



## TIPPING POINT

Phase 1 - Nepal and Bangladesh

# OUTCOME MAPPING REPORT





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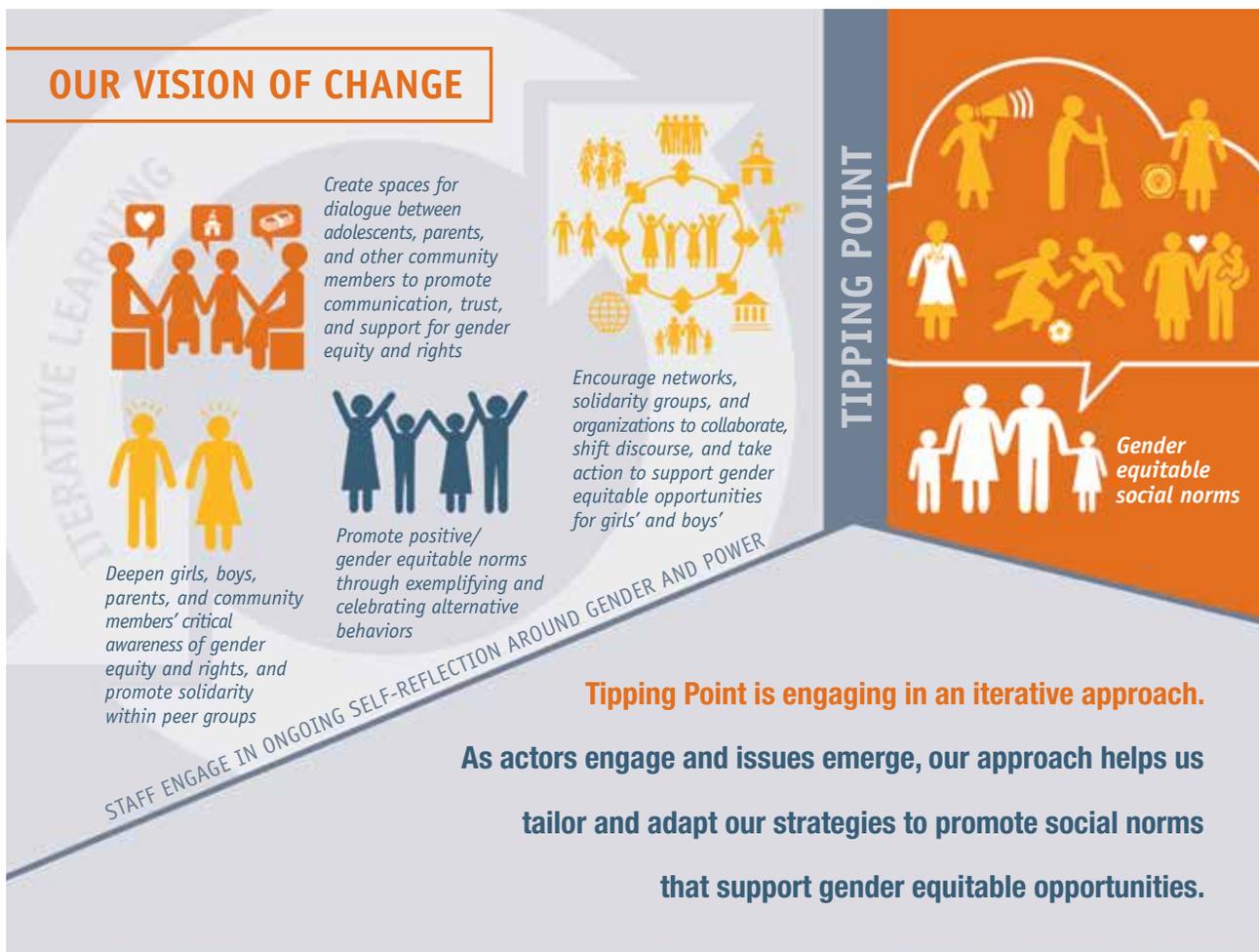
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# OUTCOME MAPPING CHANGE STORIES FROM PHASE 1

**CARE'S TIPPING POINT PROJECT** addresses child marriage through a dynamic process of innovation, insight, and influence in Nepal and Bangladesh, two countries with high rates of child, early, and forced marriage (CEFM). The project focuses on identifying the root causes of child marriage and facilitates innovative strategies to create alternative paths for adolescent girls. The project conducted a Community Participatory Analysis (CPA) Study<sup>1</sup> designed to deepen understanding of the contextual factors and root causes driving the prevalence of child marriage in distinctive regions within Nepal (two districts of the Terai; 16 municipal areas) and Bangladesh (one district in wetland areas; 90 villages) in the highly marginalized communities in which Tipping Point programming would take place. The CPA informed innovative and context-specific program design for local level strategies, including who to target, and contributed to the development of approaches for monitoring and evaluation. As a learning and innovation initiative, the project is expected to contribute to the global understanding of the complex issues driving child marriage and different strategies that can contribute to a “tipping point” of sustainable change to prevent child marriage and create viable alternative paths for adolescent girls.<sup>2</sup>

1 CPA Report Bangladesh and Nepal  
2 [www.caretippingpoint.org](http://www.caretippingpoint.org)



## PHASE 1 OF THE PROJECT (2013-2017) FOCUSED ON ENGAGING ADOLESCENT GIRLS, BOYS, PARENTS, AND COMMUNITY LEADERS.

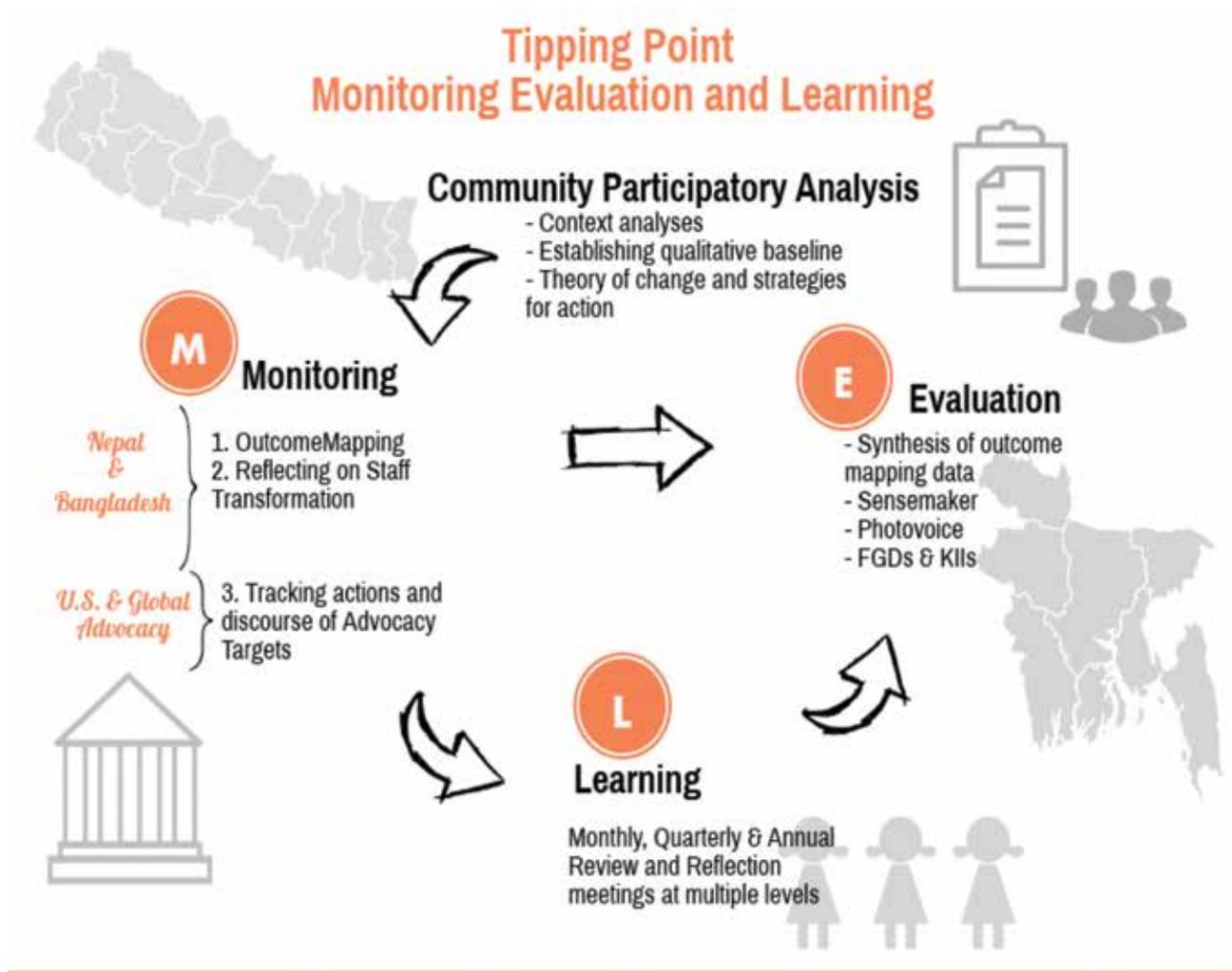
Tipping Point's vision of change is five-fold: build the agency of adolescents; change adolescents' relationships with key adults, particularly parents; transform social norms; and grow networks for collective action and influence. Personal change among project staff provides a foundation for change. Using this theory, the project has been working to create spaces for dialogue between adolescents, parents, and the broader community, deepen awareness for gender equity and rights, promote positive gender equitable norms, and encourage networking. This vision was applied to the development of the MEL (Monitoring, Evaluation, and Learning) tools enlisted for the initiative, including the gathering of the Outcome Mapping data synthesized in this report.

## MONITORING, EVALUATION, AND LEARNING

The key findings from the CPA study around the drivers of child marriage show that it is embedded in a complex dynamic of economic insecurity and prevailing social norms around family honor, control of girl's sexuality, and the low social status of girls. Based on these findings,<sup>3</sup> the Tipping Point team undertook further reflection and sense-making to develop their vision of change.<sup>4</sup>

<sup>3</sup> CPA Report Bangladesh and Nepal

<sup>4</sup> [www.caretippingpoint.org](http://www.caretippingpoint.org)



The monitoring, evaluation, and learning (MEL) approach for Tipping Point builds on developmental evaluation and feminist evaluation principles – which, together, facilitate innovation and prioritize learning. One of the primary MEL tools enlisted is Outcome Mapping. Outcome Mapping (OM) is a methodology for planning, monitoring and evaluating development initiatives in order to bring about sustainable social change.<sup>5</sup> Other methods include staff reflection and transformation, as well as the tracking of actions and discourse of advocacy targets.

Each Tipping Point country team developed outcome challenges and progress markers for the boundary partners of groups or individuals with whom the project planned to work directly. In both countries, this means adolescent girls’ members of girls’ groups, boys’ group members and parents.<sup>6</sup> There were additional boundary partners specific to each country: in Nepal, religious leaders; and in Bangladesh, Elimination of Violence Against Women (EVAW) committees. Doing this process separately for each country allowed Tipping Point’s monitoring frameworks to be highly contextualized and relevant for project participants; therefore, outcome challenges and progress markers for each group differ for Bangladesh and Nepal. However, because of the project’s foundation in a shared vision of change, there is remarkable similarity across the two country frameworks.

<sup>5</sup> [http://www.betterevaluation.org/en/plan/approach/outcome\\_mapping](http://www.betterevaluation.org/en/plan/approach/outcome_mapping)

<sup>6</sup> In Nepal, the country team had “parents’ group” as a boundary partner, and that represented about 25% of the total of all parents - the most active ones. In Bangladesh, the country team created separate outcome challenges for mothers and fathers. Ultimately, the parents’ group became just mothers’ group.

<sup>7</sup> Sarah Earl, Fred Carden, and Terry Smutylo. *Outcome Mapping: Building Learning and Reflection into Development Programs*. International Development Research Centre: Ottawa. 2001.

