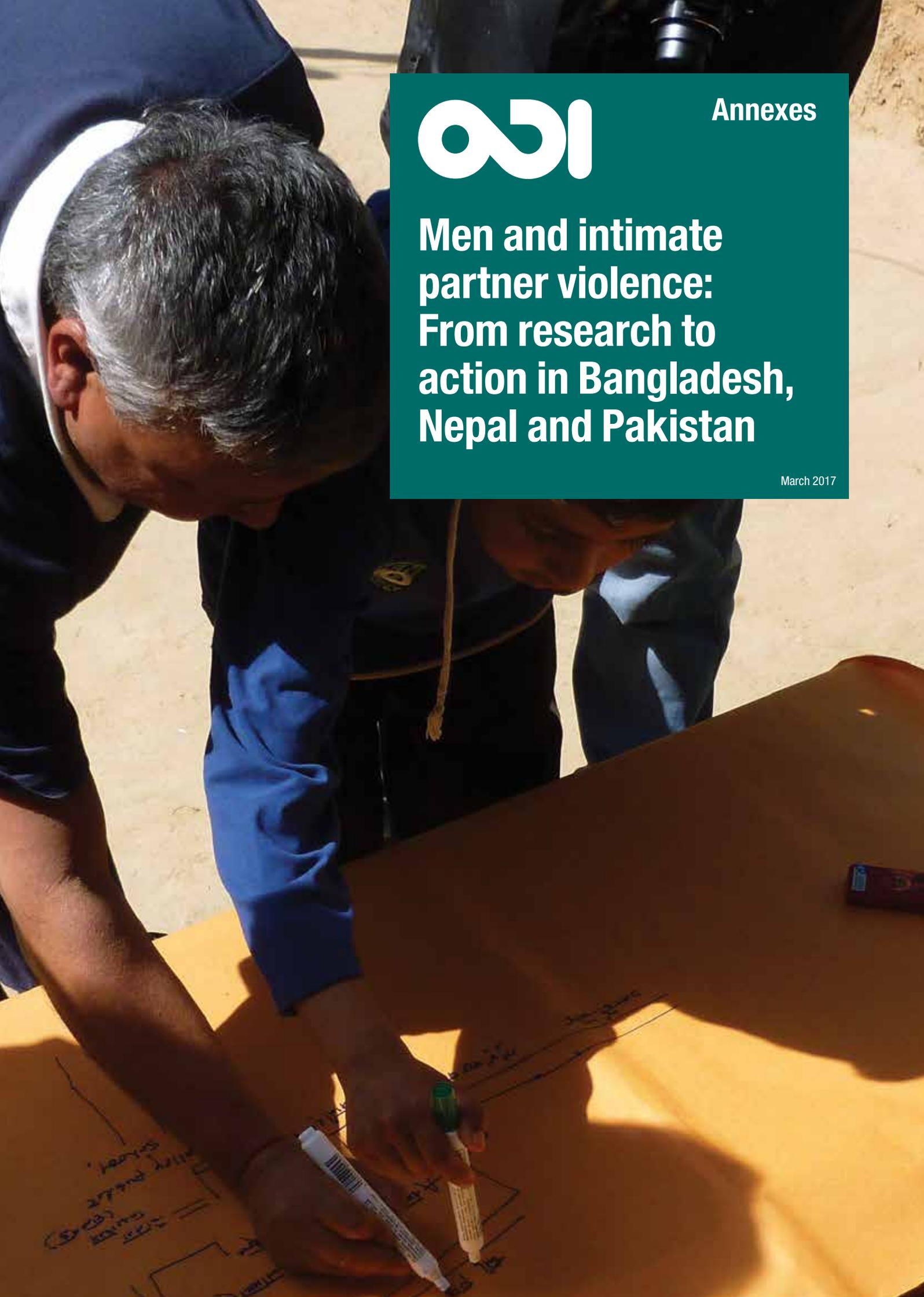




Annexes

Men and intimate partner violence: From research to action in Bangladesh, Nepal and Pakistan

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Overseas Development Institute

203 Blackfriars Road
London SE1 8NJ

Tel. +44 (0) 20 7922 0300
Fax. +44 (0) 20 7922 0399
E-mail: info@odi.org.uk

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Cover photo: Nepal field work with men and boys Fiona Samuels ODI 2013.

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Annex 1: Research uptake – brief analysis

The research uptake strategy has favoured a tailored approach for each country, drawing on methods developed by ODI's Research and Policy in Development (RAPID) team. The method has been informed by best practice on effective and efficient research uptake strategies, which shows that most significant impacts arise from research that is demand-driven and owned at national level. Consequently, the research uptake approach has consisted of three key components: a focus on demand side, on supply side, and on the broader enabling environment for change, with consideration for the time and human resources constraints of the in-country research teams.

The approach continues to be implemented and will include a final M&E component to determine contributions of the research uptake strategy in terms of policy and practice dialogues. A critical component of the research uptake strategy will also be the regional symposium taking place in Karachi, Pakistan, at the end of March 2017. This will also provide a platform to discuss issues of research uptake going forward. In the meantime, several activities have already been undertaken in each country that provide indications of uptake, but which also indicate broader lessons at the regional level that can be used for future planning.

At the inception stage of the research, a stakeholder mapping tool was implemented in each country to determine the likely champions and blockers of key messages and outputs, as well as their relative power. In Bangladesh, the mapping revealed a broad coalition of actors working progressively on VAWG issues, although this grouping was largely working disparately and demonstrated limited individual levels of power in promoting key messages. This group of actors consisted mostly of small- and medium-size NGOs, and a relatively small number of international NGOs (including Save the Children UK, BRAC and the We Can Campaign). Positive entry points with respect to government engagement are focused on the Ministry of Health and Family Planning, and a cross-ministerial platform for addressing VAWG issues. Discussions with the Ministry of Women and Children Affairs has proved to be more neutral, given that parts of the ministry have been supportive of an emerging regressive law on child marriage that seeks to reform the Child Marriage Restraint Act (2016).

The Bangladesh mapping also demonstrated a series of blockers and relatively neutral parties that require continued long-term dialogue on the VAWG agenda in order to generate demand. The Ministry of Education, Ministry of Labour, and the Ministry of Law Enforcement in particular have shown limited openness in actively participating in the research and associated dissemination activities. More broadly, in terms of the enabling environment at the national level, a shift towards political Islam is indicative of a groundswell of interest groups promoting more conservative policies and responses to VAWG issues. These interest groups collectively provide a significant barrier to more progressive change as they are considered to be well-organised and systematic in their approaches, in contrast to actors working on VAWG issues. A particular challenge for the latter is their limited familiarity on best practice on working with men and boys, and thereby addressing the wider issue of the tensions that arise when men and boys experience disempowerment in the face of increased gender equality.

In Nepal, the mapping revealed a more variable array of development stakeholders – in particular, a greater number of NGOs, and bilateral and multilateral actors – who demonstrated positive interest on VAWG issues, including UNFPA, DFID, World Vision and CARE. However, other high-influence actors such as the National Planning Commission, the Chief Justice, UNICEF and UN Women have been relatively disengaged in the research uptake dialogue and research workshops thus far – an issue that will be corrected in final research dissemination activities. Government engagement activities have centred on the Ministry of Women, Children and Social Welfare, and this continues to be the primary point of uptake for the research, although in-roads have also been developed at the local level through the Access to Justice Commission in Lalitpur and Kathmandu.

