and seems to have a good personal contact with all of them.</p>	<p>Only two of all participating women can read themselves?</p>	<p>What does it say about the performance of the ALP until now?</p> <p>What does it say about the learning willingness of the participants or their opportunity to participate?</p>

APPENDIX S: OBSERVATION NOTES FOR K* - 1st VISIT

Observation Data Collection – 1st Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M.P.

Date: Sunday, 11.12.2022

Time: 10 – 1 pm

Name of Location (Village (VDC/Ward), Zone, District): K.

Name of key informant: B. Ch. (Field Coordinator for Rautahat), S. Ch. (ALP teacher)

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
1. Physical environment	<p>Climatic environment/ landscape of the community</p> <p>Size of the community</p> <p>Public places (school, health post, etc.)</p> <p>Size of households</p> <p>Structure of houses</p> <p>Equipment of households</p> <p>Availability of natural resources</p>	<p>The village is located in the flat area of the Tarai, surrounded by fields and connected with the main highway. Fields appear to be very fertile.</p> <p>Many houses</p> <p>There is a local water place amid the village and a community room aside.</p> <p>Tiny mud houses are built close to each other with a small compound in front. Livestock (Buffalo, Goat)</p>	<p>Large harvest of rice, corn and wheat (purchase of harvest as income source)</p>	
2. Participants in the target community	<p>Distribution of gender</p> <p>Age diversity of women</p> <p>Family Status/ Amount of Children</p> <p>Ethnicity/Caste</p> <p>Religion/Traditions</p>	<p>In the morning, more women are apparent.</p> <p>Diversity of ages</p> <p>Many young kids accompany the women. They seem to be all Hindu believers.</p>	<p>Men leave in the morning to go to work in their fields.</p>	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
2. Participants in the target community	<p>Spoken language</p> <p>Clothing Style</p> <p>Outward Appearance (Health, Hygiene)</p> <p>Self-Confidence</p> <p>Communication/Verbal expression</p>	<p>Maithili is the first spoken language; Nepali is the second language. (Many do not understand Nepali)</p> <p>Women wear a Sari with a blouse. Clean Appearance</p> <p>Some women are more confident, some are less confident. They respond to questions and are curious about the observer.</p>	<p>Nepali is the second spoken language. The ethnic languages that are spoken are Maithili and Chaudhary.</p> <p>The women must shower on Sunday morning before they go somewhere (as a Hindu ritual).</p>	
3. Frequency & Duration (of women in the target community)	<p>Performance/Responsibilities within the household</p> <p>Performance/Responsibilities within the community</p> <p>Employment status</p> <p>Travelling outside the community</p> <p>Attending educational programmes</p> <p>Health check-ups</p> <p>Purchase and selling resources</p> <p>Running a business/micro-business</p> <p>Gender-related workload and responsibilities</p>	<p>Women collect water.</p> <p>Not many women have employment outside the house.</p> <p>A school exists. It runs school from classes 1-10, even until Bachelor.</p> <p>Small women have shops or sell vegetables and harvested goods.</p>	<p>Women do household work, cook, take care of children, feed husbands, take care of animals and partly work in the fields.</p> <p>Men usually do not help in the household. After they receive the food from the women in the morning, they go in the field. Women even join them later.</p>	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
4. Formal and informal activities (of women in the target community)	<p>Kind of formal activities within and outside the community</p> <p>Kind of informal activities within and outside the community</p> <p>Intensity of formal activities</p> <p>Intensity of informal activities</p> <p>Timing of activities</p> <p>Women working alone or in cooperation</p>	<p>Water collecting, showering at the water source, bathing themselves and their children, and taking care of animals.</p> <p>Taking care of kids and grandkids. Many young kids are seen around the participants.</p> <p>Usually, women work together. They are seen together at the water source.</p>	<p>Daily intense workload</p>	

APPENDIX T: OBSERVATION NOTES FOR G* - 1st VISIT

Observation Data Collection – 1st Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: Saturday, 10.12.2022 & Sunday, 11.12.2022

Time: 3:30 – 6:30 pm / 7:00-8:00 am (11.12.2022)

Name of Location (Village (VDC/Ward), Region, Province): G.

Name of key informant: A. Ch. (Field Coordinator for Sarlahi), P. (Literacy Teacher)

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
1. Physical environment	Climatic environment/ landscape of the community Size of community Public places (school, health post, etc.) Size of households Structure of houses Equipment of households Availability of natural resources	Tarai. It is a flat area and dry. The village is surrounded by fields and linked with the highway. There is one school amid the village. There are small mud houses, built all close to each other. Animals are seen in front of their houses. There exists almost no private yard. There are fireplaces in front of the houses. Livestock (Buffalo, Goats)	There is a combination of different religions and people groups. Muslim families have mostly a high number of children.	
2. Participants in the target community	Distribution of gender Age diversity of women Family Status/ Amount of Children Ethnicity/Caste Religion/Traditions Spoken language Clothing Style	Both genders are visible during day time. Diversity of age. The typical clothing style for Tarai is similar to the Indian clothing style as women wear a Sari and cover their heads with the Sari.	Muslim families have mostly a large number of children. There is a mixture of different castes and religions.	