**Outcome Mapping** expressly recognizes that people and societies are complex, with many drivers of change working in different directions, and isolating a single program’s impact is very difficult at best. OM also seeks to maximize the opportunities for learning about what is working in a program and what is not. OM therefore focuses on incremental changes in **boundary partners**. Boundary partners are individuals and groups with whom the program interacts directly and anticipates opportunities for influence. A program identifies its boundary partners and then describes an outcome challenge for each of them. An **outcome challenge** states the ideal behavior of the boundary partner—the change we wish to see. A **progress marker** helps describe the path towards that ideal behavior, incremental changes in the person or group. These can be labeled as ‘expect to see,’ ‘like to see,’ and ‘love to see,’ reflecting the program’s certainty that degrees of change will occur.<sup>7</sup>

## CHANGE STORIES

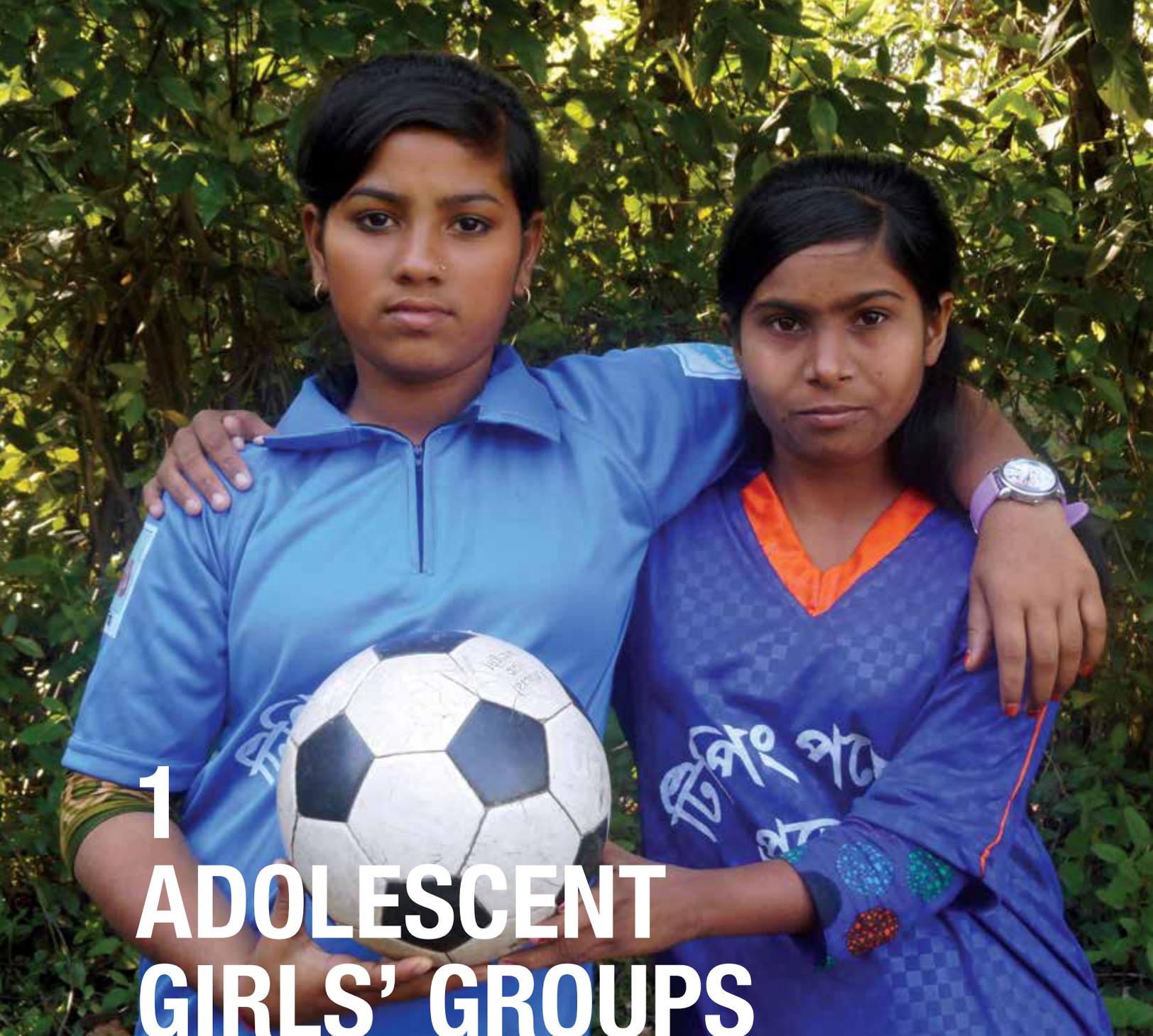
From December 2015 to January 2017, the project teams in Nepal and Bangladesh engaged in a systematic process through which they documented change stories based on observations in the communities in which they were working. Change stories are notable events witnessed by staff in project communities that demonstrate a boundary partner’s behavior related to outcome challenges and progress markers.<sup>8</sup> The stories were recorded by project staff—Field Facilitators (FF) in Bangladesh and Social Mobilizers (SM) in Nepal—with support from MEL staff during monthly reflection meetings. As staff narrated and discussed their stories, they indicated different factors about each story: whether it represented positive or negative change; expected or unexpected change; major, minor, or important change; and an estimated percentage of the change that could be attributed to Tipping Point’s work. The content of these “tagging” discussions provided opportunities for learning and reflection on the complex nature of social change processes. Each story was later associated by the MEL staff with the boundary partner, project outcome, and progress marker reflected in the story and entered into an online database.

On at least a quarterly basis, the team in each country reflected on the change stories together to inform

how to proceed with program activities. This report presents the analyses and syntheses of the Outcome Mapping change stories that were collected in both countries. **Together, the stories offer a glimpse into the process of change observed at the community level.**

Note that due to the volume of change stories in the database, not all stories from Bangladesh were translated into English. This report draws on the coding of stories in all languages when considering which progress markers were addressed but is limited to translated stories for discussion. Although the data set covers more than a year, we have chosen to avoid over-interpreting evidence of trends in the data. Each boundary partner is presented with the outcome challenges, progress markers, and number of change stories recorded for each country, followed by a discussion of the change stories loosely grouped by similar progress markers.

<sup>8</sup> In line with the project’s aim to change gendered social norms across communities, staff were also requested to note down change stories related to Tipping Point outcomes that may have taken place amongst people beyond the boundary partners, e.g. a girl not participating in Tipping Point activities.



# 1 ADOLESCENT GIRLS' GROUPS

**THE PROJECT TEAMS ESTABLISHED SAFE SPACES** in project sites where adolescent groups meet to socialize, discuss issues, gain new competencies, support one another, and plan community action. In Bangladesh, these are called 'Fun Centers.' Girls' groups meet regularly, led by a volunteer facilitator and a partner NGO staff member, and supported by CARE staff.

## ADOLESCENT GIRLS' GROUPS

NEPAL - 155 stories

BANGLADESH - 169 stories [78 translated]

### OUTCOME CHALLENGE

Girls' groups are publicly engaging and working with the community; they are confident and speak out for their bodily rights and major life decisions.

Girls (who join project activities at Fun Centers) have critical awareness of gender and rights, and strengthened confidence, skills, and social capital for making progressive choices in their lives.

### PROGRESS MARKERS

### EXPECT TO SEE

- 1 Girls are regularly attending group sessions and activities
- 2 Girls are individually and collectively convincing other boys to join the group or to attend regularly
- 3 The girls' groups are developing group action plans
- 4 Girls are able to speak knowledgeably about personal hygiene [basic cleanliness], harms of child marriage and dowry and gauna
- 5 Girls are building relationships with each other, they are sharing with each other, sitting with each other etc.

- 1 Girls are regularly attending Fun Center sessions
- 2 Girls are demonstrating knowledge of the different issues and topics being discussed in the Fun Center by being able to speak about the topics on their own
- 3 Girls are actively participating in sessions and other activities by expressing their opinions, asking questions, and sharing their experiences
- 4 Girls are becoming friends with each other and supporting each other both inside and outside the Fun Center

### LIKE TO SEE

- 6 Girls groups are implementing their group action plans
- 7 Girls are engaging actively and asking questions during sessions
- 8 Girls are individually discussing what they are learning with family, neighbors, and friends
- 9 Girls are sharing/bringing their problems to the group for help

- 5 Girls are participating in outdoor sports activities they are traditionally not allowed to play
- 6 Girls are sharing with their parents about the issues/topics discussed at the Fun Center
- 7 Girls are sharing about the discussions from the Fun Center with peers

### LOVE TO SEE

- 10 Girls groups are self-initiating actions to connect/network, to get resources, and to advocate/influence the community and key stakeholders
- 11 Girls groups are speaking out about girls' rights, including sexual and reproductive rights and rights to opportunities
- 12 Girls groups are taking actions to support girls in the community
- 13 Girls groups are collaborating with boys' groups as allies to promote equal adolescent rights

- 8 Girls are collectively playing an active role to organize different public events in the community that demonstrate girls' potential and support girls' rights
- 9 Girls are collectively expressing their needs and asking for support from community decision makers, organizations, service providers, and groups for resources and actions supportive of girls' rights and potential
- 10 Girls from the Fun Center are expressing their opinions and trying to establish their rights within their household by trying to contribute to decision making within household about mobility, education, marriage, etc.

## ADOLESCENT GIRLS' GROUPS PROGRESS MARKERS

### NEPAL

- 1 EXPECT:** Girls are regularly attending group sessions and activities
- 3 EXPECT:** The girls' groups are developing group action plans
- 4 EXPECT:** Girls are able to speak knowledgably about personal hygiene [basic cleanliness], harms of child marriage and dowry and gauna
- 7 LIKE:** Girls are engaging actively and asking questions during sessions

### BANGLADESH

- 1 EXPECT:** Girls are regularly attending Fun Center sessions.
- 2 EXPECT:** Girls are demonstrating knowledge of the different issues and topics being discussed in the Fun Center by being able to speak about the topics on their own
- 3 EXPECT:** Girls are actively participating in sessions and other activities by expressing their opinions, asking questions, and sharing their experiences

For this report, we have grouped progress markers into six categories: participation in project activities; personal change in attitudes, knowledge, behavior, and capabilities; peer support among adolescents; public visibility of girls; family dialogue and action; and community dialogue and action.

## PARTICIPATION

Progress marker **1** for Bangladesh and progress markers **1** and **3** for Nepal related to girls' participation in group activities. There were very few change stories that dealt only with participation in project activities. One notable story covers how girls in Bangladesh found that their parents were not supportive of their participation in the project drama team. Yet, the girls continue to participate. They consider drama an important tool for change and a means to increase respect for girls and girls' rights.

## PERSONAL CHANGE

For Nepal, progress markers **4** and **7** and, for Bangladesh, progress markers **2** and **3** focus on changes in girls' knowledge, confidence, and abilities. New skills girls are learning also include competencies in leadership and technical know-how in income-generating activities.

The initial CPA findings showed that girls were not being educated about menstruation. 'Reproductive Health' as well as 'Body Mapping' sessions given at the Fun Centers in Bangladesh have instructed girls on proper hygiene during their periods. Some of the collected stories deal with this theme. Stories for three different villages discuss reproductive health sessions. Previously, it was common practice for women to hide their menstrual cloths from male family members and to reuse the cloths before allowing them to fully dry in the sun out of shame. After learning about menstrual hygiene, the women and girls began to dry their menstrual cloths in the sunlight.

In one village in Nepal, the project trained girls to make their own sanitary pads using local resources. Stories from eight other villages in Nepal describe positive developments about menstrual hygiene and management. Sessions in Nepal included sexual health as well as family planning, and one story discusses how sessions on 'Family Planning' have been effective in helping women understand their reproductive rights and the options at their disposal when planning a family.

According to the CPA findings, many girls express a desire to work, but the significant constraints on girls makes it difficult for them to follow these dreams. They are not valued for their economic potential, but rather only for their reproductive role as a mother and spouse. However, a small number of stories show that girls have begun learning wage earning skills and generating income. For example, a girl received cobbler training and began sewing slippers and mending shoes in her home. She is now earning money and supporting her family. According to the SM, her family is happy to have her support. Other girls in the same village are enrolled in a program that is training them for future employment. In another village, a group of girls have become members of a program that promotes income earning opportunities for girls. Ten members of the girls' group planned to undertake vegetable cultivation, which will allow them to learn an income generating skill.