More broadly, the enabling environment to progress VAWG research and policy has been moving steadily since the Domestic Violence Act (2008), but has recently taken an unexpected capacity shift in the humanitarian sector. As a result of the 2015 earthquake, investment from bilateral and multilateral donors in gender mainstreaming activities for NGOs and across government ministries has expanded considerably. In parallel, greater investment

on the theme of adolescent girls has also expanded the space for national dialogue on VAWG issues. However, this expansion in the discussion space for gender issues has also brought its own challenges; firstly, responses to VAWG have taken conflicting approaches. The Ministry of Women, Children and Social Welfare, for instance, has promoted interventions to address VAWG that are rooted in women's economic empowerment, rather than more multi-faceted transformative approaches. Secondly, key actors continue to struggle in promoting the engagement of men and boys in programming and policy. Although a 'Men's Alliance' does exist in the Ministry of Women, Children and Social Welfare, and while counselling approaches in VAWG service delivery cases are increasingly more consultative toward men and boys, funding remains highly restricted.

Consequently, the continuing research uptake agenda in Nepal will seek to include humanitarian actors and donors in order to capitalise on their momentum, but will also seek to highlight promising practice relating to the engagement of men and boys in VAWG prevention and response with the aim of scaling up the small but very positive gains made in this area.

In Pakistan, the research uptake mapping and related ongoing dialogues took place in a more constrained enabling environment compared to those activities in Nepal and Bangladesh. For example, given the closed policy environment, a strategic approach to engage from the bottom up was taken. The stakeholder mapping

process was therefore largely developed in consultation with representatives of prominent community-based organisations and gender equality activists. Consequently, while major stakeholders – such as the National Commission for Human Rights, National Commission on the Status of Women, Ministry of Planning and Development, Social Welfare Department, Men-Engage, UNFPA and DFID ('What Works' Programme) – have been targeted for ongoing engagement to develop the demand side, the mapping also targeted sub-national bodies (e.g. the Population Welfare Department of Sindh) as well as a significant number of community-based clubs and education centres (including madrasas).

This 'outside track' strategic approach was also necessary given that national policy dialogues in Pakistan do not have a history of evidence policy-making in which academic bodies and think tanks formally or routinely engage with government departments in decision-making processes. Consequently, while Pakistan will also incorporate lessons from ongoing research uptake activities in Bangladesh and Nepal (such as tailoring communications to address sensitivities around the inclusion of men and boys in VAWG responses), it will differ in having to first provide a space for learning how VAWG-related policies are developed in Pakistan. The dissemination workshop will therefore include a component hosted by an individual previously engaged in the planning commission of the social sector in addition to the delivery of broader messages to invitees and the media.

Annex 2: Research questions, sub-themes and research instruments

Research questions	Sub-themes	Research instruments
Macro question 1: To what extent do social norms drive male perpetration of IPV in south Asia?		
What combination of individual, household-level (hh) and community-level factors shape male perpetration of IPV?	<ul style="list-style-type: none"> • Questions for individual men and adolescent boys – personality traits, challenges in household, violent precedents/ witnessing violence, poverty and education levels of parents/ family members, religion and caste/ethnicity, secular school vs. madrasas; history of families – have they faced violence/trauma; employment 	In-depth interviews (IDIs) Survivors case study Focus group discussions (FGDs)
How important are community gendered norms compared to hh and individual attitudes and behaviours in driving IPV?	<ul style="list-style-type: none"> • What about the norms around good men/ husbands vs good women/ wives? • Who are the main upholders/ reinforcers of these norms? • What are the sanctions for non-conformity? • Who forces for change vis-à-vis these norms? • What are the dominant gender social norms driving IPV? 	IDIs Survivors case study FGDs
Macro question 2: In what ways do broader political economy dynamics shape attitudes, behaviours and service provision re IPV?		
What are the key legal and policy provisions shaping IPV behaviours and sanctions?	<ul style="list-style-type: none"> • What legal frameworks exist? • Who implements them? • What sectors are involved – justice, education, gender/social affairs, health? • Where are the factors that disconnect between policy and implementation – including at central vs decentralised? • Who are the champions of change – e.g. donors, NGOs, religious leaders, community groups, government agencies? 	Key informant interviews (KIs) district and local KIs national
What are the other particular challenges of understanding and addressing male perpetration of IPV in fragile contexts?	<ul style="list-style-type: none"> • Media content • Extent to which men or fathers have been involved in combat and normalisation of conflict/violence in this way – both at hh and community levels • To what extent do broader national priorities effectively silence or trivialise family-based violence? • Have lives changed over time/generations as a result of the fragile state context – education, employment, government resourcing, mobility, etc. • Mapping of environment with community groups – checkpoints, curfews, fear after dark? And of service points – drop-in centres, proximity of justice officials, health extension, and education services 	KIs national

Research questions	Sub-themes	Research instruments
Macro question 3: What sorts of entry points are there for policy and programming to tackle male perpetration of IPV?		
Are there critical junctures including adolescence at which IPV interventions could be more effective and have multiplier effects?	<ul style="list-style-type: none"> • Do the life experiences of male perpetrators suggest that there are particular points in the lifecycle where early intervention could have prevented IPV? • What might some of these entry points be? E.g. psychosocial support, educational interventions, health clinic screenings 	IDIs with young men Intergenerational trios (IGTs) KIs with service providers
What kind of programming exists to tackle the social norm change pathways identified through our research programme as underpinning IPV?	<ul style="list-style-type: none"> • To what extent are social norms explicitly in the programming approach? • Adolescent focus? • Gender focus? • Awareness-focused or bundled interventions? • How central is violence in the programme if bundled? 	KIs national KIs district

Annex 3: Description of country programmes

Bangladesh

The Social/Community Empowerment Programme (CEP) started in 1980 in Trishal upazila (subdistrict) of Mymensingh, implemented by BRAC. It targets poor women and girls in rural areas and also engages different stakeholders, including local government, teachers, lawyers, social workers, NGO workers, imams (religious leaders) and business owners. Its activities are focused on raising social awareness (through training, meetings, rallies, open theatres), advocacy, capacity-building, identifying and reporting on incidents of VAW, and organising grassroots communities to prevent violence, as well as providing medical and legal support for survivors of VAWG/IPV.

In Gazipur district, two programmes were selected. The first one began in 1978 and ended in 2016 and was implemented by the Centre for Mass Education in Science (CMES). It targeted disadvantaged adolescent boys and girls, adolescent dropouts, and women aged 25-35 years. Its activities included social awareness campaigns, advocacy, and providing vocational training on sewing and other handicrafts. The second programme in Gazipur was aimed at child protection and was implemented by Plan International. While it ended in 2009/10, some of its activities are still operational in villages of Rajabari Union Parishad (the lowest tier of local government in Bangladesh). The programme mainly targeted children and adolescent boys and girls and engaged stakeholders, including local government, teachers, lawyers, social workers, NGO workers, imams (religious leaders) and business owners.

Nepal

The Aba Mero Palo (Tipping Point) programme – funded by CARE Nepal and implemented by two partner NGOs, Dalit Social Development Centre (Kapilvastu) and Siddhartha Samudhyak Sansthan (Rupandehi) – aims to address the underlying causes and drivers of child marriage in Nepal. This programme ran from 2013 to 2017 and targeted boys and girls aged 12-18 using several strategies to combat VAWG such as awareness-raising on GBV and gender-based discrimination, establishing parent committees, and encouraging schools to be more girl-friendly. In both districts, the programme is coordinated

with other structures and institutions such as the village child protection committee (a government structure), the village development committee (VDC), the district development committee (DDC), women's networks, civic awareness centres and schools.

