



## Evaluation of the South-Eastern Nepal hotspot to reduce the prevalence of bonded labour

Institute of Development Studies, UK in partnership with ActionAid Nepal

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# Purpose of report

This evaluation report was produced by the Institute of Development Studies (IDS) and ActionAid Nepal, for the Freedom Fund. It is an output of the programme 'Planning, Learning, Monitoring, and Evaluation Activities for the South-Eastern Nepal hotspot'. The project aims to support learning about the most effective community and NGO activities in combating modern-day slavery and bonded labour in the Freedom Fund South-Eastern Nepal hotspot. The project is funded by the Freedom Fund and directed by IDS. The evaluation process has also been designed to support learning about the most effective community and NGO activities to combat bonded labour in the Freedom Fund South-Eastern Nepal hotspot. While the report offers important evaluative findings, the IDS programme was rooted in a participatory research approach and was not designed as an evaluation. The feedback in this report is part of an overall, independent assessment of the hotspot, particularly in regard to the relevance, effectiveness, and efficiency of the hotspot model in reducing bonded labour in the area, and the sustainability of the hotspot model, in three districts in South-Eastern Nepal, with documented evidence of adults and children working through a system of agricultural bonded labour known as Harawa-Charawa.<sup>1</sup>

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<sup>1</sup> In Maithili, Charawa denotes a landless person who grazes cattle. Harawa denotes a landless person who works on other people's land. Both terms have connotations of bondage.

# Contents

<b>Purpose of report</b>	<b>2</b>
<b>Acknowledgements</b>	<b>5</b>
<b>Acronyms</b>	<b>6</b>
<b>1 Executive summary</b>	<b>7</b>
1.1 Background to this evaluation	7
1.2 Context of the programme intervention	7
1.3 Main findings from this evaluation	8
1.4 Recommendations for the Freedom Fund's hotspot programme	9
1.5 Policy areas that should form the focus of future advocacy efforts, by the Freedom Fund and other anti-trafficking organisations	10
<b>2 Background</b>	<b>11</b>
2.1 Background to the South-Eastern hotspot programme	14
2.2 Changes in local implementing partners	16
2.3 Changes at the Freedom Fund	18
2.4 Freedom Fund taking over full management of the hotspot from Geneva Global	18
2.5 Changes in contract and scope for the research and evaluation led by IDS	18
2.6 Contextual changes in the programme	19
<b>3 Methodology</b>	<b>23</b>
3.1 Direct and indirect community beneficiaries	23
3.2 NGO staff	25
3.3 Other concerned stakeholders and Freedom Fund staff	25
3.4 Data recording and analysis	26
3.5 Limitations of the review	27
3.6 Ethical considerations	28
<b>4 Feedback on the hotspot programme activities by staff, community-based volunteers, and peer educators on the usefulness of the project activities</b>	<b>28</b>
4.1 Relevance	28
4.1.1 Educational support	28
4.1.2 Credit and saving programmes	30
4.2 Gender and relevance	32
4.3 Effectiveness	33
4.3.1 Caste	33
4.4 Efficiency	37
4.5 Sustainability	40
<b>5 Conclusions and recommendations</b>	<b>43</b>
<b>References</b>	<b>46</b>
<b>Annexe 1 Terms of reference</b>	<b>47</b>



<b>Annexe 2 Critical path from the 2014 strategy</b>	<b>51</b>
<b>Annexe 3 Employment profiles</b>	<b>53</b>
<b>Annexe 4 Overview of NGO partners and technical service providers</b>	<b>54</b>
<b>Annexe 5 Changes in staff Freedom Fund HQ involved in the implementation of the programme</b>	<b>56</b>
<b>Annexe 6 Questions and recruitment strategy community participant</b>	<b>57</b>
<b>Annexe 7 Questions and recruitment list for NGO</b>	<b>70</b>
<b>Annexe 8 Questionnaire for other stakeholders</b>	<b>81</b>
<b>Annexe 9 Employment profile of community respondents</b>	<b>88</b>