In Bangladesh, a particularly interesting case arose where a girl was able to receive journalism training from ASD, a partner NGO of the Tipping Point project. Following this, she began contacting local newspapers in an attempt to adopt journalism as a profession. She has also been attending various social activities and programs. She took the initiative to use resources at her disposal and propelled herself towards a future career in journalism.

## PEER SUPPORT

The Nepal progress markers emphasize peer support among girls in markers **2**, **5**, **9**, and **13**. For Bangladesh, peer support is captured under progress marker **4**. Most stories related to this theme were from Nepal, although Bangladesh had a small number of stories as well.

For example, twelve girls from a village Fun Center in Bangladesh worked together to discuss the spending of collective money allocated for sports equipment. In a group of nine girls, they decided to buy badminton, carrom, and cricket equipment. The process helped develop unity within the girls' group.

There were several stories of girls advocating for each other to stay in school. Most involve members of the girls' group, often accompanied by adults from the parents' group and/or local committees working on violence or child protection, visiting a girl's home after her withdrawal from school. These interventions seem to be largely effective at convincing families to support a girl's return to schooling. Another way that girls in Nepal have supported other children's education is by participating in school enrollment campaigns to register other students. Girls have been enrolled/re-enrolled in schools in at least eight different villages of Nepal.

In Bangladesh, adolescent girls from the Fun Center decided to address sexual harassment they experienced on their way to and from school, and even at school, a problem that leads many girls to drop out. The story reports that the girls formed a six-member committee to prevent eve-teasing (sexual harassment), although their strategies for doing so are not explained. It is encouraging to hear of girls supporting each other in this way.

Another story tells of a girl in Nepal who, after the girls' group helped her re-enroll in school, is now teaching younger girls at a boarding school in her community. She is adamant that she will only consent to marriage after completing her studies.

Stories from Nepal also reflect growing collaboration and mutual support between boys and girls. Normally adolescent girls and boys have limited interaction with each other outside the family. There are signs that this is changing. For example, in one village, boys are teaching girls how to play sports. The parents are also supportive of their children in this collaboration.

## PRESENCE OF GIRLS IN PUBLIC SPACES

There were no progress markers on public visibility of girls (other than incidentally through community actions) for Nepal, but there were still stories from Nepal that dealt more directly with this issue than any other. For Bangladesh, progress marker **5** aimed to see girls doing outdoor sports. In both country contexts, adolescent girls' mobility outside the home and visibility in the public sphere are controlled by men in

### ADOLESCENT GIRLS' GROUPS PROGRESS MARKERS

#### NEPAL

- 2 EXPECT:** Girls are individually and collectively convincing other boys to join the group or to attend regularly
- 5 EXPECT:** Girls are building relationships with each other, they are sharing with each other, sitting with each other etc.
- 9 LIKE:** Girls are sharing/bringing their problems to the group for help
- 13 LOVE:** Girls groups are collaborating with boys' groups as allies to promote equal adolescent rights

#### BANGLADESH

- 4 EXPECT:** Girls are becoming friends with each other and supporting each other both inside and outside the Fun Center
- 5 LIKE:** Girls are participating in outdoor sports activities they are traditionally not allowed to play

## ADOLESCENT GIRLS' GROUPS PROGRESS MARKERS

### NEPAL

**8 LIKE:** Girls are individually discussing what they are learning with family, neighbors, and friends

### BANGLADESH

**6 LIKE:** Girls are sharing with their parents about the issues/topics discussed at the Fun Center

**10 LOVE:** Girls from the Fun Center are expressing their opinions and trying to establish their rights within their household by trying to contribute to decision making within household about mobility, education, marriage, etc.

the family, usually fathers or brothers. In the villages, it is normally necessary to have permission from the father or another male family member to leave the home. Even when permission is granted, the girl must be in the presence of a male chaperone. Girls are rarely seen relaxing or otherwise enjoying themselves in public; neither is it common for them to engage in livelihood activities outside the home that involve interacting with others.

Change stories reflected growing freedom of movement and expression for girls in project communities. In Bangladesh, many of these stories relate to girls playing football (soccer) and other sports in public. For example, in one village, it was prohibited for girls to play football; even the EAW Forum members were not supportive of girls participating in sports. Yet one girl in the village started playing football, inspiring other girls to play. She took it upon herself to speak with other girls' parents to help them understand that girls can play football, too. Now there is a football team for girls at the Fun Center. Other participants in another village have also begun playing football. They even participated in a final championship game against another high school, cheered on by parents and local leaders. The sight of girls being athletic, working together in teams, and actively engaged in a leisure activity was surprising to many people. Stories from Nepal also mention girls playing football and cricket.

Girls in both countries have challenged attitudes that girls should not ride bicycles or motorbikes. A few stories from Bangladesh explain that sessions at Fun Centers led to girls' questioning these attitudes, and some girls started to ride bicycles. In at least three villages in Nepal, girls are now riding bicycles and motorbikes to get to school and other activities. This development can have a big impact on school enrollment in upper primary and secondary levels, given that these schools are often further away.

In Nepal, dancing is considered obscene and indecent for girls. In one village, an Open Defecation Free (ODF) declaration day included a cultural program. The local SM was asked to prepare a dance for the event with the girls from the project. The girls were eager to perform and sought their parents' permission but they were not easily swayed. An SM and the Village Development Committee (VDC) chairperson supported the girls and helped convince their parents to allow them to perform. Having girls participate in the dance represents a major breaking of the social norms restricting girls' mobility, expression, and sexuality. There was also a similar story collected for another village.

## FAMILY DIALOGUE AND ACTION

Progress marker **8** for Nepal and **6** and **10** for Bangladesh relate to girls raising issues of importance to them and advocating for themselves primarily within the home, with family members. Because a girl's consent to marry, and indeed her opinion of when, whom, and if to marry, is rarely sought out when a marriage is arranged, it can take a great deal of courage for a girl to speak up. Girls' group activities aim to support girls in developing the confidence to articulate their own wishes about their future and their present. The project's activities to stimulate intergenerational dialogue between parents and adolescents is meant to open windows of communication for girls in their families.

Change stories contain many accounts of girls either independently or more often with the assistance of others, advocating on behalf of themselves. In Bangladesh, one-third of stories were about girls expressing their opinions and trying to establish their rights within their household by trying to contribute to decision making within household about their own mobility, education, marriage, and participation in activities.

**“I want to go to school. After [the] completion of my studies I will earn [income] and be able to take care of both of you. Now change your decision and stop the marriage. I have heard from the other Fun Center girls that I can earn money and live off that income.”**

For example, a teen girl learned during Fun Center sessions (in Bangladesh) about the harmful effects of early marriage and told her parents that she would not get married early. Her parents were not convinced by her alone, and she sought assistance from the Community Volunteer and Center Facilitator<sup>9</sup> who then were able to change the parents’ minds. According to the staff, the parents have promised not to marry their daughter off until she is at least eighteen years of age.

Similarly, an adolescent girl in Bangladesh decided to speak out against her parent’s acceptance of a marriage proposal. She told her parents, “I want to go to school. After [the] completion of my studies I will earn [income] and be able to take care of both of you. Now change your decision and stop the marriage. I have heard from the other Fun Center girls that I can earn money and live off that income.” Her parents were convinced, and the marriage proposal was declined.

Girls have successfully advocated on behalf of themselves in Nepal project areas as well. For example, a change story tells of a girl who advocated on behalf of herself with the help of the SM to postpone her marriage. Similarly, a girl in another village was also able to convince her parents to postpone her marriage. These stories show girls voices being valued by their families. By empowering girls, they gain agency in their own lives.

There are also several stories where girls have advocated for continuing their studies in both countries. Parents often forego investment in their daughter’s education or productive potential because, once married, the girl is not expected to return. From that point onwards, the gains accrue to the in-laws and not the girl’s own family.<sup>10</sup> In Bangladesh, a girl re-enrolled in madrasa after learning in a Fun Center session about the importance of education for her future. Other girls have also convinced their families to allow them to pursue their education and to wait on marriage.

The value of a girl’s own wishes is underlined in a couple of stories with less than ideal endings. According to one story from Bangladesh, a girl was offered a marriage proposal that did not demand any dowry, so her parents agreed to it. She was approached by the EAW forum who tried to convince her family to not go through with the marriage; however, after speaking with the girl, it seemed apparent that she willingly gave her consent to the union. Afterwards, her marriage was stopped by the kazi (local marriage officiant) due to her young age. According to the staff who reported the story, this was very detrimental to her mental health. This illustrates

<sup>9</sup> Community Volunteer and Center Facilitator work at the Fun Centers.

<sup>10</sup> CPA Report Bangladesh, p. 44

## ADOLESCENT GIRLS' GROUPS PROGRESS MARKERS

### NEPAL

- 6 LIKE:** Girls groups are implementing their group action plans
- 10 LOVE:** Girls groups are self-initiating actions to connect/network, to get resources, and to advocate/influence the community and key stakeholders
- 11 LOVE:** Girls groups are speaking out about girls' rights, including sexual and reproductive rights and rights to opportunities
- 12 LOVE:** Girls groups are taking actions to support girls in the community

### BANGLADESH

- 7 LIKE:** Girls are sharing about the discussions from the Fun Center with peers.
- 8 LOVE:** Girls are collectively playing an active role to organize different public events in the community that demonstrate girls' potential and support girls' rights
- 9 LOVE:** Girls are collectively expressing their needs and asking for support from community decision makers, organizations, service providers, and groups for resources and actions supportive of girls' rights and potential

that stopping a marriage is not always the best thing for a girl. It is a complicated issue and shows the importance of work with girls in order to empower them to make their own informed choices.

In some villages of Nepal, the project facilitated group visits of boys, girls, and SM to parents in the community to talk about child marriage and dowry. In one case, the group met with the parents of a girl who had been removed from school with the prospect of marriage in her near future. They convinced her parents to re-enroll her in school, but the girl decided that she did not want to attend class because she had fallen behind.

The project has influenced some girls—primarily in Bangladesh—to seek permission to attend livelihood skills training or begin working outside the home. Fun Center sessions are teaching girls that women and men can perform the same jobs and tasks. One girl received tailoring training with the help of the EAW forum. Following the training, her parents helped her purchase a sewing machine, and now she is earning money as a tailor. She can contribute financially to her family with her new skill.

**“I cut earth to support my family. That’s why I’ve got no problem doing it.”**

Another girl decided to start earth-cutting in the neighboring village to help her family financially. Although her neighbors gossip about her behind her back, she is confident in her decision to work: “I cut earth to support my family. That’s why I’ve got no problem doing it.” Additionally, two teenage girls started a fish and poultry farm, and a girl from another village is maintaining ducks and chickens to support her family. Other teenage girls are producing several handmade products, including bamboo-shoot crafts, which they sell at the markets.

## COMMUNITY DIALOGUE AND ACTION

Progress markers **7, 8, and 9** for Bangladesh and **6, 10, 11, and 12** for Nepal deal with adolescent girls sharing knowledge, expressing themselves, organizing collectively, and reaching out to community actors to communicate their needs. Networking and collective action are high level objectives of Tipping Point, expected to be achieved in later phases of the project. Yet, nearly half of Nepal’s change stories relate to girls taking action and speaking out in the community. There are a smaller number of stories on community dialogue and action from Bangladesh.

Students in Bangladesh who participated in Fun Center activities decided collectively to speak with their school principal about a teacher’s behavior. They did not like the way

that their teacher was speaking to them during class. The principal acted and told the girls that this type of problem would not happen in the future. The girls were able to express their concerns and to have them heard and met.

Girls are using collective action and networks to realize goals in their communities. For example, in some Nepal villages, intergenerational dialogues were organized by girls' and boys' groups to discuss issues with community stakeholders including parents, the Village Child Protection Committee (VCPC), religious leaders, teachers, governmental officials, and police. In some locations, the girls asked for sanitary pads in schools, and the school managed to follow through with this request.

Adolescent girls in Nepal organized a rally for cleanliness and sanitation in coordination with their VDC.<sup>11</sup> This occurred after the VDC secretary included adolescents in the annual agenda and planning sessions. This inclusion, according to the stories, has also taken place in three villages. In one of them, twenty-seven adolescent girls participated in an annual VDC level meeting where they could share their concerns and ask members to address issues related to child marriage and girls' empowerment.