The second programme chosen in Nepal was the government's national programme, Laingik Hinsha Nibaranma Purus Shahakarmi Prabardan Talim, which began in 1995 and was implemented by the Women and Children Development Department (WCDD) of the Ministry of Women, Children and Social Welfare (MoWCSW). The programme is implemented intermittently, depending on national budget allocations. In 2010, a similar programme was implemented with funding from UNICEF in nine additional VDCs. When the programme is running, it trains one to three groups per year. Each group has 15 couples. Since 1995, the programme has reached 400 men and women through awareness-raising activities using interactive methods (e.g. role-play, theatre).

In addition to this, another programme run by the ministry, Gender-Based Violence Alleviation, which began in 2004, also explored the issue of IPV and conducted training for men in Rupandehi. Based on the national framework of addressing GBV by protection, prosecution and prevention, the programme aimed to impart knowledge to men on these three components and consisted of training courses for men, an awareness-raising component for the community, and establishing local structures for addressing GBV that include men.

Pakistan

Ra'ana Liaquat Craftsmen's Colony, established in 1949, operates in Shah Faisal Colony. It targets women and girls and provides health, education, vocational training and economic assistance. Through its various programmes, RLCC impacts about 5,400 households covering a population of approximately 37,800.

Women Development Foundation Pakistan (WDFP) is a non-profit organisation that is an extension of the Women Skill Development Project (WSDP) established in January 1994. Its vision is to create a perpetual congenial environment and to promote a gender-balanced society

in Pakistan. WDFP aims to support women in all fields of life and is striving to mobilise maximum resources for overall empowerment of underprivileged and neglected women. WDFP has been working in the slums of Karachi, especially in Lyari.

WDFP and Rose Academy are working in Lyari and both are partners of the KYI (Karachi Youth Logical Ideas) initiative. Rose is an educational academy and has more than 30 schools in Lyari and different parts of Karachi. It runs a youth cafe in Lyari and is involved in various youth activities.

Noble Academy is a social development institute that was established in 1998 to save children from street violence and addictions. This institute aims to promote life skills and has established a computer centre, labs and also a language centre.

The Institute for Basic Rights is a community-based organisation and brainchild of Tehrik-e-Niswan (The Women's Movement), a women's activist group formed in

1979. Its members are part of Tehrik-e-Niswan's theatre and dance performance groups. Young men and boys from Lyari are mostly engaged as performers. Domestic violence and IPV is a major theme that runs through the group's performances.

Sindh Development Society (SDS) was formed in 1991 and has been actively involved in development projects for awareness, advocacy and capacity-building, human rights, women's empowerment, primary healthcare, basic education, micro-enterprise development, environment and sanitation, and research and publications. In terms of women's empowerment, SDS provides vocational training for survivors of GBV (sewing, weaving, tailoring classes) at gender resource centres. Additionally, social mobilisation occurs through peer groups of fathers-in-law, mothers-in-law, boys and girls. Moreover, awareness sessions are held in the community on gender equality, women's rights, global and national laws, and protection.

Annex 4: Programmes for boys and men involved in IPV globally¹

Name	Location	Date	Funder	Implementer	Target	Number of people reached	Aims	Main achievements
Global								
16 days activism against GBV	Over 70 countries ²	Nov and Dec 2015	UNFPA	Varied depending on country	Men and Women	N/A	To raise awareness and create forum for discussion between different religions to empower adolescent girls and end gender-based violence	N/A
Men as Partners	Started in South Africa; now in more than 15 countries in Africa, Asia and Latin America	Established in 1996	N/A	Engender Health	Urban, semi-urban and rural communities in 8 of SA's 9 provinces	N/A	To challenge the attitudes, values and behaviours of men that compromise their own health and safety as well as the health and safety of women, and to encourage men to become actively involved in preventing GBV	<ul style="list-style-type: none"> • Shifting men's attitudes about gender equity and VAW • In a post-training evaluation of attitudes among MAP participants in the Western Cape (http://www.engvawnow.org/uploads/browser/files/Men%20as%20Partners_Dean.pdf), 71% believed that women should have the same rights as men; 82% thought it was not normal for men to sometimes beat their wives
Program H	Brazil, Mexico, Bolivia, Colombia, Jamaica, India	2002-2012	MacArthur Foundation, USAID and SSL International	Promundo	In Brazil, low-income urban-based men aged 14-25	750	To encourage critical reflection about rigid norms related to manhood	<p>Men reported</p> <ul style="list-style-type: none"> • improved relationships • lower rates of sexual harassment and VAW • greater willingness to take on domestic work • more gender-equitable attitudes and behaviours generally

1 The information in this table is based on secondary sources and information on programmes was often limited or unavailable. As a result, this table is not an exhaustive list of programmes on boys and men. It is meant to provide a glimpse of the types of global programming on boys and men that currently exist. Where information was not easily available, we have used N/A.

2 Including Canada, USA, Belgium, France, Jordan, Brazil, Democratic Republic of Congo (DRC), Venezuela, Nepal, Indonesia.

Name	Location	Date	Funder	Implementer	Target	Number of people reached	Aims	Main achievements
South Asia								
ABA MERO PALO	Rupendehi and Kapilvastu, Nepal	May 2013 – April 2017	CARE Nepal	Dalit Social Development Centre (Kapilvastu) and Siddhartha Samudhyak Sansthan (Rupandehi)		N/A	The project focuses on facilitating and learning from innovative strategies to influence change-makers and root causes (drivers) of child marriage and early forced marriage in Nepal	N/A
Adolescent Development And Participation Programme (ADAP)	Mugu, Humla, Achham, Bajura, Saptari and Dhanusha, Nepal	N/A	UNICEF	N/A	Inter-faith communities, and adolescent girls and boys	N/A	ADAP aims to empower adolescents to initiate and sustain activities and interventions that create positive transformation in their families, communities and society as well as bringing about realisation of their rights. The programme seeks to ensure the systematic, ethical, meaningful and regular participation of adolescents at critical levels to make adolescent-sensitive national policies, plans and budgets	Growing from a pilot-level programme to national-level programme now in process of being phased/ scaled-up to many districts
Bell Bajao	India	Since 2008	MFA Netherlands, SAVE, Google, Oak Foundation, UN Trust Fund to End VAW	Breakthrough	General public	<ul style="list-style-type: none"> • 15,000+ youth and community leaders trained • 76,000+ people reached by community advocates • 240m+ exposed to multimedia campaign • 7.5m+ sensitised by video van 	To reduce domestic violence and highlight the role that men and boys can play in reducing violence	<ul style="list-style-type: none"> • Baseline and endline studies show that Bell Bajao has achieved an 11.5% increase in awareness about India's Protection of Women Against Domestic Violence Act and a 15% increase in requests for services for women • Reached more than 130m people and become part of mainstream conversation and the public lexicon in India • Increased knowledge and changed individual and community attitudes towards domestic violence (DV) • Changed individual behaviours and made significant headway in reducing stigma and discrimination against HIV-positive women
Building capacity of women for ensuring inclusive participation in decision-making	Nepal, six VDCs of Sunsari district	2015-2017	Dan Church Aid	Jagaran Nepal	Men and boys	N/A	Objective of the project is 'To ensure inclusive participation of women in decision-making in state policy, political and social institutions'	To increase active participation of women in decision-making within political parties, state mechanisms and social institutions