## **Boxes**

Box 2.1 Definition of forced and bonded labour	13
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## **Tables**

Table 2.1 Current and past implementing partners	17
Table 3.1 Planned and actual recruitment of direct and indirect community beneficiaries	24
Table 3.2 Planned and actual recruitment of local NGO staff	25
Table 3.3 Planned and actual recruitment of other concerned stakeholders and Freedom Fund	26
Table A2 Critical path	51
Table A3 Employment profiles	53
Table A4 Overview of NGO partners and technical service providers	54
Table A5 Freedom Fund Staff from 2014 to 2019	56
Table A9 Employment profile of community respondents	88

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Cover photo credits (left to right): ActionAid Nepal.

# Acronyms

AAN	ActionAid Nepal
BIDC	Bhawani Integrated Development Centre
CDF	Community Development Forum
CIC	Community Improvement Center
CMC	Centre for Health and Counselling
DDC	District Development Committee
DJKYC	Dalit Jana Kalyan Yuba Club
DRR	disaster risk reduction
DSAM	Dalit Samrakshyan Aviyan Manch
FF	Freedom Fund
GG	Geneva Global
HH	household
HURYC	Human Rights and Rural Youth Change
IDS	Institute of Development Studies
JDS	Janachetana Dalit Sangam
LGCDP	Local Governance and Community Development Programme
MoL	Ministry of Law
MoLRM	Ministry of Land Reform and Management
NGO	non-governmental organisation
OBC	Other Backward Classes
ODF	open defecation-free
PAF	Poverty Alleviation Fund
TAP	Technical Assistance Provider
TWSO	Tapeshwori Social Welfare Organisation
UDS	Utpidit Dalit Samaj
VDC	Village Development Committee

# 1 Executive summary

## 1.1 Background to this evaluation

The Institute of Development Studies (IDS), in partnership with ActionAid Nepal (AAN), has been carrying out a programme of research, learning, and evaluation in relation to the Freedom Fund's 'hotspot' in South-Eastern Nepal. The hotspot programme was established in 2015, and at the time it was the first coordination action to specifically target a form of inter-generational bonded labour in agricultural and domestic work, known as Harawa-Charawa. The main objectives of the programme are: (1) sustained liberation of Harawa-Charawa community members, (2) wider social mobilisation and government action against Harawa-Charawa bonded labour, and (3) increasing civil society's capacity.

The objective of this evaluation is to provide an overall, independent assessment of the hotspot, particularly in regard to the relevance, effectiveness, and efficiency of the hotspot model in reducing bonded labour in the area, and the sustainability of the hotspot model. The findings in this report primarily draw on 55 semi-structured interviews with stakeholders internal and external to the programme, plus a review of key programme documents. The findings also reflect a larger body of research conducted by IDS starting from 2014, including: the participatory collection and analysis of 152 life stories; participatory prevalence statistics based on 1,660 randomly selected households across 52 hamlets in programme areas; a systemic action research programme with five action research groups, in which community members analysed and developed solutions to their problems; and a desk review of key programme documents.

## 1.2 Context of the programme intervention

During the early phase of the programme, a baseline prevalence study conducted in 2016 found that the interventions were mostly in the right location. There were significant variations in the prevalence of bonded labour in the different NGO intervention areas – with prevalence ranging from 15 per cent to 72 per cent. In some villages, bonded labour did not seem to exist. Nevertheless, in all intervention areas, levels of bonded labour are significant. Almost a third of all households (29 per cent) had members in bonded labour, with households split between 17 per cent with all working family members in bonded labour and 12 per cent with at least one bonded family member. The prevalence of bonded labour correlated strongly with caste and religion. Among Hindi households, 38 per cent of families from *dalit* backgrounds were in bonded labour, and 45 per cent of Muslim households were in bonded labour – significantly worse than the average across the intervention areas. A follow-up prevalence study was originally planned but was later deemed unfeasible due to major changes to the hotspot programme and NGO partners, which would have meant that the results would not have been statistically comparable to the baseline study.