The contribution of adult literacy programmes towards gender equality of rural women

Categories (Merriam& Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
2. Participants in the target community	<p>Outward Appearance (Health, Hygiene)</p> <p>Self-Confidence</p> <p>Communication/Verbal expression</p>	<p>Clean appearance</p> <p>Some women are more outgoing and approach the observer. Other women are more shy and reluctant.</p>	<p>Nepali is used as a second language. The ethnic languages that are spoken are Maithili and Chaudhary.</p>	
3. Frequency & Duration (of women in the target community)	<p>Performance/Responsibilities within the household</p> <p>Performance/Responsibilities within the community</p> <p>Employment status</p> <p>Travelling outside the community</p> <p>Attending educational programs</p> <p>Health check-ups</p> <p>Purchase and selling resources</p> <p>Running a business/micro-business</p> <p>Gender-related workload and responsibilities</p>	<p>Women are collecting firewood from outside their community (along the roads). They take care of livestock (putting new straw, giving food), cut grass for livestock.</p> <p>The availability of schools is marginal.</p> <p>There are small tea stalls and snack shops with mostly male shopkeepers.</p> <p>Women: collecting firewood, livestock, cooking Men: labour work, livestock</p>	<p>For delivery (Muslim women) do not want to go out of their houses and do not want to see a doctor. Not every child attends school.</p> <p>Muslim women usually do not go for pregnancy check-ups and delivery. Based on their cultural view, they do not want to show themselves to the doctors.</p>	<p>Is this the same for all castes/people groups here?</p>
4. Formal and informal activities (of women in the target community)	<p>Kind of formal activities within and outside the community</p> <p>Kind of informal activities within and outside the community</p> <p>Intensity of formal activities</p> <p>Intensity of informal activities</p> <p>Timing of activities</p> <p>Women working alone or in cooperation</p>	<p>Collecting firewood, watching livestock, cutting grass for livestock and cleaning.</p> <p>Women collect firewood to be able to cook and care for livestock as an income source. Firewood collection takes places in the morning and afternoon. Cutting grass happens in the morning. Women usually work together (2-3 women).</p>		

Observation Data Collection – 1st Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: 10.12.2022

Time: 4:30 – 5:30 pm (ALP) (Usually ALP takes place 5 – 7 pm daily except for Saturday.)

Name of Location (Village (VDC/Ward), Region, Province): G.

Name of key informant: A. Ch. (Field Coordinator for Sarlahi), P. (Literacy Teacher)

Topic of observation: ALP - Potential gender-biased impact on participants and improved Gender Equality.

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
1. Physical environment	<p>Climatic environment/ landscape of the community</p> <p>Type of meeting place</p> <p>Closed/Open Place Private/Public Place</p> <p>Sitting possibilities</p> <p>Equipment of meeting place</p> <p>Teaching equipment/ material</p>	<p>Tarai. It is a flat landscape with a warmer climate. The classroom represents a private school amid the community.</p> <p>Half-open (The door is open. There is no glass in the windows.) Private school Benches and tables, chairs</p> <p>White board and teaching book for the ALP teacher and students exist.</p>		
2. Participants of ALP	<p><u>ALP participants:</u></p> <p>Age diversity of women</p> <p>Ethnicity/Caste</p> <p>Religion</p> <p>Spoken language</p> <p>Clothing Style</p> <p>Outward Appearance (Health, Hygiene)</p> <p>Way of communication/ presenting herself</p>	<p>Twenty-six women are present. There are fewer older women and more women of middle and younger age.</p> <p>Hindu (wearing Tikha) Maithili/Nepali</p> <p>Women wear Sari and cover their heads with the end of the Sari.</p> <p>During class, some women are shy; others are more confident to present in front of new persons.</p>	<p>In the beginning, the group size of the ALP class was 35 women, but women dropped out during the course.</p> <p>There is a good group dynamic and fellowship among the women.</p>	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
<p>2. Participants of ALP</p>	<p>Status of participation (passive/active)</p> <p><u>ALP teacher:</u> Age</p> <p>Ethnicity/Caste</p> <p>Religion Spoken Language</p> <p>Clothing Style Outward Appearance (Health/Hygiene)</p> <p>Way of teaching & communicating</p>	<p>Some are active in answering the teacher's questions, other women are less active. (Another ALP teacher from the same village joined.) The ALP teacher is younger than most participants. Most likely, she comes from the same ethnicity. Hindu Nepali & Maithili Kurta Surova, She is nicely dressed and shows a good appearance.</p> <p>She teaches from the front directly, encourages and personally approaches the students</p>	<p>Diversity of castes such as Dalit, Muslim, Kalwar, Mahato, Yadav, Pasvan</p> <p>The goup usually speaks Maithili.</p>	
<p>3. Frequency & Duration within ALP</p>	<p>Performance of ALP (structure of ALP class)</p> <p>ALP teaching performance (methods)</p> <p>Frequency/Duration of specific exercises /activities</p> <p>Performance of activities by participants</p>	<p>Methods include a book and a whiteboard. The teacher is reading from the book and lets women read. The teacher shows a picture attached to a story and asks questions.</p> <p>Short reading (2-5 min)</p> <p>Students are responding and are reading. Some read faster than others. They answer questions and discuss together.</p>	<p>The ALP teacher teaches the class in English and Maithili.</p>	<p>What is the role of the women within the house and with kids?</p>