In Nepal, adolescent girls have been able to express themselves artistically. Dramas, music, speeches, and debates give girls the opportunity to use activism to communicate with their parents and the greater community. In one village, for example, group members (boys and girls) put on a drama performance on the topic of investing in girls' education rather than dowry. Dramas have also been performed in three other villages. In some places, community girls have been influenced to speak out against child marriage in their own homes after witnessing the street dramas.

A particularly interesting story was collected in one village. A SM supported adolescent girls in conducting and performing their own songs on social issues such as child marriage and school enrollment. They sing once a month during school extracurricular time. It has given girls the opportunity to take on leadership roles with their peers and to communicate in a creative way with their community. According to the stories, music and poetry have been used to highlight issues in another village as well.

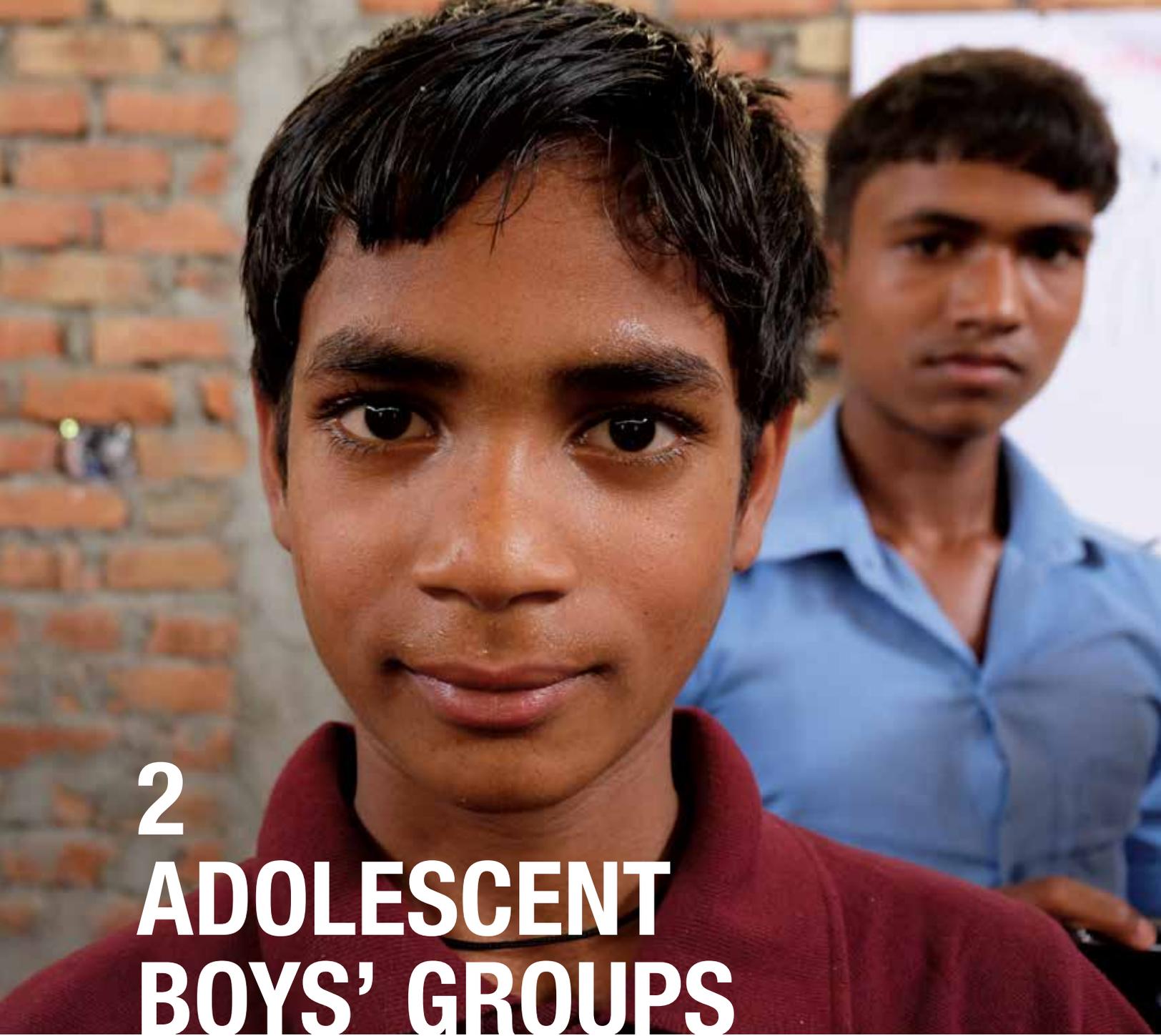
Caste discrimination is very common in Nepal.<sup>12</sup> In one village, adolescents organized a picnic to challenge caste discrimination in their community. During the event, all the castes cooked and ate together. Adolescents are taking a leadership role in societal cohesion and equality.

## CONCLUDING THOUGHTS

The stories collected for adolescent girls exhibit progress along not only Tipping Point's progress markers and outcomes, but also with regards to its vision of change. Dialogues between adolescents, community members, and parents are happening. Girls are strengthening their competencies in communication, negotiation, and decision-making about their own lives. There is a greater solidarity in peer groups as they begin to take collective action to support one another in continuing their education, avoiding early marriage, and pursuing income generating work. The community leadership and collective action of adolescent girls, including in collaboration with adolescent boys, is more notable for Nepal, while for Bangladesh, progress so far looks like girls being active outside the home through sports and being vocal inside the home advocating for themselves and peers. Often in these stories, girls rely on the additional voices of community members, peers, and project staff. Yet, this initial change shows girls exhibiting critical awareness of gender and rights, and strengthening their confidence, skills, and social capital for making progressive choices in their lives.

<sup>11</sup> A local governmental body.

<sup>12</sup> CPA Nepal Report, p. 1



## 2 ADOLESCENT BOYS' GROUPS

**TIPPING POINT SEES ADOLESCENT BOYS AS KEY TO ACHIEVING GENDER EQUALITY** and ensuring girls' rights are met. Boys are also constrained by strict gender roles and norms, and most of them will become husbands and fathers to women and girls. In project areas of Nepal, boys, too, are often married before reaching age 18. Tipping Point in both countries organizes groups of adolescent boys to discuss gender, relationships, and other important topics, and to support their efforts in the community and at home.

## ADOLESCENT BOYS' GROUPS

NEPAL - 91 stories

BANGLADESH - 149 stories [55 translated]

### OUTCOME CHALLENGE

The boys' groups are publicly engaging and working with the community so that they are recognized by the community as champions/advocates/role models for equal adolescent rights.

Social norms related to marriage—dowry expectations, perceptions of girls' potential, and perceptions of marital relationships that promote hegemonic masculinity and ignore girls' rights—are changing to be more supportive of girls and against early marriage.

### PROGRESS MARKERS

#### EXPECT TO SEE

- 1 Boys are regularly attending group sessions and activities
- 2 Boys are individually and collectively convincing other boys to join the group or to attend regularly
- 3 Boys' groups are developing group action plans
- 4 Boys are able to speak knowledgably about personal hygiene, child marriage, dowry and gauna<sup>13</sup>

- 1 Boys are regularly attending Fun Center sessions
- 2 Boys are not engaging in eve teasing (verbal sexual harassment)
- 3 Within their own homes, boys are supporting girls' opinions and decisions about mobility, education, marriage, etc.

#### LIKE TO SEE

- 5 Boys' groups are implementing their action plans
- 6 Boys are individually discussing what they are learning with family, neighbors, and friends
- 7 Boys' groups are self-initiating campaigns and community level actions promoting adolescent rights to opportunities and sexual/ reproductive health rights
- 8 Boys are helping with household chores in their homes
- 9 Boys are standing up against gender-based violence and discrimination with their homes

- 4 Boys in the Fun Center are breaking norms around gender roles by doing domestic housework in their own home
- 5 Boys are individually and collectively speaking up against eve teasing when others are doing it
- 6 Boys are collectively taking actions in support of girls participating in outdoor sports activities and other public events and activities

#### LOVE TO SEE

- 10 Boys' groups are collaborating with girls' groups as allies to promote equal adolescent rights
- 11 Boys groups are self-initiating actions to connect/network, get resources, and advocate/influence the community and key stakeholders
- 12 Boys are sharing/bringing their problems to the group for help

- 7 Boys are collectively working with girls to support the organization of different public events in the community that demonstrate girls' potential and support girls' rights
- 8 Boys are supporting girls as they collectively express their needs and ask for support from different community decisionmakers, organizations, service providers, and groups for resources and actions equitably supportive of boys and girls

<sup>13</sup> Gauna refers to the consummation of marriage within the Hindu religion, in the southern belt of Nepal. Once a young girl is married, she will continue to live with her parents until after menarche. On the day of her gauna, her conjugal life begins, and she joins her husband's family household.

## ADOLESCENT BOYS' GROUPS PROGRESS MARKERS

### NEPAL

- 1 EXPECT:** Boys are regularly attending group sessions and activities
- 2 EXPECT:** Boys are individually and collectively convincing other boys to join the group or to attend regularly
- 3 EXPECT:** Boys' groups are developing group action plans
- 4 EXPECT:** Boys are able to speak knowledgably about personal hygiene, child marriage, dowry and gauna
- 8 LIKE:** Boys are helping with household chores in their homes

### BANGLADESH

- 1 EXPECT:** Boys are regularly attending Fun Center sessions
- 2 EXPECT:** Boys are not engaging in eve teasing (verbal sexual harassment)
- 4 LIKE:** Boys in the Fun Center are breaking norms around gender roles by doing domestic housework in their own home

Like those for adolescent girls, the progress markers for boys' groups can be grouped into: participation in project activities, personal change in attitudes, knowledge, behavior, and capabilities; peer support among adolescents; family dialogue and action; and community dialogue and action. There were only two stories about boy's participation in project activities (Bangladesh progress marker **1** and Nepal progress markers **1**, **2**, and **3**), and neither were significant.

## PERSONAL CHANGE

Progress markers **4** and **8** for Nepal and **2** and **4** for Bangladesh address change in adolescent boys' behavior and knowledge related to eve-teasing, domestic work, and marriage practices. The domestic realm in both country settings is highly segregated by gender with boys and men being viewed as the income generators and decision makers and women and girls as homemakers and mothers. Men who do housework or cooking when there are able-bodied women or girls at home may be ridiculed by their neighbors. When girls and women have sole responsibility for domestic chores, their time for studying, socializing, and recreation is very limited.

Stories about boys participating in domestic work were collected for over half of the villages and represent 84% of all stories about adolescent boys from Bangladesh. Stories point to Fun Center sessions, especially 'pile-sorting' of routine activities of girls and boys, 'clock exercises' that explore the daily schedules of girls versus boys, and 'gender and sex' discussions, as influencing factors. Many boys are beginning to help their mothers and sisters with household chores. They are realizing the importance of sharing the burden of household work and beginning to influence other boys to participate in household work. Stories mention cleaning rooms, washing clothes, making beds, collecting water, cutting vegetables and bathing younger siblings.

A teen boy was recorded saying, "I did not do these chores before, but now I enjoy them because it decreases the burden on my mother and sister's shoulders at least a bit."

**"Before participating in this contest, I thought cooking was not even work. If food was ever served late, I got angry at my mother. But now I understand that it is an important task, too. I help my mother and do chores like collecting water, cutting vegetables, cleaning rooms, etc. Now my mother is very happy with me."**

A boys' cooking competition was held in some project villages in Bangladesh. Afterwards, one boy said, "Before participating in this contest, I thought cooking was not even work. If food was ever served late, I got angry at my mother. But now I understand that it is an important task, too. I help my mother and do chores like collecting water, cutting vegetables, cleaning rooms, etc. Now my mother is very happy with me." There are stories about the activities related to 'National Girl Child Day' in three villages and their influence on boys doing household work.

**"I don't allow my mother to sweep [the] front yard of my house. I do it myself now. I have started cooking rotis [a local bread] at my home."**

In Nepal as well, the boys' groups have addressed traditional gender roles, and boys are starting to help with domestic work such as cooking and cleaning, in all project sites, although stories on the topic represented a smaller proportion of the total than for Bangladesh. In one village, a boy was overheard saying, "Now I feed the animals at home, not only this, but I cook [for myself] and feed my father and mother, too." Another boy from the same village said, "I don't allow my mother to sweep [the] front yard of my house. I do it myself now. I have started cooking rotis [a local bread] at my home." This represents a big shift in social norms. What was previously work reserved only for women and girls is now being done by boys as well. By encouraging boys to do these tasks, they will be more understanding of gender equity.