Name	Location	Date	Funder	Implementer	Target	Number of people reached	Aims	Main achievements
Engaging Men in GBV Prevention via Community Leadership Councils	India	2010	Promundo, UN Trust Fund to End VAW	Grameen Vikas jan Sahbhagita Trust Jaunpur and Ujala Welfare Society	Men and women aged 18-48 (rural, low-income setting); the local leadership council, Panchayats, were targeted	150 young men through youth groups and community centres 1,500 young and adult men through advocacy campaigns and community outreach	To engage boys and men in ending GBV	Positive improvements in self-reported attitudes towards VAW, decline in self-reported use of physical violence, mixed results in self-reported changes to behaviour with the workshop participants; limited to no change among the community-wide sample
Goal for social cause	Nepal	N/A	N/A	Sathi, Nepal	Young men and boys/ male players	N/A	Using football to create awareness about VAW in Nepal	N/A
Humqadam	Rawalpindi, Pakistan	N/A	N/A	N/A	Young men and boys	N/A	The intervention package in Rehmatatabad consisted of numerous activities aimed at improving boys' and men's understanding of GBV and its link to masculinities	<ul style="list-style-type: none"> • Changes in attitudes towards VAW, including IPV • Participants' increased ability to draw a line between what society/religion thinks and what their own views are • Greater acknowledgement of women's potential and the need for more gender-equitable male roles in relationships with women • Boys more likely to say that a woman should not tolerate violence in order to keep the home together
Men's Action to Stop Violence against Women Campaign (MASVAW)	India	2001	Unanimous decision to not be funded since it's a platform	Centre for Health and Social Justice	Men and boys of all ages (universities, schools, elders, etc.)	State-wide community intervention initiative	<ul style="list-style-type: none"> • To increase the visibility of VAW and facilitate the process of challenging attitudes and beliefs around it • To increase awareness among men about VAW as a larger social issue • To motivate men to shun violence, protest against violence, support survivors and provide new role-models 	<ul style="list-style-type: none"> • Men gained a new definition of violence while recognising their own violence • Growing realisation among men that social change is not only about changing others but about changing themselves as well • Reduction in coercive sex • Men developed a greater understanding of VAW and their own culpability
Mobilising Men	India	2010	UNFPA	Centre for Health and Social Justice	University campuses, within govt, and with Dalit communities	N/A	To challenge some of the most common forms of institutional VAW, in the workplace, on campus and in the community, by mobilising men	N/A

Parivartan: engaging coaches and athletes in fostering gender equity	Mumbai, India	2008-2012	Nike Foundation, ICRW, Apnalaya, Mumbai School Sports Association, Breakthrough	Apnalaya, Breakthrough and Mumbai School Sports Association	Cricket coaches and mentors in schools and community; adolescent boys in community	336 athletes	By engaging cricket coaches and mentors, the programme seeks to: – raise awareness about abusive and disrespectful behaviour; – promote gender-equitable, non-violent attitudes – teach skills to speak up and intervene when witnessing harmful and disrespectful behaviours. By becoming partners in preventing violence and promoting gender equity, the male coaches/mentors and athletes thus would contribute to transforming damaging social norms that condone abuse against women and girls and improve their safety	<ul style="list-style-type: none"> • Positive shift in gender attitudes • Decline in sexually abusive behaviours • Coaches/mentors less likely to justify men's control over their wife's behaviour
Raabta (in English 'contact')	Islamabad, Pakistan	2000 to 2004	N/A	Rozan	N/A	4,000 male and female newly recruited and serving police officers of various ranks including constables through to senior superintendents	Improve the relationship between the police and communities in Pakistan by providing training to increase the self-awareness and life skills of police personnel, to improve their knowledge of gender issues, and to enhance their capacities to deal effectively and sensitively with cases of VAWG	Key achievements of the Rabta programme include Rozan's formal partnership with police leadership and the institutionalisation of its training module into the official training curriculum for new recruits and serving officers. The programme has developed incrementally over the past 11 years in response to changing gender relations and feedback from participants and partners. In its first two phases (2000-2004), and in partnership with Islamabad Police and the National Police Academy, it trained more than 4,000 police officers
Protecting Human Rights	Bangladesh	2011-2016	USAID	Plan Bangladesh, Bangladesh National Woman Lawyers' Association, International Center for Research on Women, and 18 local NGOs	Boys, girls, men and women	N/A	<ul style="list-style-type: none"> • Improve mutual understanding and effectiveness between key actors involved in reducing violence and strengthening other interwoven human rights • Increase access to and willingness of survivors to seek justice through formal and informal sectors • Expand immediate and longer-term support to survivors of DV • Increase awareness on DV and related human rights issues at national and local levels 	N/A

Name	Location	Date	Funder	Implementer	Target	Number of people reached	Aims	Main achievements
SAFE	Dhaka, Bangladesh	2010-2014	N/A	Bangladesh Legal Aid and Services Trust, Marie Stopes Bangladesh, We Can Campaign, Population Council, ICDDR,B	Females aged 10-29; males aged 18-35; community members	N/A	SAFE worked in the community and in service delivery locations to improve access to critical sexual and reproductive health (SRH) and violence-related services offered in conjunction with prevention programmes	Engaging men through interactive group sessions was most effective in addressing gender-inequitable attitudes among males and females in the community <ul style="list-style-type: none"> • SAFE is the first programme in the developing world demonstrating a reduction in spousal violence against women and girls in the community • Physical or sexual spousal violence against adolescent girls reduced when both females and males were offered group sessions • Economic violence against adolescent girls increased when only females were targeted, but decreased when men were targeted • Interactive female group sessions reduced economic violence against women aged 20-29
SAKCHAM III	Makawanpur, Chitwan and Kapilbastu, Nepal	January 2013-December 2015	Austria Development Cooperation and nationally run by CARE Nepal	Dalit Social Development Centre, Kapilvastu Kalika Community Women's Development Centre, Chitwan Rural Women's Service Centre Makwanpur	Men campaigners and supportive men as change agents for gender equality	N/A	SAKCHAM III seeks to strengthen and build the capacity of women-led cooperatives in collaboration with government offices, initiate 'gender violence-free' VDCs and women empowerment strategies in collaboration with government (DDC, WCO, VDC) by creating awareness in both men and women groups	NA
SUMARGA: The Power of Informed Reproductive Decisions	Nepal (20 out of 75 districts)	2003	CREHPA	District-based NGOs	Couples (husband and wife)	N/A	Contribute towards improving maternal health by creating positive environment to enable women and couples to make informed decisions on pregnancies, including termination of unintended pregnancies through alliances, partnerships, mobilisation, education, research and advocacy initiatives	N/A

Training for battered women's advocates and activists on Women's Human Rights – addressing domestic violence and sexual assault	Nepal(1 out of 75 districts)	NA	NA	Sathi,Nepal	Men and women in the community	NA	The objective of this training workshop is: <ul style="list-style-type: none"> • to make participants understand domestic violence and sexual assault as international human rights abuses • to develop skills and strategies to address the problem 	NA
Unite to End Violence Against Women campaign	Saptari, Sunsari and Rauthat district, Nepal	17-Mar-15	UNFPA	Y-PEER Nepal	Men and boys	400 men and boys	Engaging men and boys to end the violence that women are facing	N/A
We Can campaign	Afghanistan, Bangladesh, India, Nepal, Pakistan, Sri Lanka	2004-2010	Oxfam	Oxfam	Men and boys	N/A	We Can was Oxfam GB's largest-scale intervention on VAW. Its overall goal was to reduce the social acceptance of VAW across six countries of South Asia. Within six years it aimed to achieve: <ul style="list-style-type: none"> – a fundamental shift in social attitudes and beliefs that support VAW – a collective and visible stand by different sections of the community against VAW – a popular movement to end all VAW – a range of local, national and regional alliances to address VAW 	<ul style="list-style-type: none"> • Contributed to transforming attitudes, expressed in broader public awareness of VAW-related issues • Work against VAW has been mainstreamed into development organisations, schools, police and institutions of local governance • Attitudinal and institutional changes promoted by the campaign reflect good practice in VAW prevention, and are therefore likely to contribute to reducing the incidence of VAW. However, due to the complexity of the issue and the diffuse nature of campaign activities, the exact scope and nature of this contribution is unknown
Women and Children Service Centre, District Police Office	75 Districts on gradual basis, Nepal	2013-2017 for Doti and Dhanusha	Nepal government	Nepal police of respective district	Women, men and other local and district stakeholders and Nepal police	N/A	To take steps in raising awareness for reducing GBV, to provide redressal support to victims of violence, to establish women and children committees in local areas and networks between district committees of women and children service centres to address GBV. To train police in how to address GBV, instal necessary systems such as female police, and to facilitate interactions between women and children of local committees and other stakeholders for addressing GBV	Established local-level committees but no reports of what had been achieved so far