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
<p>4. Formal and informal activities within ALP</p>	<p>Performance of formal activities by participants (class work, homework, verbal presentation)</p> <p>Performance of informal activities by participants (communication, non-verbal, verbal with group and teacher)</p> <p>Performance of formal activities by literacy teacher (conducting the daily class)</p> <p>Performance of informal activities by literacy teacher (non-verbal, personal contact and communication with participants)</p>	<p>Verbal presentation through reading and answering questions</p> <p>Participants are discussing and talking with each other. Some women sit closer together and talk more with their neighbours than others.</p> <p>ALP teacher reads from the book, explains the picture, reads herself and asks questions.</p> <p>The ALP teacher encourages the students but she also talks with the other ALP teacher during their reading performance. She almost seems to be shy and not fully concentrated on the participant's performance.</p>		

APPENDIX U: OBSERVATION NOTES FOR M* - 2nd VISIT

Observation Data Collection – 2nd Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: Saturday, 07.01. – Sunday, 08.01. 2023

Observation Times: 11 am – 8 pm (Saturday), 7 -7:45 am (Sunday)

Name of Location (Village): M.

Name of key informant: Pst. S. (Field Coordinator for Dhanusa), S. P. (ALP teacher)

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
1. Physical environment	<p>Climatic environment/ landscape of the community</p> <p>Size of community</p> <p>Public places (school, health post, etc.)</p> <p>Size of households</p> <p>Structure of houses</p> <p>Equipment of households</p> <p>Availability of natural resources</p>	<p>It is a flat area, around 7 or 8 km from J. city. The villagers plant rice and vegetables.</p> <p>Many houses are built close to each other. There exists a pharmacy and small shops. There is a mosque, church, temple, a pond, small shops, and a government school. There is a mixture of mud and cement houses. Livestock stands in front of the houses. There is straw on the street. Water pump, electricity in the houses, motorbikes in different rooms. Livestock (Buffalo, Goats, Chicken), Fields</p>	<p>A need in the village is education since there is only one private school more far away and the government school is poorly equipped.</p> <p>Around 2000 people.</p> <p>Government school runs officially from class 1 to class 8, but there are almost no classes and only a few students.</p>	
2. Participants in the target community	<p>Distribution of gender</p> <p>Age diversity of women</p> <p>Family Status/ Amount of Children</p> <p>Ethnicity/Caste</p> <p>Religion/Traditions</p> <p>Spoken language</p>	<p>Both are equally apparent. Diversity of age. Many Hindus, some Muslims, and fewer Christians. Maithili is the first language. Some speak Nepali, but many do not understand Nepali.</p>	<p>Mostly, women are married or waiting to be married.</p>	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
	<p>Clothing Style</p> <p>Outward Appearance (Health, Hygiene)</p> <p>Self-Confidence</p> <p>Communication/Expression</p>	<p>Women wear Sari and a blanket around the head.</p> <p>Generally, women look clean.</p> <p>Most women are rather shy to talk.</p> <p>They ask questions indirectly but talk with others in a group around the fire.</p>		
<p>3. Frequency & Duration (of women in the target community)</p>	<p>Performance/Responsibilities within the household</p> <p>Performance/Responsibilities within the community</p> <p>Employment status</p> <p>Travelling outside the community</p> <p>Attending educational programmes</p> <p>Health check-ups</p> <p>Purchase and selling resources</p> <p>Running a business/micro-business</p> <p>Gender-related workload and responsibilities</p>	<p>Women collect water, cook and do dishes, clean and care for livestock and children.</p> <p>One woman shares the work of a shop owner with her husband.</p> <p>Selling vegetables in local bazaar</p> <p>ALP teacher has a sewing business</p> <p>Yes, it is clearly divided (see before). Most women take care of the household and children.</p>	<p>ALP teacher is sewing. She asks for permission to travel outside.</p> <p>In almost every household, 1 or 2 men work abroad to earn money and send it home.</p> <p>Women, especially Non-ALP members, ask themselves why they should learn?</p>	
<p>4. Formal and informal activities (of women in the target community)</p>	<p>Kind of formal activities within and outside the community</p> <p>Kind of informal activities within and outside the community</p> <p>Intensity of formal activities</p> <p>Intensity of informal activities</p> <p>Timing of activities</p> <p>Women working alone or in cooperation</p>	<p>Agricultural work, care for livestock, cooking and cleaning, caring for kids and family.</p> <p>People sit around the fire and talk to each other. Agriculture is intense, especially in the high season. Now, there is low intensity.</p> <p>Women clean their fields and carry fertilizer to the fields.</p> <p>In the cold season, people sit around the fire for many hours.</p> <p>Cleaning the house, preparing food, and caring for children happen in the morning. Fieldwork is performed in the afternoon. Usually, women work together.</p>		

Observation Data Collection – 2nd Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: Saturday, 07.01. – Sunday, 08.01.2023

Time: 11 am – 8 pm (Saturday), 7 am to 7:45 am

Name of Location (Village): M.