The hotspot programme brought together a new group of NGOs, some of whom had no prior experience working on the issue of human trafficking or meeting the requirements of international donors. Over the past five years of the programme, progress has been observed alongside notable challenges. In particular, the hotspot programme has experienced a high turnover of NGO partners: of the original eight NGOs, only four of them remain as partners today. The other partners had their grants discontinued by the Freedom Fund as the NGOs did not make sufficient progress on their programme activities to justify further funding, and audits found financial irregularities.

In addition, there were a number of external factors that affected the programme. The intervention area was hit by a major earthquake in 2015 and by deadly floods in 2019, which led to NGOs diverting their efforts to urgent humanitarian relief rather than anti-trafficking

activities. The devolution of political power from a centralised, unitary system to a more decentralised federalist system also led to many new government officials being introduced to the programme. Although the long-term goal of the hotspot remained the same, the Freedom Fund and its partners revised the programme strategy and targets towards the end of 2017, focusing more on advocacy and policy change and less on community-based interventions and change.

### **1.3 Main findings from this evaluation**

At the heart of the hotspot programme are community-based groups, or freedom groups, which this evaluation found to be highly appreciated in a context of bonded labour. The immediate benefit of these groups includes the provision of NGO services such as credit and savings and educational support for children, as well as referral to government schemes such as access to land titles. These are relevant activities because they respond to some of the key causes of bondage, such as access to information and safe credit. Over the longer term, the community-based groups have helped mobilise local residents and give disadvantaged groups a stronger voice – many interviewees mentioned that people are now willing to raise their voice when their rights are violated, and more women are speaking and sharing their views.

However, we also observed that the gender pay gap and drop-out of girls in school remain issues. Women's increased ability to speak out in public also occurs in places with high levels of male migration which is leaving more women *de facto* in charge of households, reshaping women's roles. People also reported that caste-based violence (including sexual servitude of lower caste women) and discrimination in public places have both reduced. Yet, some private norms regarding caste remain entrenched; for example, some so-called lower caste people are still barred from entering temples, and respondents reported a low acceptance of inter-caste marriage. These observed norm changes are arguably an important step in challenging the root causes of structural inequalities, but clearly more work is needed to fully end gender- and caste-based discrimination.

One of the goals of the programme is to reduce harmful child labour by keeping children in school, as well as helping existing child labourers transition back into formal education. The prevalence study found very few children in bonded labour, perhaps because when children are working alongside their parents they are not seen as child labourers. These findings were quite different from the life stories during which child labour and child marriage were reported as problems that needed more attention. From the interviews for this evaluation, it was clear that the educational support provided through the programme was highly appreciated by a diverse range of respondents, with education being viewed as a step towards more lucrative earning opportunities working abroad or in a government position in Nepal. Interviewees reported their desire to keep their children in school but not necessarily having the means to do so, and the support provided by NGOs in the form of scholarships, stationary, and tuition classes has played an important role in keeping Harawa-Charawa children in school.

Respondents mentioned the lack of employment as a key issue and demonstrated a strong demand for vocational training. However, they also noted that the training provided by local NGOs was not always successful because of a subsequent lack of start-up capital or a limited demand for the products. Other issues mentioned were the long duration and lack of financial compensation to attend the trainings, making it difficult for people in bondage to attend. Trainings provided by the more specialised organisations appear to have been more appreciated, although people still had to somehow find time and forego other earning opportunities to attend.