Name	Location	Date	Funder	Implementer	Target	Number of people reached	Aims	Main achievements
Women in Health, Education, Environment and Local Resources (WHEEL)	Bhaktapur, Parsa and Dhading, Nepal	1999-2003	Austrian government through UNFPA	UNFPA for national level	Women, men and adolescents	N/A	The overall goal is to contribute toward increased gender equality. At the same time, it aims to improve women's empowerment through participatory development efforts, which comprise: poverty alleviation, women's access and control over natural resources, and diversification of work opportunities	The project brought about an increased access to quality educational inputs (formal and non-formal) and reproductive health information and services for women, men and adolescents in the project areas
Yari-Dosi Intervention	Mumbai, India	2005-2006	Population Council New Delhi	N/A	Men and boys	N/A	The programme attempts to stimulate critical thinking about the gender norms that promote risky behaviour and to create support for those that promote care and communication	<ul style="list-style-type: none"> • Participants moved from denying that gender norms mattered to challenging these norms and behaviours • After the intervention, participants reported less support for inequitable gender norms • Decreases in harassment and risk behaviour were noted post-intervention
South America								
Construction of Violence-free Masculinities	Lima, Peru	2009-2011	Oxfam Quebec	Centro Mujer Teresa de Jesus	Migrants who had come to Lima from other areas of Peru	N/A	To modify and change the beliefs, values, attitudes, and behaviours of men who are aggressors. Objectives also included: <ul style="list-style-type: none"> – to recognise the social construction of masculinity – for men, who are violent towards their intimate partners, assume responsibility for their violence and reflect on their violent behaviour – for participants to end their violence 	<ul style="list-style-type: none"> • Decrease in psychological violence • Creation of spaces that challenge how masculinity has been constructed and raised the possibility of building new masculinities, pointing to a new way of what it means to be a man, of relating to one's partner, of being a parent, of showing affection and emotion • Following intervention, majority of participants were very driven about spreading the message that being a man does not have to mean being violent • Wives reported changes in the power dynamics within their relationships
Engaging Young Men via the Public Health System	Chile	N/A	Promundo, UN Trust Fund to End Violence Against Women	Cultura Salud	Young men 14-19 (urban, middle- to low-income)	N/A	To engage boys and men in ending GBV	Positive improvements in self-reported attitudes towards VAW, decline in self-reported use of physical violence, positive improvements in self-reported changes to behaviour

Using Football to Reach Men in GBV Prevention	Rio de Janeiro, Brazil	N/A	Promundo, UN Trust Fund to End Violence Against Women	Promundo	Men aged 15-64 from urban, low-income setting	129	<ul style="list-style-type: none"> • To increase participants' knowledge of different forms of gender inequities and of different forms of VAW • To promote an increase in men and boys' capacities to denounce VAW in their communities 	Positive improvement in self-reported attitudes towards VAW, decline in self-reported use of physical violence
Africa								
Creating Futures/Stepping Stones	South Africa	2014	Joint Gender Fund, NORAD, Swedish SIDA and South African Medical Research Council	Project Empower	18-34 years, men and women	Over 2,700 participants in 70 villages	This is a training package on gender, HIV, communication and relationship skills and has been used in over 30 countries to promote communication and relationship skills within communities	<ul style="list-style-type: none"> • Men and women improved their monthly earnings, felt less stressed about their work situation • Men and women had more gender-equitable attitudes • Men reduced controlling behaviours towards partners, while women felt less controlled by partners • Findings (in comparison to Stepping Stones evaluations alone) suggest women require change in their material circumstances to be able to use knowledge from gender-transformative programmes to reduce violence
South America								
Mobilising Men	Kenya	2010	UNFPA	Men for Gender Equality Now	Students on university campuses and men within transport sector in Juja, near Nairobi	N/A	To challenge some of the most common forms of institutional VAW, in the workplace, on campus and in the community by mobilising men	N/A
Mobilising Men	Uganda	2010	UNFPA	IDS, Refugee Law Project	Forced migrants, in formal settlements operated by Ugandan govt and within communities of forced migrants living in Kampala	N/A	To challenge some of the most common forms of institutional VAW, in the workplace, on campus and in the community by mobilising men	N/A

Name	Location	Date	Funder	Implementer	Target	Number of people reached	Aims	Main achievements
One Man Can (OMC)	South Africa	2006	N/A	Sonke Gender Justice, Western Cape Office of the Directorate Social Dialogues and Human Rights, UNICEF, South African Development Fund, International Organization for Migration (IOM), Western Cape Department of Housing and Local Government	General public	N/A	To support men and boys to advocate for gender equality, to promote and sustain change in their personal lives, and to change the gender norms driving the rapid spread of HIV. The OMC campaign is rooted firmly in the belief that all men can become advocates for gender equality and active participants in efforts to respond to HIV and AIDS.	<ul style="list-style-type: none"> • Greater degree of public awareness and discussion around HIV, stigma and the problems of GBV
SASA!	Uganda	2009 ongoing	N/A	Raising Voices, CEDOVIP, Makerere University, London School of Hygiene & Tropical Medicine (LSHTM)	N/A	N/A	To address the imbalance of power between men and women as a core driver of VAW and HIV	<ul style="list-style-type: none"> • Reduced reported social acceptance of physical violence in relationships among both women and men • Increased social acceptance of the belief that there are circumstances when a woman can refuse sex with her partner • Reduced levels of physical partner violence
The Male Norms Initiative	Addis Ababa, Ethiopia	June – Nov 2008	PEPFAR	Hiwot Ethiopia, EngenderHealth	Young men	N/A	To promote gender-equitable norms and reductions in IPV among young men	<ul style="list-style-type: none"> • Increased support for gender-equitable norms • Reduced partner violence • Lower risk of HIV and other STIs
Europe								
Young Men Initiative	Bosnia and Herzegovina, Croatia, Serbia	2007-2010	Norwegian Ministry of Foreign Affairs	CARE International	Young men aged 13-19	N/A	To work with young men in secondary schools to address social norms around gender, promote healthy lifestyles and non-violence with their peers, girls and boys	Increased uptake of gender-equitable attitudes related to violence, homophobia, family dynamics and SRH

Annex 5: Understanding of ideal femininities and masculinities by age and gender

Notions of femininity	Women and girls		Boys and men	
	Less than 25 yrs	25+	Less than 25 yrs	25+
Responsible for home and for respecting and taking care of parents, brothers, in-laws, husband and children	✓	✓	✓	✓
Educated	✓	✓	✓	✓
Economically savvy (i.e. runs home within budget)	✓	✓		
Beautiful, religious, ethical	✓	✓	✓	
Does not fight or misbehave, is respectful		✓	✓	✓
Tolerates violence to maintain harmony in family		✓		
Brings up children to be well-mannered	✓		✓	
Is happy in good times and bad times with marital family		✓	✓	
Observes <i>purdah</i> and dresses modestly	✓		✓	
Confident	✓		✓	
Knows how to balance work and family if employed		✓		
Does not talk to men who are not relatives, does not get into relationships with boys before marriage		✓	✓	
Has the same rights as men and should be able to leave home without permission				✓
Should be able to work but maintain their dignity and reputation. Can do the same work as men				✓
Should have a say in who they choose to marry				✓