Name of key informant: Pst. S. (Field Coordinator for Dhanusa), S. P. (ALP teacher)

Topic of observation: ALP - Potential gender-biased impact on participants and improved Gender Equality.

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
1. Physical environment	Climatic environment/ landscape of community Type of meeting place Closed/Open Place Private/Public Place Sitting possibilities Equipment of meeting place Teaching equipment/ material	Tarai. It is a flat but fertile land. Fields surround the village and meeting room. Private house of the ALP teacher. Closed room, Private room, Bed. The usual room is used as a sleeping room with no extra equipment. Women use the floor and chair. Only use of the teacher's book.		
2. Participants of ALP	<u>ALP participants:</u> Age diversity of women Ethnicity/Caste Religion Spoken language Clothing Style Outward Appearance (Health, Hygiene) Way of communication / presenting herself Status of participation (passive/active)		These days: There is a break from the ALP due to the cold weather. Often, participants do not come or do not come in time. The motivation of participants decreased towards the end. The ALP teacher often has to remind people. The Advanced Class is ongoing and could be finished in 1 - 2 weeks or can take longer due to the winter break.	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
2. Participants of ALP	<p><u>ALP teacher:</u> Age Ethnicity/ Caste</p> <p>Religion</p> <p>Spoken Language</p> <p>Clothing Style</p> <p>Outward Appearance (Health/Hygiene)</p> <p>Way of teaching and communicating (Voice, verbal/non-verbal gestures)</p>			
3. Frequency & Duration within ALP	<p>Performance of ALP (structure of ALP class)</p> <p>ALP teaching performance (methods)</p> <p>Frequency/Duration of specific exercises /activities</p> <p>Performance of activities by participants</p>		<p>The advanced class book and material contain more stories and less vocabulary. The test's results of the women were average or less than average. Only one or two women can talk back in Nepali.</p>	
4. Formal and informal activities within ALP	<p>Performance of formal activities by participants (class work, homework, verbal presentation)</p> <p>Performance of informal activities by participants (communication, non-verbal, verbal with group and teacher)</p> <p>Performance of formal activities by literacy teacher (conducting the daily class)</p> <p>Performance of informal activities by literacy teacher (non-verbal, personal contact and communication with participants)</p>			

APPENDIX V: OBSERVATION NOTES FOR K* - 2nd VISIT

Observation Data Collection – 2nd Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal.

Demographic Notes:

Name of observer: M. P.

Date: 05.01. & 06.01.

Observation Times: 6 pm – 8 pm (05.01.), 8:30 – 9:45 am (06.01.)

Name of Location (Village): K.

Name of key informant: B. Ch. (Field Coordinator), S. Ch. (ALP teacher)

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
1. Physical environment	Climatic environment/landscape of the community	It is a flat area in the Tarai. Many fields and a paved road surround the village.	U. Ch. (wife of field coordinator, worked with INGO): She reports huge poverty among many families. They often do not have enough food for their children and are economically with a few job opportunities.	
	Size of community	Houses are built next to each other. A Government school with classes 1 to 12 is located on the roadside. There is also a health post at the road, which is not really equipped with a low-skilled health person.	There exists huge discrimination against girls. Abortion is conducted after seeing an ultra-scan. Boys are sent to a Private School, while girls attend a Government School.	
	Public places (school, health post, etc.)		Health facilities are very less equipped. Sick people need to go to bigger cities. Around 110 houses (1 Tol) Small neighbourhood.)	
	Size of households	There are some small tea and grocery shops, a local water place amid the village and a community room.		
	Structure of houses	Some small mud houses are apparent. Other houses are big and built from cement/bricks.		
	Equipment of households	Livestock is kept in front of the house (buffalo, goat).		
	Availability of natural resources	Fertile land for farming.		