These stories show that adolescent boys are developing a deepened understanding of gender equity through participation in household chores. They are helping around the house and supporting their mothers and sisters with newfound respect for their duties. In turn, this allows girls more time to dedicate to other activities, such as their studies.

Two stories from Bangladesh also cover eve-teasing (verbal sexual harassment). In one story, a boy who used to whistle and harass girls on the street after sessions at the Fun Center, realized that his behavior was wrong. He has stopped eve-teasing and influences others to do the same. Another boy from a different village has become a role model for his peers because he does not participate in eve-teasing, he concentrates on his studies, he helps his sister and values her opinion, and he discusses his Fun Center sessions with his friends. He is helping spread the influence of the Fun Center to the broader community.

## ADOLESCENT BOYS' GROUPS PROGRESS MARKERS

### NEPAL

- 6 LIKE:** Boys are individually discussing what they are learning with family, neighbors, and friends
- 9 LIKE:** Boys are standing up against gender-based violence and discrimination with their homes
- 10 LOVE:** Boys' groups are collaborating with girls' groups as allies to promote equal adolescent rights
- 12 LOVE:** Boys are sharing/bringing their problems to the group for help

### BANGLADESH

- 3 EXPECT:** Within their own homes, boys are supporting girls' opinions and decisions about mobility, education, marriage, etc.
- 6 LIKE:** Boys are collectively taking actions in support of girls participating in outdoor sports activities and other public events and activities
- 8 LOVE:** Boys are supporting girls as they collectively express their needs and ask for support from different community decisionmakers, organizations, service providers, and groups for resources and actions equitably supportive of boys and girls

## PEER SUPPORT

Bangladesh's progress markers **6** and **8** and Nepal's progress markers **10** and **12** are related to boys' support for girls in their communities and mutual support among boys. There were very few stories under these progress markers. Notably, boys are reported to be teaching girls sports and supporting girls playing sports in public, which has helped shift the opinions of parents. In another change story from Nepal, boys group members recognized that it was discriminatory to prevent girls from wearing pants. After this, members encouraged their younger sisters to wear jeans.

## FAMILY DIALOGUE AND ACTION

Nepal's progress markers include two (**6** and **9**) on boys acting within their families to support gender equality; Bangladesh's include one (number **3**) about boys supporting girls' voices in the family. Because boys have greater influence in the family than girls, they can be effective advocates for the rights of their sisters and women in general and for a more equitable kind of masculinity.

For example, a boy in Nepal, after having witnessed violence towards his mother by his alcoholic father, built up the courage to confront his father on the issue. He convinced his father to stop drinking and abusing his mother. This seems like a clear instance of a boy reflecting of what it means to be a man and whether it needs to include this type of violent behavior.

Especially in Nepal's project areas, boys are also vulnerable to child marriage, although they marry later than girls in all of the different caste/religious groups. Two stories from Nepal were collected that show boys advocating for their own rights in delaying marriage. In one story, a boy was set to get married, but after learning about how it could negatively affect his family, he asked his parents to stop the marriage. His family promised that they would wait until he reached twenty to marry him. In a second account, a boy convinced his father to allow him to finish his studies before marriage.

Boys have also come to the aid of their sisters to help them avoid child marriage. In a Muslim and low-caste Hindu village of Nepal, a brother convinced his parents to delay the marriage of his sister. A similar story was also collected for another village.

## COMMUNITY DIALOGUE AND ACTION

Progress markers **5**, **7**, and **8** for Bangladesh and progress markers **5**, **7**, and **11** for Nepal suggest signs of boys taking action in the community in support of gender equality and girls' rights. More than half of the change stories from Nepal and a small number of stories from Bangladesh fall into this group.

Boys in nine different villages in Nepal have engaged in collective action and taken on leadership positions. This includes membership in the Child Club Network, participation in school enrollment campaigns, and/or speaking to their VDC in planning meetings about their concerns and requests. In one village, according to the stories, boys are participating actively in district level events and Consumers' Rights Committee meetings. Additionally, nine boys from another village participated in the VDC level annual planning meeting where they put pressure on government officials to allocate funds for girls' and boys' groups. In another village, boys and girls are participating in VDC level Adolescent Network Committee meetings where they have shared their plans to produce street dramas on child marriage, proceed with a school enrollment campaign, work on a program regarding violence against women, and highlight issues related to the dowry system and child labor. This group of adolescents is a mix of boys and girls as well as high and low castes.

Boys' group members in Nepal have also initiated collaborations with their community's girls' group. This initial step is being supported by parents who are monitoring the group's activities.

## CONCLUDING THOUGHTS

Adolescent boys are changing their individual behaviors and perceptions around gender equity with the help of the Tipping Point project. The large number of stories gathered on boys breaking traditional gender norms by doing domestic work exhibits the frequency of this type of change in the home. This preliminary shift of ideas has not yet led to much collective action of boys in Bangladesh. However, boys in Nepal have been very active in their communities advocating for equal adolescent rights. They have engaged their communities in discussions, bringing issues of child marriage and education to the forefront. They have also advocated on behalf of girls when it comes to early marriage.

### ADOLESCENT BOYS' GROUPS PROGRESS MARKERS

#### NEPAL

- 5 LIKE:** Boys' groups are implementing their action plans
- 7 LIKE:** Boys' groups are self-initiating campaigns and community level actions promoting adolescent rights to opportunities and sexual/ reproductive health rights
- 11 LOVE:** Boys groups are self-initiating actions to connect/network, get resources, and advocate/influence the community and key stakeholders

#### BANGLADESH

- 5 LIKE:** Boys are individually and collectively speaking up against eve teasing when others are doing it
- 7 LOVE:** Boys are collectively working with girls to support the organization of different public events in the community that demonstrate girls' potential and support girls' rights
- 8 LOVE:** Boys are supporting girls as they collectively express their needs and ask for support from different community decisionmakers, organizations, service providers, and groups for resources and actions equitably supportive of boys and girls



# 3 PARENTS' GROUPS

**TIPPING POINT RECOGNIZES THE IMPORTANCE OF PARENTS IN GIRLS' LIVES** and how they shape opportunities for girls. In Bangladesh, the project organizes mothers' groups, and fathers are targeted in different ways. Accordingly, mothers and fathers are treated separately in the MEL framework, but the outcome challenges and progress markers are the same for both. In Nepal, mothers and fathers both participate in parents' groups with project support and are considered together in the MEL framework.

## PARENTS' GROUPS

NEPAL - 110 stories

BANGLADESH - 28 stories [13 translated]

PROGRESS MARKERS	
<b>OUTCOME CHALLENGE</b>	<p>Parents in parents' groups both individually and collectively speaking out, demonstrating, publicly engaging on issues related to adolescent rights as models for all parents in valuing boys and girls equally and holistically, valuing the voice and decision-making rights of children and creating space for meaningful roles for adolescent within community structures.</p> <p>Parents/guardians value the voices, opinions and aspirations of adolescent girls; social norms related to marriage—dowry expectations, perceptions of girls' potential, and perceptions of marital relationships that promote hegemonic masculinity and ignore girls' rights—are changing to be more supportive of girls and against early marriage.</p>
<b>EXPECT TO SEE</b>	<ol style="list-style-type: none"> <li>1 Parents are encouraging their children to attend the boys' and girls' group activities and sessions</li> <li>2 Parents are attending meetings regularly</li> <li>3 Parents' groups have developed group action plans</li> </ol> <ol style="list-style-type: none"> <li>1 Mothers/fathers are regularly attending parents' meetings</li> <li>2 Mothers/ fathers are allowing their children to regularly attend the adolescent group sessions and activities</li> <li>3 Mothers'/ fathers' groups and adolescent groups are engaging in regular intergenerational dialogues</li> <li>4 Mothers/ fathers are demonstrating knowledge of issues and topics being discussed in the meetings by being able to speak about the topics on their own, especially gender discrimination and equal rights of girls</li> </ol>
<b>LIKE TO SEE</b>	<ol style="list-style-type: none"> <li>4 Parents are treating their sons and daughters equitably and providing equal opportunities for them, including for education</li> <li>5 Parents stop practicing child marriage in their own families</li> <li>6 Parents are encouraging their children to attend mixed/joint group (boys and girls) activities</li> <li>7 Parents value their own children's thoughts, desires, and voice, and respect their rights about major life decisions</li> <li>8 Parents' groups are linking with the VDC<sup>14</sup> and other agencies to bring resources and capacity building opportunities for adolescents to the community</li> <li>9 Parents' groups are actively engaging and collaborating with the boys' group and girls' group in their community</li> </ol> <ol style="list-style-type: none"> <li>5 Mothers/ fathers are talking about the importance of listening to their adolescent children</li> <li>6 Mothers/ fathers of Fun Center adolescents are initiating conversations with their families and friends about the issues/ topics discussed at the parents' meeting, especially gender discrimination, equal rights of girls, and the potential of girls</li> </ol>
<b>LOVE TO SEE</b>	<ol style="list-style-type: none"> <li>10 Parents' groups make a collective public pledge to not practice child marriage and value the voices and decision-making rights of adolescent boys and girls equally, and are inviting other parents to join them</li> <li>11 Parents are both individually and collectively seen as champions for equal adolescent rights</li> <li>12 Parents stop giving/receiving dowry and discourage other parents to give/take dowry</li> <li>13 Parents are allowing their daughters to move around in and outside the community on their own</li> </ol> <ol style="list-style-type: none"> <li>7 Mothers/ fathers are supporting girls in outdoor sports activities, other public events, and activities that demonstrate girls' potential and support girls' rights (by attending events, telling others they are proud, speaking positively about events, etc.)</li> <li>8 Mothers/ fathers from the group are supporting boys and girls as they collectively express their needs and ask for support from different community decision makers, organizations, and groups for resources and actions equitably supportive of boys and girls</li> <li>9 Mothers/fathers from the group are giving value to the opinions and voices of their children, especially regarding decisions about mobility, marriage, and education</li> <li>10 Mothers/ fathers are supportive of their children breaking norms around gender roles, e.g., sons doing domestic work and girls doing outside work</li> </ol>

14 Village Development Committee, a local governmental body.

## PARENTS' GROUPS PROGRESS MARKERS

### NEPAL

- 1 EXPECT:** Parents are encouraging their children to attend the boys' and girls' group activities and sessions
- 4 LIKE:** Parents are treating their sons and daughters equitably and providing equal opportunities for them, including for education
- 5 LIKE:** Parents stop practicing child marriage in their own families
- 7 LIKE:** Parents value their own children's thoughts, desires, and voice, and respect their rights about major life decisions
- 12 LOVE:** Parents stop giving/receiving dowry and discourage other parents to give/take dowry

### BANGLADESH

- 1 EXPECT:** Mothers/fathers are regularly attending parents' meetings
- 2 EXPECT:** Mothers/ fathers are allowing their children to regularly attend the adolescent group sessions and activities
- 3 EXPECT:** Mothers'/ fathers' groups and adolescent groups are engaging in regular intergenerational dialogues
- 5 LIKE:** Mothers/ fathers are talking about the importance of listening to their adolescent children
- 9 LOVE:** Mothers/fathers from the group are giving value to the opinions and voices of their children, especially regarding decisions about mobility, marriage, and education

The progress markers for parents can be grouped into the following categories: participation in project activities; valuing the voices of adolescents; family practices and decisions about marriage, dowry, and education; support for breaking norms; and community championship of adolescents.

## PARTICIPATION

Although there were a number of stories from both countries coded under progress markers **1**, **2**, and **3** for Bangladesh or **1** for Nepal, they do not add much to the analysis except to note that parents are allowing or encouraging their children to participate in Tipping Point activities.

## ADOLESCENTS' VOICES

Progress markers **5** and **9** for Bangladesh and **7** for Nepal relate to parents demonstrating that they value their adolescent children's thoughts, aspirations, and voices. For Bangladesh, 38% of stories for mothers and 16% for fathers were coded with these progress markers. Stories from Nepal represented 9% of the total. However, very few of the stories themselves mention the wishes or the actions of the girl in the story; instead, there seems to be an assumption that the cancellation of a marriage reflects the wishes of the girl, and therefore the parents have shown that they value the girl's point of view. For Bangladesh, it could also be because the MEL framework does not have a progress marker on parents' decision making for their children, and the adolescent voice progress markers are the closest fit to those stories. To avoid the confusion this causes, this report considers those stories under 'family practices.'