Notions of masculinity	Women and girls		Boys and men	
	Less than 25 yrs	25+	Less than 25 yrs	25+
Fulfils responsibility to family (financial) and takes care of parents, wife, siblings	✓	✓	✓	✓
Gives time to children	✓	✓		✓
Respects women, elders	✓	✓		✓
Does not inflict VAW, is open minded	✓		✓	✓
Does not use drugs or alcohol	✓	✓	✓	
Does not get angry, manages temper		✓	✓	✓
Trusts wife, gives her freedom	✓	✓		✓
Religious		✓	✓	✓
Is sexually virile. Is able to make wife agree to have sex			✓	✓
Fulfils wife's needs, treats her well			✓	✓
Patriotic	✓		✓	
Stops and discourages others from committing VAW				✓

Annex 6: Legal provisions related to IPV and related rights provisioning in the study countries

Table 1: Legal provisions related to IPV and related rights provisioning in the study countries

	Bangladesh	Pakistan	Nepal
Domestic violence legislation	Family Violence (Prevention and Protection) Act, 2010 (Act No. 58 of 2010) (1).	Domestic Violence (Prevention and Protection) Act, 2012 (2). Note* This is a Federal Act. However, due to the judicial system, provinces have the right to make and follow their own laws. Of the 8 provinces only Balochistan and Punjab have passed legislation. These are the Balochistan Violence (Prevention and Protection) Act, 2014 (3) and the Punjab Protection of Women against violence bill, 2015 (4).	Domestic Violence (Crime and Punishment) Act 2008 (5).
Directive	Defines domestic violence as physical and mental torture, sexual harassment and psychological harassment (1).	Defines domestic violence as acts of physical, psychological and economic abuse (2). The Federal and Balochistan Acts include sexual abuse (3), the Punjab does not (4).	Defines domestic violence as 'any form of physical, mental, sexual and economic abuse perpetrated by any person to the other person with whom he has a family relationship' (5).
Policies/implementation	Legislates for police officers to be made aware through any manner of any form of domestic violence as incorporated in the definition to encourage the victim to seek legal aid and medical treatment (1). An enforcement officer will be appointed to every police station, district and metropolitan area by the government to ensure adherence to the law (1). A petition seeking protection for the victim can be filed with any magistrates' or metropolitan magistrates' court. If the court is satisfied that domestic violence has been committed or is likely to happen in the future the defendant has 7 days to explain why ongoing protection of the victim is not required (1).	<i>Federal:</i> Protection orders are available for victims of domestic abuse, as well as financial reimbursement for the costs associated with the abuse such as medical treatment and counselling. Custody orders can be enforced for the protection of children and the right to reside in the household prevents the aggrieved from being evicted from the household by the accused (2). <i>Balochistan:</i> Same as the Federal Act (3). <i>Punjab:</i> Same as the Federal Act. The Act also mandates for the free-call number for victims and protection centres and shelter homes (4).	This Act legislates against the perpetration, attempt, assistance in, and inciting of domestic violence acts as a criminal offence (5). All complaints made to police must be written down and registered immediately. There are also sections legislating for medical care and custodial protection of children following an act of domestic violence (5). Protection orders, financial reimbursement, custody orders, and right to reside is stipulated in the Act (5).

Table 1: (continued)

	Bangladesh	Pakistan	Nepal
<i>Penalties</i>	<p>Failure to comply with court protection order can result in 6 months' jail, or a fine of 10,000 taka (£100 GBP) or both (1).³</p> <p>A reoccurrence of the domestic violence offence can result in 2 years' jail, or 100,000 taka (£1,000 GBP) or both (1).</p>	<p><i>Federal:</i> A perpetrator who violates the Protection Act once can be jailed for no less than 6 months and/or fined 100,000 Pakistani rupees (£700 GBP). A perpetrator who violates it two or three times can be jailed for no less than 2 years and/or fined 200,000 Pakistani rupees (£1,500 GBP) (2).⁴</p> <p><i>Balochistan:</i> Same as the Federal Act (3).</p> <p><i>Punjab:</i> Same as the Federal Act (4).</p>	<p>A first-time convicted perpetrator is liable to a fine of 3,000 – 25,000 Nepali rupees (25-180 GBP), and 6 months' jail (5).</p> <p>Persons convicted of aiding domestic violence are liable to half the punishment of the perpetrator (5).</p> <p>For every repeated offence the perpetrator is liable to double the punishment of the previous offence (5).</p>
Additional legislation relevant to IPV			
Divorce (division of estates)	<p>The Divorce Act, 1869</p> <p>A wife may seek divorce from her husband on the grounds of his conversion to another religion, or adultery, and annulment on the ground that the marriage was never legal. She has the right to alimony, a share of the estate, custody of the children of the marriage and ongoing financial support of those children (6).</p>	<p>The Dissolution of Muslim Marriage Act, 1939</p> <p>A woman may seek divorce from her husband on the grounds that he has been absent for more than 4 years, has not performed his duties as a husband, has a venereal disease, has taken a second wife, or she was given to the marriage by her father before the age of 18 years. If the marriage has not been consummated the wife may seek divorce on grounds such as cruelty, immorality or not being treated in accordance with the injunctions of the Quran. This Act does not give mention to division of estate, custody of children, and ongoing support for children or woman.</p>	<p>The Muluki Ain (General Code), 1963</p> <p>A woman can seek a divorce from her husband. After the divorce she can be legally entitled to the house, financial support for the children of the marriage, and financial upkeep for herself until she remarries (7).</p>
Inheritance	<p>Bangladesh inheritance law is dictated by the separate religions. Under Islamic law, inheritance is divided according to the number and gender of heirs. In Hindu law, only unmarried or married daughters with a son have the right to inherit their parental estates.</p> <p>The Succession Act, 1925 does not give mention to any of these specific instances, and appears to credit the requests made in the last will and testament (8).</p>	<p>The West Pakistan Muslim Personal Law (Shariat) Act, 1962</p> <p>Under Islamic law, inheritance is divided according to the number and gender of heirs. One man's share is equivalent to two women's shares, therefore a single woman or daughter is entitled to half the property, if there are two or more they are entitled to share 2/3 of the property (9).</p>	<p>The Muluki Ain (General Code), 1963</p> <p>Daughters are entitled to inherit their parent's property if they are unmarried and over the age of 35. A wife is entitled to her deceased husband's property as long she is legally married and remained faithful to him (10).</p>

3. Domestic violence is not a criminal offence in Bangladesh; only non-compliance with a court protection order can be prosecuted as a criminal offence.

4. Domestic violence is not a criminal offence in Pakistan; only non-compliance with a court protection order can be prosecuted as a criminal offence.