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
2. Participants in the target community	Distribution of gender Age diversity of women Family Status/ Amount of Children Ethnicity/Caste Religion/Traditions Spoken language Clothing Style Outward Appearance (Health, Hygiene) Self-Confidence Communication/Verbal expression	Both apparent Mixed age groups. Mixed caste: Dalit, Chaudhary, and even Shreshta (Newari people group). In this Tol (area), most people are Hindus. Women wear Tikha (red symbol on the forehead, as a Hindu symbol) for married women. Maithili and Tharu languages are spoken. Women wear a Sari with a blanket. Clean Some women are shy; others are more confident. They answer questions and also ask questions and talk in the group.	1st Tol: Hindu, 2nd Tol: Muslim In a Muslim community, people often do not send girls to school or send them, but there is a huge time gap between school's attendance.	
3. Frequency & Duration (of women in the target community)	Performance/Responsibilities within the household Performance/Responsibilities within the community Employment status Travelling outside the community Attending educational programmes Health check-ups Purchase and selling resources Running a business/micro-business Gender-related workload and responsibilities	Women carry firewood (A group went to the forest to collect wood today. Women take care of the kids, serve guests. The ALP teacher teaches at the government school from classes 1 to 5 daily. Men and women perform farm work. A school is available from classes 1-12 at the roadside. Yes, the workload is clearly divided (see earlier).	Women do household work, cook, care for children, feed husbands, care for animals, and partly work in the fields. Huge problems are alcohol and among the Muslims and drug problems among the youth. Men perform labour work and fieldwork. The Health Post is not well equipped. No doctor or nurse is working there, just a very low-skilled trained person.	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
4. Formal and informal activities (of women in the target community)	Kind of formal activities within and outside the community Kind of informal activities within and outside the community Intensity of formal activities Intensity of informal activities Timing of activities Women working alone or in cooperation	Collecting firewood, serving guests (tea) and caring for kids and grandkids. Talking with neighbours and villagers happens informally. Fetching water, showering, fieldwork (very intense) are formal activities. In the morning and afternoon, women are in the fields. Only in the evening, they are at home. Usually, women work together.	Daily intense workload	

Observation Data Collection – 2nd Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: 05.01. & 06.01.2023

Time: 6 – 8 pm (05.01.)

Name of Location (Village): K.

Name of key informant: B. Ch. (Field Coordinator for Rautahat), S. Ch. (ALP teacher)

Topic of observation: ALP - potential gender-biased impact on participants and improved Gender Equality

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
1. Physical environment	Climatic environment/ landscape of the community Type of meeting place Closed/Open Place Private/Public Place Sitting possibilities Equipment of meeting place Teaching equipment/ material	Tarai. It is a flat but fertile land. Private house of ALP teacher. Closed place. Private place Participants sit on the floor. The ALP teacher and the researcher sit on the bed. No whiteboard, only books. Teacher and students' book and small note books for students are used.		
2. Participants of ALP	<u>ALP participants:</u> Age diversity of women Ethnicity/Caste Religion Spoken language Clothing Style Outward Appearance (Health, Hygiene) Way of communication / presenting herself Status of participation (passive/active)	12 women participated (Usually, 25 women participate, but because of children, weather and work, not all of them are there.) Mixed castes Hindu believer Tharu Language and Maithili. Most women wear a Sari and blankets around their heads. Some are more open and talk with each other. Active participation. Women listen carefully, respond to the teacher's questions and discuss with each other. Some of them are self-confident.	Usually, more women participate, but due to this extra meeting today, not everyone is there. In the morning, women cook for their husbands and prepare children. Mixed castes and religions (Hindu, Muslim)	

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
	<p><u>ALP teacher:</u> Age Ethnicity/ Caste Religion Spoken Language</p> <p>Clothing Style Outward Appearance (Health/Hygiene)</p> <p>Way of teaching & communicating (voice, verbal/non-verbal gestures)</p>	<p>Hindu believer</p> <p>Tharu language (Maithili), Nepali</p> <p>Kurta Suroval</p> <p>Clean, good appearance</p> <p>The teacher teaches strictly and from the front with a medium loud voice. Sometimes, it is hard to understand her when participants talk and discuss loudly.</p>	<p>27 years, married for seven years, and her husband works abroad. No children.</p> <p>The teacher is from the community herself and belongs to the Chaudhary (Tharu) people group.</p>	
3. Frequency & Duration within ALP	<p>Performance of ALP (structure of ALP class)</p> <p>ALP teaching performance (methods)</p> <p>Frequency/Duration of specific exercises /activities</p> <p>Performance of activities by participants</p>	<p>Today's class starts with a book's chapter on hygiene and sanitation. They read a story together. Then, the teacher explains and asks question. At the end, she gives homework.</p> <p>Teaching by the book, reading, and explaining from the front. Teaching is done by asking questions and giving homework.</p> <p>Teaching from the book lasts for around 15 min.</p> <p>Participants answer questions related to the story.</p>	<p>Many women come later because the morning time is hard for them. They have to shower on Sunday before they go out. Women said they learned about drinking water in a health and hygiene course besides the ALP. (In the Non-ALP group there are 13 to 14 members. They are more reluctant.</p>	<p>Did the NGO in D. offer these extra courses?</p>
4. Formal and informal activities within ALP	<p>Performance of formal activities by participants (class work, homework, verbal presentation)</p> <p>Performance of informal activities by participants (communication, non-verbal, verbal with group and teacher)</p> <p>Performance of formal activities by literacy teacher (conducting the daily class)</p> <p>Performance of informal activities by literacy teacher (non-verbal, verbal)</p>	<p>The women listen to the story and react to questions.</p> <p>Women are talking with each other. The ALP participants seem to have closer contact with each other than those of the Non-ALP Group.</p> <p>Teaching is performed through certain chapters from the advanced book.</p> <p>The teacher is looking for personal contact with the group by sharing stories easily and making examples related to their village life.</p>		

APPENDIX W: OBSERVATION NOTES FOR G* - 2nd VISIT

Observation Data Collection – 2nd Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: Wednesday, 04.01.2023 & Thursday, 05.01.2023

Observation times: Wednesday, 4- 8 pm / Thursday, 8 – 12 pm

Name of Location (Village): G.