There was one notable exception in a Bangladesh story. A mother decided to marry her only daughter to her cousin. After learning about consent in a mothers' group session, she decided to discuss the issue with her daughter first. Her daughter expressed the desire to reject the marriage proposal, and her mother supported this decision.

## FAMILY PRACTICES AND DECISIONS

Nepal's MEL framework has three progress markers (**4**, **5**, and **12**) related to parental decision making about children's education, marriage, and dowry and treating daughters and sons equitably. Bangladesh did not have a similar progress marker, but the outcome challenge for parents speaks directly to social and gender norms about the same issues, and this report includes some of the Bangladesh stories in this section. Most stories related to parental decision making about the timing of a daughter's marriage are about planned marriages that were canceled or postponed after one parent objected, often involving support from others in the community.

For example, according to an account from Bangladesh, a mother and member of the EAW forum decided to postpone the marriage of her daughter. Her husband intended to find a groom for their sixteen-year-old daughter, so she tried to convince him to wait, but he would not listen. She got the members of the EAW forum to intervene and help her

husband understand. After this, he agreed to stop the marriage. With the combined advocacy of the mother and the EAW forum, the marriage did not occur. Other mothers decided to help their daughters avoid what they themselves had to endure. One mother who had been married early herself was able to convince her husband to stop the marriage of their fifteen-year-old daughter with the help of the EAW forum. Knowing first-hand about the health risks of early marriage and pregnancy has helped mothers to advocate on behalf of their daughters. In another four villages of Nepal, stories show that parents have decided, after attending parents' group sessions, to postpone marriage. In another village, parents are promoting the completion of their children's education before marriage.

However, there are also stories in which parents have chosen to follow through with a marriage even after knowing the consequences. In one Nepal story, a family took their daughter across the nearby border to India to get married because they feared that their community would not allow the marriage to occur in Nepal. Similarly, in two other villages, the stories show that families are still pursuing child marriage despite the community's work to prevent it. There is also a story from Bangladesh in which a father was convinced to stop an early marriage for his daughter, but days after, he agreed to a different proposal from the girl's uncle. It was an offer he believed he could not refuse, as the uncle offered to bear the entire cost of the marriage. Due to social norms that support child marriage, waiting on marriage can be hard for families to justify. A story from Nepal explains that parents have turned down school scholarships offered in one village because they stipulated that the recipient would have to remain unmarried until the age of twenty.

As fathers are the primary decision makers in the family, having their understanding and support when it comes to avoiding early marriage is vital. From the Bangladesh stories, it seems clear that fathers are not the ones advocating on behalf of their daughters when it comes to delaying marriage, but they are listening more often to the opinions of the children and wives as well as to other community members. For example, after one father arranged to have his daughter married, five to six girls from the Fun Center came to speak directly with him and his wife. They were able to communicate the importance of avoiding early marriage and the marriage was cancelled.

Dowry can also influence early marriage. If the girl is younger, her dowry will most often be less as she is considered more desirable physically at this stage. In Nepal, a mother, after learning about the dangers of dowry violence, refused to collect the dowry from her son's marriage. Her husband also supported this decision and did not accept the dowry.

It is common for girls to be taken out of school for financial reasons in both countries. This can mean that a son is sent off to work or that a daughter is married early to secure her future. Stories of mothers taking a stand for their daughters continuing their studies have been collected in the outcome mapping data from both countries. One mother in Bangladesh tried to convince her daughter to continue her studies after she suddenly dropped out. With the help of EAW forum members and an assistant to the Community Volunteer, she was able to convince her to return to school. She now goes to school regularly. Another mother decided to remove her daughter from school after class five. However, after attending Fun Center activities, she reenrolled her daughter in school.

There are a few examples of fathers supporting their children's education as well. For example, one father in Nepal, influenced by the parents' group, decided to continue sending his daughter to school. Another father in Bangladesh sent his son away to earn money before finishing his education. He was indebted and needed the money that his son could provide. His wife tried to convince him to allow their son to continue his studies; however, she was not able to sway him. After this, a Community Facilitator and Volunteer got involved along with two members of the EAW forum. With their help, he finally understood and brought his son back to attend school. Another story from Bangladesh had a less happy ending. A father removed his thirteen-year-old daughter from school due to the financial strain it imposed on their family. The Community Volunteer and EAW forum all advocated on behalf of the daughter, but in the end, she was not reenrolled and instead her father began arranging a marriage for her.

## PARENTS' GROUPS PROGRESS MARKERS

### NEPAL

- 6 LIKE:** Parents are encouraging their children to attend mixed/joint group (boys and girls) activities
- 13 LOVE:** Parents are allowing their daughters to move around in and outside the community on their own

### BANGLADESH

- 4 EXPECT:** Mothers/fathers are demonstrating knowledge of issues and topics being discussed in the meetings by being able to speak about the topics on their own, especially gender discrimination and equal rights of girls
- 7 LOVE:** Mothers/fathers are supporting girls in outdoor sports activities, other public events, and activities that demonstrate girls' potential and support girls' rights (by attending events, telling others they are proud, speaking positively about events, etc.)
- 10 LOVE:** Mothers/fathers are supportive of their children breaking norms around gender roles, e.g., sons doing domestic work and girls doing outside work

Other stories from six villages in Nepal show that parents have reenrolled or enrolled children in school for the first time due to school enrollment campaigns and other information sessions given in parents' groups. Scholarships for education have also facilitated the continued education of girls. In one village, a girl received a scholarship from the project, and a parents' group facilitator spoke with her family in order to ensure that she would be given proper time for her schoolwork.

## SUPPORT FOR BREAKING NORMS

Project areas in both countries have norms that limit girls' mobility outside the home and prescribe strict gender divisions of labor. Bangladesh's progress markers include three (4, 7, and 10) and Nepal's include two (6 and 13) that cover the support of parents for adolescents breaking certain norms as well as changes in parents' behavior and knowledge on key topics. The change stories gave examples of parents behaving in non-normative ways and/or supporting their adolescent children in activities that break norms.

For example, in Nepal, parents were able to observe girls participating in a three-day micro-business training session. This influenced parents to allow their daughters more freedom outside of the home. Stories were collected from three other villages where parents have given daughters more freedom of movement for project activities, educational endeavors, and work opportunities. Parents are also supporting their daughters in learning to ride bicycles as a way of transportation, even though some community members are against it.

In Bangladesh, one mother did not usually let her daughter go outside the home to attend Fun Center activities. After the mother participated in Fun Center events herself, she began allowing her daughter to attend community theater shows and shop at the market. Similarly, a mother from another village forbid daughter to leave the home, talk with boys, or watch television. After attending meetings of the mothers' group, she now understands that this is not right and allows her daughter to move freely outside of the home.

Some fathers are also supporting non-normative behaviors, although these stories were rare. One story tells of a father in Bangladesh who used to be strongly opposed to girls playing sports. According to the account, his daughter is a regular adolescent at the Fun Center. After watching her play in a football match, he realized that girls can do the same activities as boys. He now allows his daughter to play outdoor games. This type of story was very rare.

Interestingly, there were more change stories about fathers themselves breaking norms by engaging in domestic tasks. The EVAW forum and community events hosted by Tipping Point in Bangladesh, and parents' group sessions in Nepal, have discussed how gender roles are socially constructed. This has helped influence the behavior of fathers and their understanding of gender equity. Fathers are beginning to engage in more of the household duties and are valuing the work done by their wives more highly. Stories were collected in four Bangladesh villages and two Nepal villages on fathers engaging more often in household chores and activities after attending 'gender sessions.'

**“Before, I never ate food at other homes. I used to think that I belonged to a high caste family, and I shouldn’t eat food with other castes. Now, after participating in the group and understanding caste discrimination, I have learned and now I have changed my thoughts.”**

In Nepal, the parents’ group sessions also helped members understand the social construction of caste and wage discrimination, in which groups of individuals are forced into the most menial jobs in their society. In at least one village, the pattern is slowly changing through group discussion and interaction led by the parents’ groups. A community member was recorded saying, “Before, I never ate food at other homes. I used to think that I belonged to a high caste family, and I shouldn’t eat food with other castes. Now, after participating in [the] group and [understanding] caste discrimination, I have learned and changed my thoughts. Now I eat outside without hesitation.”

### COMMUNITY CHAMPIONSHIP

A group of progress markers—6 and 8 for Bangladesh and 8, 9, 10, and 11 for Nepal—deal with ways in which parents can champion the cause of gender equity for adolescents in their communities. This includes but is not limited to collective action. Collective action of parents’ groups is still infrequent, but there are some change stories from each country suggesting progress.

For example, one father in Bangladesh, after being influenced by the parents’ group to continue sending his daughter to school began advocating for girls’ education in the community. When he meets community members who think that their daughters do not need an education, he tries to convince them otherwise. Parents in Nepal are networking with group facilitators to postpone early marriages in some villages. They are also working collectively to increase the enrollment of girls in schools through rallies.

A Mother’s Day event in Nepal offered a platform for adolescents and parents to discuss important issues including education and marriage. The discussion led parents to agree to continue their children’s education and to wait on marriage. Parents in another village are also working collectively to inform community members about the importance of vital registration (birth, death, and marriage certification). Proper registration can help prevent child marriage.

## PARENTS’ GROUPS PROGRESS MARKERS

### NEPAL

- 8 LIKE:** Parents’ groups are linking with the VDC and other agencies to bring resources and capacity building opportunities for adolescents to the community
- 9 LIKE:** Parents’ groups are actively engaging and collaborating with the boys’ group and girls’ group in their community
- 10 LOVE:** Parents’ groups make a collective public pledge to not practice child marriage and value the voices and decision-making rights of adolescent boys and girls equally, and are inviting other parents to join them
- 11 LOVE:** Parents are both individually and collectively seen as champions for equal adolescent rights

### BANGLADESH

- 6 LIKE:** Mothers/ fathers of Fun Center adolescents are initiating conversations with their families and friends about the issues/ topics discussed at the parents’ meeting, especially gender discrimination, equal rights of girls, and the potential of girls
- 8 LOVE:** Mothers/ fathers from the group are supporting boys and girls as they collectively express their needs and ask for support from different community decision makers, organizations, and groups for resources and actions equitably supportive of boys and girls

One Nepal village exhibited particularly effective collective action when parents brought a grievance to the VDC and later to the District Development Committee (DDC). They had been unable to conduct meetings and sessions due to the lack of a proper venue. They asked the DDC to repair and maintain a community building for this purpose. Other groups supported their concern, and the DDC gave them the money necessary to complete the renovation. Now, group sessions are taking place in a reliable location. Another village had a similar story in which the parents and adolescent groups worked together to finish building a learning center.

## CONCLUDING THOUGHTS

Parents in Tipping Point project areas seem to be undergoing nascent changes in their ways of thinking and relating to their adolescent children. The majority of change stories collected for parents are tales of marital plans aborted and re-enrollment of girls in school following an intervention by community actors with the parents. Others describe parents encouraging their children to attend coed activities, supporting daughters' rights to education and mobility, and working with community organizations and local government bodies to bring resources and capacity building opportunities to adolescents in the community. A few stories show parents making collective pledges to avoid child marriage and encouraging others to do the same.

That fathers in Bangladesh had the least number of and less impactful stories might be attributed to the less systematic approach the project has taken to them there. Still, there are important examples of fathers supporting daughters and joining in the housework, and their ability to change should not be discounted.



# 4 EVAW FORUMS

**IN BANGLADESH**, previous CARE projects had established End Violence Against Women (EVAW) Forums in most Tipping Point villages as volunteer groups working to create safer communities for women. Tipping Point re-engaged EVAW Forums where they already existed, and created new ones where they didn't, as a network to support work done with and by girls. Activities and discussions that have been facilitated by EVAW Forums include: situational analyses of women and rights, gender and sex, diversity, discrimination and stereotypes, gender roles and division of labor, access to power, roles and responsibilities of parents to stop violence against women and girls, dowry, laws that are supportive of women and girls' rights, work load analyses using daily routine pile sorting activities, role plays, and tree exercises.