Table 1: (continued)

	Bangladesh	Pakistan	Nepal
<i>Dowry</i>	<p>The Dowry and Bridal Gifts Prohibition Act, 1980 This Act banned the exchange and promise of a dowry with a maximum punishment of 5 years' imprisonment for the person convicted of giving or receiving dowry (11).</p>	<p>Dowry and Bridal Gifts (Restriction) Act, 1976 Limits the amount that can be transferred as dowry (12). (Amendment) The Dowry and Bridal Gifts (Restriction) Act 2016 Updates the limits from the 1976 Act to match modern inflation (13).</p>	<p>Social Practices (Reform) Act, 2033 (1976) Banned the exchange of tilak⁵ by the bride side to the groom side to approve the marriage (14).</p>
<i>Polygamy</i>	<p>The Muslim Family Laws Ordinance, 1961 Polygamy is legal but restricted, with only men of Muslim faith allowed to take more than one wife. In that case they must make a request to the Arbitration Council, which then meets with the husband and existing wife (or wives) to make a decision (15).</p>	<p>The Muslim Family Laws Ordinance, 1961 Polygamy is legal but restricted, with only men of Muslim faith allowed to take more than one wife. In that case, they must make a request to the Arbitration Council, which then meets with the husband and existing wife (or wives) to make a decision (16).</p>	<p>The Muluki Ain (General Code), 1963 Polygamy is illegal except in the case that the first wife 'becomes mentally retarded with no case of recovery and has been living by taking the share of the property'. In all other cases the 11th amendment of the Muluki Ain increased the punishment for polygamy to RS 5,000-25,000 fine and/or jail of 1-3 years (10, 17).</p>
<i>Child marriage</i>	<p>Child Marriage Restraint Act 1929 Restricts the marriage of males under 21 years and females under 18 years. Punishment for contracting a child marriage is one-month imprisonment (18).⁶</p>	<p>Child Marriage Restraint Act 1929 Restricts the marriage of males under 21 years and females under 18 years. Punishment for contracting a child marriage is one-month imprisonment (19).⁷</p>	<p>The Muluki Ain (General Code), 1963 Marriage under the age of 18 years is prohibited, 18-21 years must have consent from guardians (10).</p>
<i>Rape</i>	<p>The Penal Code, People's Republic of Bangladesh (1860). A man cannot force a woman to engage in sexual intercourse unless she is his wife and over the age of 12 years. Punishment is imprisonment for life, or imprisonment for a term of 10 years and a fine (21).</p>	<p>The Anti-Rape Laws (Criminal Laws Amendment) Act, 2013 A man cannot force a woman to engage in sexual intercourse without her consent or if she is under the age of 16 years. The amendment includes specifications for individuals in positions of power such as police, prison staff and hospital staff taking advantage of women in their care. Punishment can be death, life imprisonment, imprisonment for more than 10 but less than 25 years and a fine (22).</p>	<p>The Muluki Ain (General Code), 1963 A man cannot force a woman to engage in sexual intercourse without her consent. Punishment depends on the age of the victim, with assault of younger victims resulting in longer imprisonment. Overall the sentencing time ranges from 5 years to 15 years (10).</p>
<i>Other</i>	<p>Women and Children Repression Act 2000. This Act contains severe provisions for prevention of offences related to oppression of women and children, trafficking and kidnapping of children and women, rape, death resulting from rape and dowry, sexual harassment. Section 19 (2) has made all offences under this Act as non-bailable.</p>	<p>The Acid Control and Acid Crimes Prevention Act, 2011 Increases the punishment for acid attack offenders up to life imprisonment and makes it mandatory for the offender to pay a fine of Rs1m to the victim; this includes within the setting of domestic violence (23).</p>	

5. Tilak is the Nepalese term for dowry.

6. The Child Marriage Restraint Acts from Pakistan and Bangladesh are the same Act written in 1929 when under British Colonial rule and Bangladesh was a part of Pakistan. In 1973, after independence, the Bangladeshi Act was altered to replace 'Pakistan' and 'rupees' with 'Bangladesh' and 'taka'. Other than this, the Act does not appear to have been amended since 1929.

7. As is the case in Bangladesh, the Pakistani Child Marriages Act does not appear to have been amended since 1929. Considering the age and period in which the laws were implemented, adherence to them is uncertain.

Table 1: (continued)

	Bangladesh	Pakistan	Nepal
Judicial stance on marital rape	Marital rape not recognised as a criminal offence unless the wife is under the age of 13 years (1, 21, 24). ⁸	Marital rape is not recognised within the Domestic Violence (Prevention and Protection) Act (2). However, Pakistan has a separate Anti-Rape act that could be used to prosecute marital rape (22). ⁹ The Balochistan Act does mention sexual assault as a form of domestic violence; however, in practice, this could only apply to non-spouses who live in the domestic environment (3).	In 2006 the Nepali Supreme Court declared that sex without the wife's consent is rape and punishable by law (25). With the Court observing that marital rape and non-marital rape should not be considered differently so the punishment for marital rape should be the same as for non-marital rape (25).
Female representation in judicial system and in the police	In the police force, as of 2011 there were no female sergeants, head constables, or nayeks. ¹⁰ However, there were 281 female assistant sub-inspectors and 2,809 female constables (26). Police headquarters has set up a 'special cell' comprising female police personnel and women support and investigation division (27).	Very little data are available on women's representation in judicial and related industries in Pakistan (28). ¹¹	1.67% of judges in Nepal are women, including three female judges in the Apex Court (30). Representation of women in cabinet is <20% (30). Female participation in the police force had reached 7% as of 2011 (30).
Compliance with international treaties/ any exceptions	Signed and ratified Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Has not signed or ratified Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime. Accession on the Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriages in 1998; with reservation ¹² (31). Committed to Beijing Platform for Action (BPfA), 1995 (32). Ratified Conventions on the Rights of the Child (CRC); with reservation ¹³ (33).	Signed and ratified CEDAW. Has not signed or ratified Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime. Not a signatory to the Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriages in 1998 (31). Committed to BPfA, 1995 (34). Ratified CRC (33).	Signed and ratified CEDAW. Has not signed or ratified Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime. Not a signatory to the Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriages in 1998. (31) Committed to BPfA, 1995 (35). Ratified CRC (33).

8 There is no mention of marital rape within the Domestic Violence Act and as there are no documents available from the government of Bangladesh explicitly stating that they do not recognise marital rape as a criminal offence, a source used from the Immigration and Refugee Board of Canada is the most reliable available.

9 Although rape is criminalised, if marital rape is included in this definition and therefore a prosecutable offence, it is at the mercy of legal interpretation. Furthermore, in an article in the Pakistan Daily, it is claimed that a majority of the population believe that husbands have conjugal rights, so marital rape is not possible. The article also claims there has never been a case of marital rape registered in Pakistan (see <https://en.dailypakistan.com.pk/opinion/blog/marital-rape-in-pakistan-legal-situation/>).

10 Within the Bangladeshi Police Force a nayek (naik) is ranked above a constable but below sergeants and inspectors.

11 One newspaper article claims that within the police force, women represent less than 1% of staff, although there is a 10% quota set for female positions. Balochistan has the worst rate in the country, with 0.31% female representation, Punjab has 1.2% and the federal police have 9.68%, almost reaching the quota. Within the other regions the rates range from 0.61% to 3.01% (27).

12 'The Government of the People's Republic of Bangladesh reserves the right to apply the provisions of articles 1 and 2 in so far as they relate to the question of legal validity of child marriage, in accordance with the Personal Laws of different religious communities of the country. The Government of the People's Republic of Bangladesh, in acceding to the Convention, will not be bound by the exception clause of article 2. except where a competent authority has granted a dispensation as to age, for serious reasons, in the interest of the intending spouses.'

13 '[The Government of Bangladesh] ratifies the Convention with a reservation to article 14, paragraph 1. Also article 21 would apply subject to the existing laws and practices in Bangladesh.'