Name of key informant: P. (ALP Teacher)

Topic of observation: Livelihood of rural women and responsibilities of both gender

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
1. Physical environment	Climatic environment/ landscape of the community	The village is located in the flat and dry Tarai region. It is connected to the main highway and is close to the Indian border. It is walkable to M. (border city). A school is located amid the village, as well as a jewellery shop, shoe shop, tailor and small grocery store.	Many people do not have land around their houses. G. with another Ward (neighbour-hood) hosts 4000 people above 18 years. Mostly, men are shop owners. Men and women in the bazaar sell vegetables. There is a combination of different religions and people groups in G. Teacher's house: The family gave up livestock to invest in children's education (7 children). Around 80 to 90% are economically poor and marginalised, and only a few people are better situated (as people from government posts or doctors).	Conversation with the manager of the Private Christian school: The biggest challenge in the community is that due to the close border, around 80 % of the youth have a drug problem. Also, drinking and smoking is an issue.
	Size of community			
	Public places (school, health post, etc.)	There are tiny mud houses, built all close to each other. There are also some cement and brick houses.		
	Size of households			
	Structure of houses	There are fireplaces in front of the houses, animals in front (buffalo, goats), a washing place and a hand pump.		
	Equipment of households	Livestock is visible in almost all houses but almost no garden.		
Availability of natural resources				

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
2. Participants in the target community	Distribution of gender Age diversity of women Family Status/ Amount of Children Ethnicity/Caste Religion/Traditions Spoken language Clothing Style Outward Appearance (Health, Hygiene) Self-Confidence Communication/Verbal expression	Both genders are visible. Women are mostly seen with kids in front of their houses. Men sit together, talk and drink tea at the fireplace. Diversity of age among women. However, more middle age women are visible. Nepali and Bajjika (Western Maithili) Women wear a Sari with blankets covering their heads (due to cold). Clean appearance. Most women are friendly and curious and greet and ask. Others are more shy, and some neighbours argue loudly with each other.	Nowadays, families have less number of children. Before, they used to have more. children There is a mixture of different castes. There is a high majority of Hindus, only 2-3 Christian families and around 10 Muslim families.	
3. Frequency & Duration (of women in the target community)	Performance/Responsibilities within the household Performance/Responsibilities within the community Employment status Travelling outside the community Attending educational programmes Health check-ups Purchase and selling resources Running a business/micro-business	Women do the laundry, care for children and do household work such as cooking. They also care for animals and cut grass for livestock. Some women are also shop owners. Not all women from the ALP group come to the meeting as some women are at the bazaar or have other work. Some are shop owners.	According to the ALP teacher, not many community activities are performed. Women only come to programmes when they get something in return. Many women are very lazy. Besides their work, they do not perform any extra work. They are sitting and talking. Earlier, women usually did not attend school. The women used to not care about children's schooling.	The ALP teacher is employed by the Ward Office (Government) and does administration/ computer work. In addition, she is applying for another government job. According to the ALP teacher, around 70% of the village cannot read or write.

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective Notes as a Researcher
3. Frequency & Duration (of women in the target community)	Gender-related workload and responsibilities	Yes, the workload is clearly divided (see before).	Changes are becoming slowly visible, and they are send children to school. ALP teacher: Her father has a drinking problem and does not work regularly. Many young people have problems with drugs and alcohol.	
4. Formal and informal activities (of women in the target community)	Kind of formal activities within and outside the community Kind of informal activities within and outside the community Intensity of formal activities Intensity of informal activities Timing of activities Women working alone or in cooperation	Collecting firewood, watching livestock, cutting grass for livestock, and cleaning. Talking with neighbours Bazaar work is intense on two days (Wed & Sun); people buy and sell vegetables. Intense talk with family and neighbours happens on the road. The laundry is done outside. The bazaar takes place in the late afternoon. Women usually cut grass and cook together.	There is a public pond for laundry and showering.	

Observation Data Collection –2nd Field Visit

Title: The contribution of Adult Literacy Programmes (ALPs) towards gender equality for rural women in Nepal

Demographic Notes:

Name of observer: M. P.

Date: 05.01.2023

Time: 11:30 – 12:00 pm (ALP) (Observation occurred in a ALP class in a neighbouring Ward of G.)

Name of Location (Village): G.

Name of key informant: P. (ALP teacher), M. (ALP teacher of neighbouring ALP class)

Topic of observation: **ALP** - Potential gender-biased impact on participants and improved Gender Equality.