## END VIOLENCE AGAINST WOMEN (EVAW) FORUMS<sup>15</sup>

BANGLADESH - 284 stories [95 translated]

### OUTCOME CHALLENGE

Social norms related to marriage—dowry expectations, perceptions of girls’ potential, and perceptions of marital relationships that promote hegemonic masculinity and ignore girls’ rights—are changing to be more supportive of girls and against early marriage.

### PROGRESS MARKERS

#### EXPECT TO SEE

- 1 EVAW Forums are regularly holding meetings and at least 50% of members are attending
- 2 EVAW Forums are regularly holding meetings and at least 50% of members are actively participating

#### LIKE TO SEE

- 3 EVAW Forums have created an action plan supportive of girls’ rights and broadening girls’ opportunities, e.g., supporting school enrollment, improving schools to be girl-friendly, income generating activities for girls, improving birth registrations, etc.
- 4 EVAW Forum members, in their own homes, are supporting girls’ opinions and decisions about mobility, education, marriage, etc.
- 5 EVAW Forum members are breaking norms around gender roles within their own homes, e.g., men assisting with domestic work, women engaging in outside work
- 6 EVAW Forum members are collectively speaking up against eve-teasing (verbal sexual harassment)
- 7 EVAW Forum members are taking actions that are supportive of girls participating in outdoor sports activities and other public events by providing resources for events, attending, and speaking positively about them
- 8 EVAW Forum members are collectively and publicly sharing with community members about issues/ topics discussed at EVAW Forum sessions, especially gender discrimination and equal rights of girls

#### LOVE TO SEE

- 9 EVAW Forums are collectively working with girls to support the organization of public events in the community that demonstrate girls’ potential and support girls’ rights
- 10 EVAW Forum members are responding positively to girls as they collectively express their needs and ask for support from different community decision makers, organizations, service providers, and groups for resources and actions equitably supportive of boys and girls

The progress markers for the EVAW Forums can be grouped in 5 categories: participation in project activities; family dialogue and action; community dialogue; community action; and support for adolescents breaking gender norms.

### PARTICIPATION

Two progress markers (1 and 2) relate to the activeness of EVAW Forums. Stories report that groups are holding regular meetings and members are actively participating.

<sup>15</sup> EVAW Forums are groups of community members committed to working against violence against women and gender discrimination.

## FAMILY ACTION

Progress markers 4 and 5 deal with behavior of EAVW Forum members in their own families. More than half of the stories for the EAVW Forum were coded for members breaking gendered divisions of labor within their own homes. There were stories collected in over twenty different villages regarding the social norms around work and household tasks. As discussed above, social norms dictate that women are largely restricted to the domestic sphere while men work outside the home and earn income. Activities in the EAVW forum have helped both women and men realize that these realms are not exclusive and that both men and women can perform the same tasks. Change stories recount men helping with household chores such as cooking, washing, and cleaning and women starting to work outside of the house and at local markets.

One man, after attending the ‘pile sorting’ session at the Fun Center, began helping around the house with cooking, washing clothes, collecting water, and cutting vegetables. He was recorded saying, “My family is happy now. My wife can have time for rest. [My] kids are getting enough time for studying.”

**“My family is happy now. My wife can have time for rest.  
[My] kids are getting enough time for studying.”**

Another Forum members came to know from the meetings that, if a mother can behave friendly with her sons and daughters, then distance between mother and daughter or son and father would not be created. Her daughter was also encouraged at the Fun Center to become friendly with her parents. For this reason, mother and daughter developed very good relations between themselves and even enjoy having fun together.

## COMMUNITY DIALOGUE

A small number of stories represented progress in community dialogue about gender issues under progress markers 6 and 8. The EAVW Forum offers sessions to educate its members on domestic violence and gender-based violence. Sessions like the ‘violence tree’ are helping raise awareness of the repercussions of violence in the home. For example, in one story, a man used to domestically abuse his wife, but after attending EAVW Forum sessions, he changed his behavior. He now treats his wife well and values her opinion. There is a similar story from another village as well.

## COMMUNITY ACTION

Change stories under progress markers 3, 9, and 10 represent 30% of stories on EAVW Forums. Reports are that the EAVW Forums in at least 18 villages have been involved in stopping early marriages. EAVW Forum members are educated about the dangers of early

## EVAW FORUMS PROGRESS MARKERS

- 3 LIKE:** EAVW Forums have created an action plan supportive of girls’ rights and broadening girls’ opportunities, e.g., supporting school enrollment, improving schools to be girl-friendly, income generating activities for girls, improving birth registrations, etc.
- 4 LIKE:** EAVW Forum members, in their own homes, are supporting girls’ opinions and decisions about mobility, education, marriage, etc.
- 5 LIKE:** EAVW Forum members are breaking norms around gender roles within their own homes, e.g., men assisting with domestic work, women engaging in outside work
- 6 LIKE:** EAVW Forum members are collectively speaking up against eve-teasing (verbal sexual harassment)
- 8 LIKE:** EAVW Forum members are collectively and publicly sharing with community members about issues/ topics discussed at EAVW Forum sessions, especially gender discrimination and equal rights of girls
- 9 LOVE:** EAVW Forums are collectively working with girls to support the organization of public events in the community that demonstrate girls’ potential and support girls’ rights
- 10 LOVE:** EAVW Forum members are responding positively to girls as they collectively express their needs and ask for support from different community decision makers, organizations, service providers, and groups for resources and actions equitably supportive of boys and girls

marriage and collecting or offering dowry. When they hear of an early marriage being planned, they go to the home to speak with the parents to convince them to postpone. Many stories point to the success of this practice in influencing parents to wait on marrying their daughters. Even if previously they had arranged marriages for their older children, many are choosing to wait on marrying their younger children after attending EVAW forum sessions. They are also influencing others in the community to do the same.

Early marriage is most often an issue for adolescent girls, but one story was collected for an adolescent boy. A boy fell in love with an adolescent girl and decided to marry her. After hearing about his decision, EVAW Forum members intervened and convinced him not to marry so early. According to the story, he changed his mind and is now planning for his future.

Other types of collective action are occurring as well. In one village, EVAW forum members collected money to buy rice for the community. In another village, members provided 10kg of rice per person to eight mothers of adolescents living in poverty.

With regards to birth registration, stories point to EVAW Forum members working to ensure that birth registration is done properly. This will help reduce the instance of child marriage because increasing birth registration means girls will have proper documentation about their age. This makes it harder to lie about their age to marriage registrars.

## SUPPORT FOR NORM BREAKING

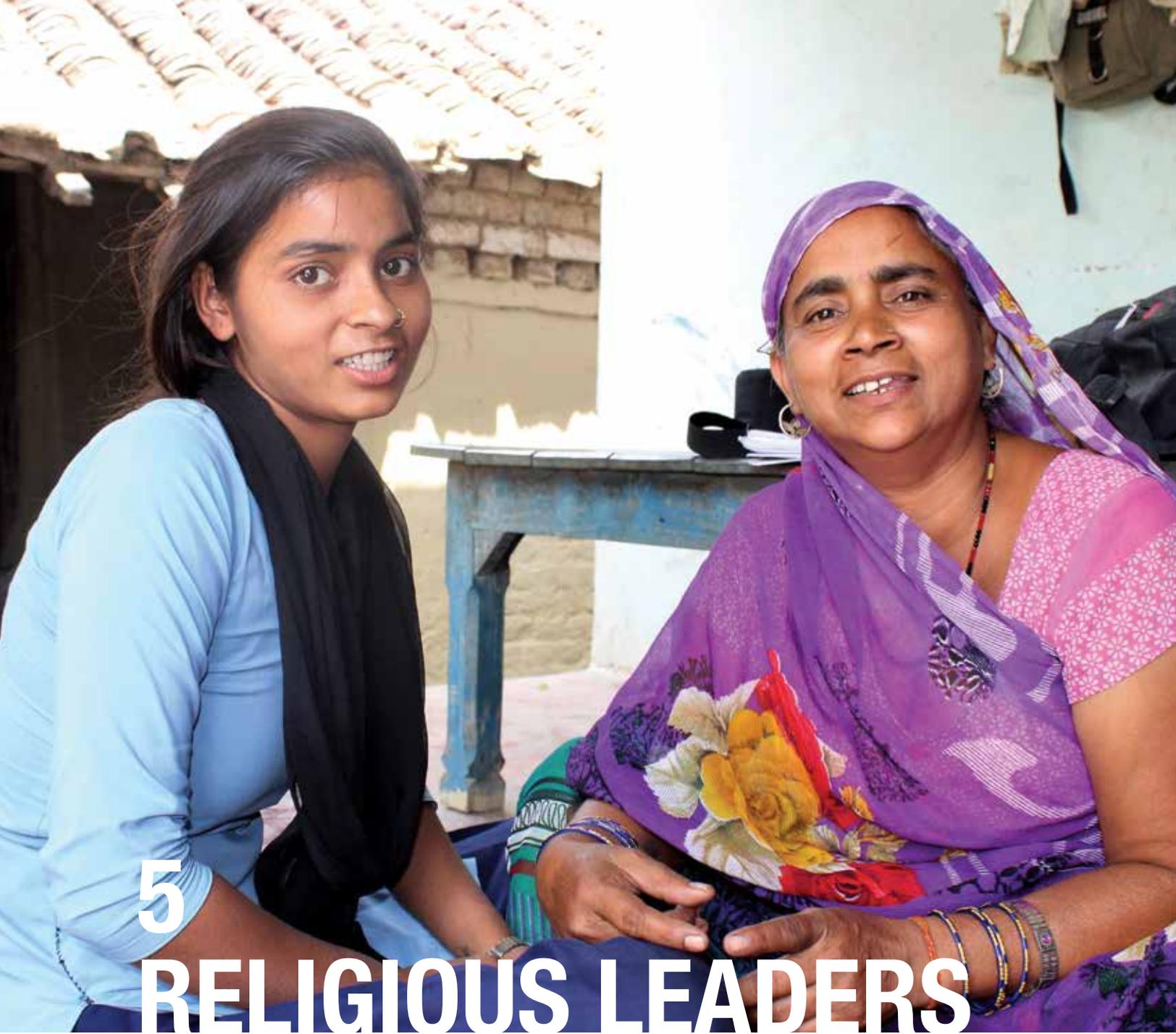
Progress marker 7 targets EVAW Forum members supporting girls doing sports and other activities in public. There are a number of stories of EVAW Forum members adopting new attitudes themselves and/or influencing others to support the girls' football games and livelihood activities outside the home.

For example, in one village where parents were strongly opposed to girls playing football outdoors, EVAW Forum members brought the parents together to discuss their concerns. Following this, the parents allowed their daughters to play football. Other stories are about interventions with individual fathers or other family members, including one about an EVAW Forum President who was against girls playing sports. When a project staff member raised the issue with him, he organized a Forum meeting for women to share their views. After the session, the Forum President understood the importance of gender equality and gave his support to the girls.

Additional stories tell of EVAW Forum members who began to support their daughters in livelihood activities. One member realized through sessions that girls are not a burden to families. If girls have opportunities, girls can bring in income, so she admitted her daughter to sewing training. The EVAW Forum worked together to get a sewing machine, and the girl now earns an average of 50 rupees per day. Another case covers a male EVAW Forum member who believed that men and women cannot do the same kinds of work activity. Through the Forum gender sessions, he came to understand that there is no difference in male and female capabilities. As a result, he invited his niece to take part in a bicycle racing context.

## CONCLUDING THOUGHTS

More change stories from Bangladesh were about the EVAW Forums than any other boundary partner, suggesting that the forums are indeed very active in serving as agents of change, at both individual and collective levels. Overall, the EVAW Forum seems to be effective in influencing its members, promoting collective action, and preventing early marriages. They are also reaching beyond the influence of Tipping Point into the greater community, empowering others through group projects. Whether intervening in early marriages or doing other activities, the EVAW forum seems to engage in collective action on behalf of adolescent girls more often than other Tipping Point groups in Bangladesh.