Table 2: Summary of CEDAW periodic reports, key issues raised and shadow reports for the study countries

	Bangladesh	Pakistan	Nepal
Data of latest periodic report to CEDAW	14 April 2015 (36)	24 September 2011 ¹⁴ (37)	9 November 2010 ¹⁵ (38)
Summary of consideration of reports submitted by States parties	<ul style="list-style-type: none"> As personal laws currently align with religious provisions, adaptation of these laws requires agreement by all spiritual leaders. The society is not yet ready to accept such modifications and the government is being mindful of the possible repercussions of the conservative religious groups. Steps are being taken by the media, government, education system and others to reduce stereotypes and harmful practices. 'Eve-teasing' has been incorporated as a punishable offence in the Mobile Court Act, 2009 Son preference is still observed. Some norms are embedded within religious practice. Healthcare, police assistance, DNA tests, social services, legal assistance, psychological counselling and shelter for women victims provided through one-stop crisis centres. Steps are being taken to increase female participation in all levels of education. Contraceptive use increased from 56% in 2007 to 61% in 2011 against a target of 72% by 2016. Social safety net programme set up to assist poor and vulnerable women (36). 	<ul style="list-style-type: none"> Pakistan has been facing challenges in implementing CEDAW recommendations in recent times due to natural disasters, economic hardship, and humanitarian crises. Informal dispute resolution in the form of <i>jirgas</i> and <i>panchayats</i> have existed for centuries and although they are required to act within the law they are usually not conversant with the law and give decisions that contravene the law and violate human rights. 	<ul style="list-style-type: none"> The 'Act to Amend Some Nepalese Acts to Maintain Gender Equality' was enacted in 2006. The Interim Constitution guaranteed the protection of women from physical and mental violence but also ensures their reproductive health and reproductive rights. Polygamy is decreasing but current rate is 5.7%. Wives, regardless of age or duration of marriage, are now entitled to inherit property if the husband dies; the same entitlement has been extended to divorced wives. Positive advancements include the criminalisation of marital rape, the rights of single mothers and property rights of divorced women.
List of issues and questions with regard to the consideration of periodic reports	<ul style="list-style-type: none"> Additional information requested regarding measures taken to revise and harmonise the discriminatory laws of Hindus, Christians and Muslims, in regards to marriage, divorce, inheritance and guardianship, in particular, with the provisions of the Convention. Additional information requested regarding the number of shelters for women provided by the state and NGOs (39). 	<ul style="list-style-type: none"> Additional information requested regarding the harmonisation of different systems of law in accordance with human rights standards. Justify the selection of Musalihat Anjuman as an alternate dispute resolution mechanism for cases of violence against women and how it is different from <i>jirgas/ panchayats</i>. How will it be ensured that women are not discriminated against when of the three-person panel only one is a woman? Information needed on the measures taken to eliminate all forms of VAW. Additional information requested 	<p>regarding raising women's awareness about the possibility to submit a case under the new Optional Protocol.</p> <ul style="list-style-type: none"> Additional information requested regarding actions by the Senate to prevent violence against elderly rural women accused of being witches. Additional information requested regarding the content of the Domestic Violence Act, including the penalties for violence, and use of the law by victims since its adoption in 2009.

¹⁴ The 5th report is due from the state on 1 March 2017.

¹⁵ The Government of Nepal missed its extended deadline for the 6th report in July 2015 after being granted an extension following the 2015 earthquake. The report has still not been submitted.

Table 2: (continued)

	Bangladesh	Pakistan	Nepal
		<ul style="list-style-type: none"> • Information needed on collection of data on GBV. • Additional information requested regarding measures taken to standardise the minimum age of marriage in conformity with the Convention. • Additional information on measures taken to eliminate practice of forced marriage (40). 	<ul style="list-style-type: none"> • Additional information requested regarding how marital rape has been included in the definition of rape, and how the definition of rape has been widened; in particular, whether the requirement that sexual assault be committed by force or violence has been removed and whether it covers other form of sexual assault (41).
Shadow reports	<ul style="list-style-type: none"> • Many organisations provided shadow reports¹⁶ (42-53). The most common statements and criticisms revolved around abortion rights, legal protection of IPV, violent punishment of children, child marriage and labour rights of women in the workplace. • The discriminatory personal laws were mentioned in almost every shadow report. 	<ul style="list-style-type: none"> • Many organisations provided shadow reports¹⁷ (54-61). Aurat Foundation's report included a general recommendations section on VAW, documenting that despite measures the government claims to have taken, rates of VAW have been sharply increasing in Pakistan due to low rates of prosecution of offenders. • Elsewhere criticism included restrictive abortion laws and lack of access to modern contraceptives and maternal care, allowance of early marriage, marital rape not being recognised by the penal code, lack of protection for women and girls subjected to domestic violence, rape and crimes committed in the name of honour, including incestual rape, the continuance of violent 'discipline' of girls, and gender-based discrimination against Dalit women. • Concerns raised about Taliban attacks on universities and women who are obtaining an education, and the effects this has on gender equality progress. 	<ul style="list-style-type: none"> • Many organisations provided shadow reports¹⁸ (62-74). Key points raised included the vulnerability of refugee and migrant women, vulnerability of women with disability, the ongoing violence against elderly rural women accused of being witches, and the impact armed conflict has on women's rights. • The Domestic Violence Act was criticised for its provision of marital rape but not intimate partner rape, and the wording 'forced sexual intercourse', which leads to the belief that rape must be violent and there must be physical signs of violence afterwards to prove rape. • The Supreme Court was praised for its landmark judgements including protecting the anonymity of victims, protection for exploitation in dance bars, and recognition of uterus prolapse.

16 Shadow reports were provided by Amnesty International, Association for Land Reform and Development (ALRD), Bangladesh Dalit and Excluded Rights Movement and the International Dalit Solidarity Network joint submission, Centre for Reproductive Rights, CEREPOL, Citizens' Initiatives on CEDAW, Citizens' Initiatives on CEDAW Bangladesh, FIAN International, Global Initiative to End All Corporal Punishment of Children, Human Rights Watch, Ipas Bangladesh, Kaleidoscope Human Rights Foundation, Kapeeng Foundation joint submission, SNW and SWASA joint submission.

17 Shadow reports were provided by Aurat Foundation, Centre for Reproductive Rights, Interagency statement from Equality Now, Blue Veins, Nasreen Welfare Trust Legal Aid Services, Society for the Protection of the Rights of the Child, and War Against Rape; Second Interagency statement by Equality Now, Nasreen Welfare Trust Legal Aid Services, and War Against Rape; End All Corporal Punishment of Children, Human Rights Watch, Shirkat Gah, Pakistan Dalit Solidarity Network and International Dalit Solidarity Network.

18 Shadow reports were provided by Action Works Nepal, Advocacy Forum and International Centre for Transitional Justice, Amnesty International; Beyond Beijing Committee, FIAN Nepal; Himalayan Human Rights Movement; International Disability Alliance; a joint submission by Migrant Forum in Asia, Humanitarian Organization for Migration Economics, Women Migrants Human Rights Centre of Korea (WMHRCK), Joint Committee with Migrants in Korea (JCMK), Women's Rehabilitation Centre Nepal, (WOREC-Nepal), POURAKHI Nepal, Youth Action Nepal and Pravasi Nepal; a joint submission by Forum for Woman, Law and Development (FWLD) CEDAW Sub-Committee, and Human Rights Treaty Monitoring Coordination Committee (HRTMCC); a joint submission by National Indigenous Women's Federation, Lawyers' Association for Human Rights of Nepalese Indigenous Peoples (LAHURNIP) and Forest Peoples Programme (FFP); a joint submission by the Centre for Reproductive Rights (the Centre), Justice for All (J4A) and the Women's reproductive Rights Program of the Centre for Agro-Ecology and Development (CAED); The Equal Rights Trust; Tibetan Women's Association; WOREC-Nepal and Women's International League for Peace and Freedom (WILPF); National Women's Commission of Nepal.



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Overseas Development Institute
203 Blackfriars Road
London SE1 8NJ
Tel +44 (0) 20 7922 0300
Fax +44 (0) 20 7922 0399

odi.org