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
1. Physical environment	Climatic environment/ landscape of community	The village is situated in the flat landscape of the Tarai. Right now, it is a very cold season with a lack of sun.	ALP usually takes place in the Private Primary School, where around 240 students study from PG to class 3. ALP of P. usually happens in one closed classroom with benches, tables and a whiteboard.	
	Type of meeting place	Library room within ward 12. Open, public room (It can be closed, but the door remains open so that non-participants, such as librarian and children can watch.)		
	Closed / Open Place			
	Private / Public Place			
	Sitting possibilities			
	Equipment of meeting place	Participants sit on the floor on pillows.		
	Teaching equipment / material	Whiteboard, books, and note copies to write for participants.		
2. Participants of ALP	<u>ALP participants:</u> Age diversity of women	Today, eight women came. They have been called a bit earlier (11 am instead of noon).		
	Ethnicity/Caste	Today, many kids, mostly older and some younger women are present.		
	Religion	Hindu (Tikha)		
	Spoken language	Bajika (Western Maithili) and Nepali		
	Clothing Style	Women wear a Sari and use the Sari as a scarf over their heads. Good group dynamic and fellowship among the women.		
	Outward Appearance (Health, Hygiene)			
	Way of communication/ presenting herself			
Status of participation (passive/active)				

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
2. Participants of ALP	<p>ALP teacher: Age Ethnicity/ Caste</p> <p>Religion Spoken Language</p> <p>Clothing Style</p> <p>Outward Appearance (Health/Hygiene)</p> <p>Way of teaching and communicating (voice, verbal/non-verbal gestures)</p>	<p>Some women are shy during class, while others are more open and confident enough to present themselves and participate in class.</p> <p>Hindu Nepali & Bajjika (Western Maithili)</p> <p>Kurta Suroval</p> <p>Good appearance</p> <p>Frontal teaching with a direct and encouraging approach. The teacher gives assignments and appears to not have too close contact with the women.</p>	<p>In the beginning, the group size was 35 women, but women dropped out during ALP.</p> <p>Castes are diverse, including Dalit, Muslim, Kalwar, Mahato, Yadav and Pasvan.</p> <p>Women speak usually Maithili.</p> <p>ALP Group: There are different ages from 30 to 50 years. There is a mixed ethnicity, but all are Hindus. In the beginning, women came more regularly. Only one woman can understand and speak Nepali. Others understand Nepali but respond in their ethnic language.</p>	
3. Frequency & Duration within ALP	<p>Performance of ALP (structure of ALP class)</p> <p>ALP teaching performance (methods)</p> <p>Frequency/Duration of specific exercises /activities</p> <p>Performance of activities by participants</p>	<p>Usually, the class goes from 12 to 2 pm (The advanced course is almost finished).</p> <p>Teaching by book & whiteboard. The teacher reads from the book, lets women read, asks questions and explains. Reading from the book (10min), asking questions/explaining (5 min), writing questions on board (10 min) Half of the women are more interested and respond. Others are distracted, also by the kids.</p>	<p>Usually, class happens from 5 to 7 pm but not on bazaar days (2 days a week) as the advanced course is proceeding.</p> <p>The teaching at the beginning implied working with letters and text phrases.</p> <p>The teacher teaches in Nepali and Bajjika (Western Maithili).</p>	<p>Teacher P shares that the teaching material is inappropriate for specific ethnic languages and geographical regions. It is rather designed for mountainous regions.</p>

Categories (Merriam & Tisdell 2015:141ff)	Subcategories	Descriptive Notes	Notes about what I hear	Reflective notes as a Researcher
<p>4. Formal and informal activities within ALP</p>	<p>Performance of formal activities by participants (class work, homework, verbal presentation)</p> <p>Performance of informal activities by participants (communication, non-verbal, verbal with group and teacher)</p> <p>Performance of formal activities by literacy teacher (conducting the daily class)</p> <p>Performance of informal activities by literacy teacher (non-verbal, personal contact and communication with participants)</p>	<p>Answering questions, writing on the whiteboard. After the beginning, women are more open and attentive.</p> <p>Participants discuss and talk with each other. Some women sit closer and talk more with the others than others.</p> <p>The teacher reads from the book, asks questions and gives assignments on the whiteboard.</p> <p>The teacher encourages students, but she also talks with others during the participant's reading performance.</p>	<p>ALP teacher: One participant showed great success. She could not read nor speak Nepali before the ALP started. Now, she can write and also read Nepali slowly.</p>	