# 5

# RELIGIOUS LEADERS

**PROJECT AREAS IN NEPAL ARE RELIGIOUSLY DIVERSE.** Most communities encompass Muslim and Hindu families, although some villages are more segregated. Local religious leaders have a strong influence on family decision making and social life, and, historically, leaders have offered spiritual justifications for child marriage. Tipping Point in Nepal identified religious leaders as a key boundary partner to affect change.

## RELIGIOUS LEADERS

NEPAL - 18 stories

### OUTCOME CHALLENGE

Religious leaders from different religions are publicly challenging the practice of child marriage. They highlight and use religious text interpretations against child marriage and for equal opportunities of girls. They are individually and collectively advocating for families to delay marriage, abolish dowry, and give equal opportunities to girls.

### PROGRESS MARKERS

#### EXPECT TO SEE

- 1 Local religious leaders (gurus/ maulanas) are regularly attending activities being organized by the project on harmful practices
- 2 Local religious leaders (gurus/ maulanas) are discussing child marriage and equal adolescent rights amongst themselves and understanding the harms of child marriage

#### LIKE TO SEE

- 3 Influential religious leaders (senior pandits/ maulanas) are regularly attending activities organized by the project on harmful practices and equal adolescent rights
- 4 Religious leaders are looking into religious texts to understand how harmful practices like child marriage and dowry can be delinked from religious blessings
- 5 Religious leaders are actively counseling families on decisions around marriage to find opportunities and alternatives that are positive for adolescents
- 6 Religious leaders are asking to see vital registration documents before agreeing to officiate a marriage
- 7 Local religious leaders (gurus/ maulanas) are delivering speeches in religious functions on the harms of child marriage and delinking the practice from religious blessings
- 8 Local religious leaders (gurus/ maulanas) are seen as champions for equal adolescent rights in their communities

#### LOVE TO SEE

- 9 Religious leaders are not participating in or officiating child marriages
- 10 Influential religious leaders (senior pandits/ maulanas) are delivering speeches in public functions on the harms of child marriage, delinking the practice from religious blessings, and promoting equal adolescent rights
- 11 Religious leaders from different religions are forming networks and having discussions on child marriage and promoting equal adolescent rights

Progress markers for religious leaders in Nepal can be grouped as follows: participation in project activities; officiating marriages; influencing others; and thought leadership and dialogue. Given the small number of stories for religious leaders, there were no stories coded for progress markers on participation (1 and 3).

### OFFICIATING MARRIAGES

Progress markers 6 and 9 relate to changed behaviors among religious leaders in terms of officiating marriages. Two stories were about kazis (Muslim marriage registrars) verifying birth certificates of adolescents before completing

marriages. There were also some reports that religious leaders had decided that they will no longer participate in child marriages, although they were found in stories coded under other progress markers.

It is important to note that some communities have had negative responses to Tipping Point working with religious leaders. Community members in one village were angered by the refusal of religious leaders to conduct child marriages.

## INFLUENCING OTHERS

Religious leaders are influential figures in their communities. Progress markers **5**, **7**, **8**, and **10** cover the actions of spiritual leaders in counseling families, championing equal adolescent rights, and addressing child marriage in sermons and speeches. More than half of change stories for this boundary partner were about influencing others in these ways.

Examples include leaders advising parents against marrying their children before the age of twenty by sharing the negative consequences of child marriage with them. One maulana (a Muslim priest) was said to be challenging traditional gender roles. He publicly expresses that household chores can and should be done by both men and women. He also advocates for the enrollment of girls in regular schools and not just madrasas.

## THOUGHT LEADERSHIP AND DIALOGUE

Progress markers **2**, **4**, and **11** address the role of religious scholars in interpreting religious texts and doctrines, which often involves collaboration among them. Not quite one-third of change stories fell into this theme. They include examples of Muslim and Hindu leaders advocating for adolescent girls' rights and delaying marriage. Additionally, a maulana has argued for the incorporation of child marriage sessions in madrasas (Islamic schools) to educate adolescents.

A particularly interesting story of collective action described how a maulana and a pandit (a Hindu priest) in one village have started working together to eliminate child marriage. They advocate against it and engage the community. They started child marriage discussions at different forums, involving activities such as songs and poems. They are using their status as influential members of their community to initiate change. Tipping Point project staff are also providing regular support for their efforts.

## CONCLUDING THOUGHTS

As exhibited by these stories, religious leaders have the potential to be strong advocates for ending the practice of child marriage in Nepal. The stories reflect a good working relationship between these leaders and Tipping Point. From these few change stories, the evidence of changes in for whom and how religious leaders are performing marriages is weak but not absent. There is more evidence that religious leaders are using their influence to promote adolescent rights and gender equality of opportunity and responsibility, and that they are working with each other on the issue. Note also that 10 of the 16 villages in the project are represented in the change stories here. Given that religious leaders tend to be a very conservative group not quick to change, these signs are encouraging.

## RELIGIOUS LEADERS PROGRESS MARKERS

- 2 EXPECT:** Local religious leaders (gurus/maulanas) are discussing child marriage and equal adolescent rights amongst themselves and understanding the harms of child marriage
- 4 LIKE:** Religious leaders are looking into religious texts to understand how harmful practices like child marriage and dowry can be delinked from religious blessings
- 5 LIKE:** Religious leaders are actively counseling families on decisions around marriage to find opportunities and alternatives that are positive for adolescents
- 7 LIKE:** Local religious leaders (gurus/maulanas) are delivering speeches in religious functions on the harms of child marriage and delinking the practice from religious blessings
- 8 LIKE:** Local religious leaders (gurus/maulanas) are seen as champions for equal adolescent rights in their communities
- 10 LOVE:** Influential religious leaders (senior pandits/maulanas) are delivering speeches in public functions on the harms of child marriage, delinking the practice from religious blessings, and promoting equal adolescent rights
- 11 LOVE:** Religious leaders from different religions are forming networks and having discussions on child marriage and promoting equal adolescent rights



# 6

# OTHER ACTORS

**OTHER IMPORTANT COMMUNITY STRUCTURES** the project works with include school management committees in both countries; VCPC, Child Clubs, and VDC in Nepal; and Union Parishad in Bangladesh. The project also engages with important local individuals such as marriage registrars, police officers, and many others.

Some change stories addressed observations about these local actors other than the identified boundary partners. For Bangladesh, there were nine such stories (six were translated to English). For Nepal, there were around 20 such stories.

## BANGLADESH

Bangladesh's stories primarily concerned government actors and officials. According to one change story, an Upazila (district) was declared an early marriage free area in August 2016. Leading up to this, the district administration instructed kazis and maulanas not to conduct marriages without proper birth registration and that they should register every marriage they receive. Although there were arrangements for early marriages following this, no kazi would register them. Not registering the marriages that involved girls who were under 18, since they could not show the proper birth registration documents, meant that on paper the district could show they were "child marriage free". This is problematic and not a positive change because without the marriage registration, the bride is deprived of legal rights and is even more vulnerable. Hence, this change in the action of the kazi is one that exemplifies how top-down approaches by government officials at the district level do not necessarily serve the best interest of the girls even if it makes it look like the practice of child marriage has been eliminated.

Alternatively, in another story that had positive implications, a Union Parishad Chairman (a village leader) was participating in different awareness programs to sensitize community people about early marriages. The chairman

made sure that online birth registrations were conducted properly and agreed to invest in road construction in the village, making it safer for students to travel to school during the rainy season. These developments came as a result of the EAW Forum meeting with the Union Parishad Chairman to express their concerns.

Two stories were also collected about a government Youth Development Officer. The stories show that officers are arranging different trainings for the youth. In one case, the officers helped organize a seven-day training for girls in the village on goat and sheep rearing. There were thirty participants, including eighteen girls from the local Fun Center. The Youth Development Officer promised the girls involved that he would get them a football and carrom board and would arrange more trainings for them in the future. In a follow up story, it was written that the Youth Development Officer followed through with his promise to provide sports equipment to the Fun Center. He also promised to provide trainings and sports equipment for other Fun Center as well.

In another area, a service linkage workshop was arranged with representatives of several government departments in which they declared their service to adolescent girls and boys. As a result, a number of adolescent girls who had left school had the opportunity to re-enroll without any tuition or admission fees.

Lastly, there was one story for a School Management Committee (SMC) president. According to the story, the local EAW forum approached their president about an issue regarding one adolescent girl in the school who was about to stop her studies for financial reasons. After listening, the president allowed the girl to attend the school free of charge, agreeing to personally bear all costs of her education.

## NEPAL

Although progress markers had not been named for them in Nepal's MEL framework, three additional boundary partners had several change stories recorded.

There were 11 stories about SMC, who cooperated with Tipping Point to enroll children in school and incorporate sessions on child marriage, gender, sexuality, menstruation and other issues into the curriculum. In two villages, the SMC has also worked to provide sanitary pads in schools for girls to use during menstruation.

Child Clubs are centers for advocacy endorsed by the Nepalese government and managed locally by youth. They facilitate sessions on child rights and collaborate with other organizations for school enrollment campaigns. There were six stories about Child Clubs. In one village, the Child Club has been very active and participated in and organized a variety of events and campaigns along with other stakeholders including the VDC Chairperson. In other villages, Child Clubs have helped with birth and citizenship registration for girls.

VCPC are a similar sort of organization that work on child protection. There were 29 stories about VCPCs collected from fourteen of the sixteen villages in Nepal. Celebrations of International Women's Day have been led by the VCPC, as well as school enrollment and child marriage awareness raising campaigns. In three different villages, VCPC members have been painting murals depicting the theme of child marriage and advocating against it. The VCPCs in Nepal seem to function similarly and have equal effectiveness to the EAW forums in Bangladesh.

## CONCLUDING THOUGHTS

The additional boundary partners discussed in this group of change stories help give a fuller picture of the social structures and dynamics in project communities. Social norm change is necessarily broad, requiring everyone's participation. It is encouraging that Tipping Point has reached such a wide swath of actors.

# CONCLUSION: WHAT THE STORIES TELL US

**THE CHANGE STORIES SUMMARIZED HERE ILLUSTRATE THE NATURE OF CHANGES OBSERVED BY TIPPING POINT PROJECT STAFF.** The analysis comes with several caveats about representativeness and limitations on drawing conclusions. Nonetheless, the Outcomes Mapping methodology has proven to be a great source of rich, qualitative information about complex social change processes and Tipping Point's place in them.

According to the stories, the boundary partners in each country exhibit different levels of change. Boys and especially men, still lag their female counterparts in advocacy for gender equity and collective action. However, men and boys in both countries have demonstrated changed behaviors, particularly in easing the domestic burdens of girls and women. Among adolescents, the boys' groups in Nepal have been more active than the boys in Bangladesh with regards to collective action and collaboration with the girls.

The EVAW forum in Bangladesh and the VCPC in Nepal are both working as instruments for collective action in their communities. They promote education (enrollment and reenrollment) in addition to their work in stopping domestic violence and early marriage. Parents and parent groups have also demonstrated new ways of thinking about gender roles and are increasingly supporting girls' choices. Some have emerged as champions of equal adolescent rights. There are promising signs that religious leaders are beginning to adopt gender equitable attitudes and to work actively against child marriage.

Girls themselves are having new experiences and greater freedom to join community events, trainings, and recreational activities outdoors. Girls are more visible in public spaces. Marriages have been halted. These changes are not due to community and family intervention alone; girls are developing greater confidence in themselves, believing that their voices matter, and they are advocating for themselves in their own homes and for each other in their communities.

This exercise also offers some results that might be unexpected. For example, in both countries, the progress marker for adolescent girls with the highest number of stories was a 'love to see' progress marker. For Bangladesh, progress marker 10 speaks to girls 'trying to establish their rights within their household.' For Nepal, progress marker 11 has girls 'speaking out about girls' rights including sexual and reproductive rights and rights to opportunities.' Given that the change stories were recorded in Phase 1 of Tipping Point, this pattern suggests that the project has been effective at rapidly empowering girls in terms of finding their voices and standing up for themselves. Stories on religious leaders, too, are clustered in the highest 'love to see' progress markers, although the total number of stories is too small to draw inferences.

In line with its iterative evaluative approach, Tipping Point is using this data to reflect on what is working well and what has been less impactful. The compilation and analysis of data for the period covered provides a snapshot in the middle of a stream of social processes, human interactions, and personal development, a snapshot that served a point of reference and date for the final evaluation of the project.



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