APPENDIX X: THE CODE SYSTEM

Code System	1359
Socio-economic Living Status	0
Education, Literacy & Language	0
Education	0
Lacking school education	44
Earlier education	12
Schools	0
Schools available	1
Schools unavailable	1
Desire to study	0
Desire to study	9
Lacking desire to study	1
Reason for lacking ALP participation	0
Not heard about ALP	12
No available ALP	2
Not enough seats	1
View on education	0
Not-supportive mindset	11
Changed mindset over time	5
Supportive mindset	6
Literacy	0
Lacking general understanding	4
Lacking confidence	4
Language	0
Maithili	35
Bajika	29
Bhojpuri	1
Hindi	1
Nepalese	2
Family Status	0
Marriage Status	0
Married	30
Unmarried/Widow	9
Family Size	0
Household members	0
Five to nine members	18
Eleven and more members	5
Number of children	0
Four children	7
Three children	6
Two children	6
Five children	3
One children	3
Six children	1
No children	1
Family atmosphere	0
Family alright	11
Family difficulties	4

The contribution of adult literacy programmes towards gender equality of rural women

▼ ● Gender Inequality Status	0
▼ ● Identity	0
▼ ● Workload both genders	0
▼ ● Different workload	0
● Housework (w)	46
● Outside work (m/w)	19
● Animal husbandry (w)	12
● Fieldwork (w/m)	8
● Looking after children (w)	7
● Feeding family (w)	7
● Sending children to school (w)	5
● Working abroad (m)	3
● Managing finances (w)	3
● Construction work (m)	2
● Clearing debt (w/m)	2
● Existing gender differences	23
● Intense workload	7
● Differences due to region	5
▼ ● Freedom to move about	0
● Lacking freedom	21
● Only with permission	11
● Lacking freedom due to region	9
● Existing freedom	6
● Limited freedom	4
● Only with present opportunity	4
● Differences based on family	2
▼ ● Intra-family Law	0
▼ ● Property	0
● Lacking property	39
● Owning/Utilising property	17
● Right to property	9
● Taken by government	5
● Change over time	1
▼ ● Freedom of marriage/divorce	0
● Lacking freedom	19
● Existing freedom	7
● Change over time	13
● Regional difference	2
▼ ● Decision-making	0
> ● Decision-making person (s)	23
● Different depending on issue	3
● Different depending on place	2
● Right for decision-making	2
▼ ● Discrimination & Hardship	0
● Discrimination due to family position	13
● Life in domination/pressure	10
● Lacking understanding in household	4
● Lacking value as woman	4
● Discrimination due to caste	3
● Domestic violence	3
● Strict dress code	3
● Suppression/Negative perspective by society	2
● Lazy husbands	2
● Dowry System	1

▼ ● ALP Concept	0
▼ ● ALP Impact on Participants	0
▼ ● Kind of impact	0
● Gained Literacy & Numeracy skills	24
● Support children's/girls educ...	17
> ● Received travelling opportunities	16
● Received learning opportunity	15
● Changed gender perspectives	13
● Grown self-confidence	11
● Awareness of rights	9
> ● Working/Running business	8
● Visiting official offices/posts	8
> ● Practical application	8
● Managing finances/Financial progress	7
● Improved decision-making	7
● Being encouraged	6
● Improved self-care	3
● Demotivated due to actual life	3
● Owning property	2
● Successful impact	8
● Improved time management	1
● Using phone	1
● Uplifting status	1
● Different/Partial impact	7
● Support by community	1
● Support by family	1
▼ ● General Format	0
▼ ● Topics	0
● Writing	2
● Different topics	2
● Health	6
● Society/Hospitality	2
● Gender roles	8
● Childraising	1
● Self-confidence	1
● Criminal activities	2
● Occupation/Finances/Numeracy	6
● Elections	1
▼ ● ALP teacher	0
● Teacher background	3
● Teacher training	8
● Teacher initiative	3
● Impact on ALP teacher	4

<ul style="list-style-type: none"> <ul style="list-style-type: none"> Teaching methods <ul style="list-style-type: none"> General methods Basic course methods Advanced course methods Structures <ul style="list-style-type: none"> ALP Time format ALP Place ALP Group size ALP Training Teaching materials <ul style="list-style-type: none"> Variety of teaching materials Type of provider ALP participants <ul style="list-style-type: none"> Age Inclusive group atmosphere Goal Recommendations towards ALP provider <ul style="list-style-type: none"> Improved teaching material <ul style="list-style-type: none"> Men-focused material Location-adjusted material Different languages Adjusted teaching methods More resources Improved teacher training Female teachers Additional ALPs/training ALP impact on community <ul style="list-style-type: none"> Changed mind-set Impact on participants' family Impact on Non ALP-participants Gender-Biased ALPs <ul style="list-style-type: none"> Awareness teaching in book Awareness teaching by NGO Impact by male teachers Outside Demand <ul style="list-style-type: none"> Recommendations towards community <ul style="list-style-type: none"> Offering further training Changing mindset Educating more women Giving permission for outside work Church community Demand towards researcher/general <ul style="list-style-type: none"> Providing skill training Providing opportunities/help Focus beyond the research Providing jobs Providing education 	<ul style="list-style-type: none"> 0 13 2 2 0 8 1 3 3 0 3 9 0 5 2 6 0 0 2 2 1 4 1 2 1 6 0 4 6 5 0 8 1 1 0 7 4 3 2 1 0 4 3 3 2 1
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