The programme has worked with the national government to enact policies and legislation to address bonded labour, as well as with local government to implement services that increase the resilience of at-risk communities. There are clear examples of government commitment; for example, three municipalities have funded NGO partners to conduct surveys on the Harawa-Charawa families in their constituencies, with the aim of providing those identified with additional social support. At the national level, there has been recognition of the Harawa-Charawa as a group with special needs. In the 2019/20 budget speech, the Minister of Finance announced that the Special Employment Programme will also target the Harawa-Charawa communities. While this commitment cannot be attributed to the programme, it is likely that the programme has made a contribution.

NGO partners recognise that they cannot provide all the services for citizens in lieu of the government. Their tangible role in activating public schemes in the programme areas, and connecting Harawa-Charawa households to these services through the community-based groups has a sustainable effect – the benefits of these households obtaining identity cards which then unlock access to other available benefits such as the government’s nutrition scheme will serve these individuals well beyond the programme.

Many respondents living in Harawa-Charawa communities are aware that bonded labour is illegal, and they also see the aforementioned important changes. However, their understanding of bonded labour and associated legal protections still seems to be incomplete. Community members appear to consider bonded labour to involve severe forms of abuse and physical coercion, but when people are confined to work for a landlord due to high-interest loans or threats of violence, community members tend to tolerate and accept this, even though these are in reality also conditions of bonded labour. This suggests that more work is needed on collective action in these communities to support individuals and their families to recognise and protect their rights, as well as access government and NGO services to improve access to safe credit, as well improve as their general working and living conditions.

#### **1.4 Recommendations for the Freedom Fund’s hotspot programme**

- **Support those in debt bondage to get out of their situation by accessing alternative, more affordable sources of credit that do not tie them to their employer or debt-holders.** Although Harawa-Charawa communities are now more aware of their rights, currently there is a lack of alternative loan options which means that those in debt bondage often continue spiralling into debt. The Freedom Fund could consider stepping up its efforts in connecting Harawa-Charawa communities to fairer, formal loan schemes and/or to support more legal cases to prosecute employers who enter into predatory, illegal loan arrangements. Critically examine the gender benefits and burdens of micro-credit interventions, especially on unpaid care and the demand for labour of small enterprises in a context of high (male) migration.
- **Support the implementation of relevant and realistic vocational training and employment programmes.** Vocational training programmes have trained members of the Harawa-Charawa communities. To benefit from these trainings and generate income, there should be a market for the products or services. Micro-enterprises require investment capital and interest, knowledge, and skills to run a small enterprise. Assessing those aspects should be prioritised with the candidates before they commence vocational training. The new Prime Minister Employment Programme could be an important opportunity for increased employment options among Harawa-Charawa communities. In particular, ensure that NGO partners are aware and know

the practicalities of supporting members of the Harawa-Charawa community to access this newly announced scheme, which will help unlock entitlements such as subsistence allowance and a minimum of 100 days of employment annually, as well as access to vocational training and seed funding.

- **Support the national government to develop practical and acceptable criteria for Harawa-Charawa.** Harawa-Charawa is both a political-economic and a cultural identity. There should be a clearer system to identify whether a person is a Harawa-Charawa and whether they can claim benefits, and who may not want to be identified as a Harawa-Charawa. The Freedom Fund is currently working with three municipalities to develop criteria for Harawa-Charawa and supporting a government-administered survey to identify Harawa-Charawa households. The process, tools, and lessons learned from these three municipalities should be shared and validated with the communities before scaling up to more areas. Within the partner NGOs, there are also differences between management, office-based staff, and field staff in their definitions and understanding of Harawa-Charawa, which need to be ironed out.
- **Strategic advocacy needs to be rooted in local realities and deliver concrete benefits for Harawa-Charawa communities.** At the hotspot level, respondents from different backgrounds agreed on the general priorities although the rationales were slightly different, with community-level respondents emphasising practical needs more and NGOs and other stakeholders emphasising strategical needs more. These are complementary and can strengthen each other. Priority should be given to activities that are mutually agreed and based on consultations with (elected) representatives from the Harawa-Charawa communities.
- **Ensure that the Harawa-Charawa Network is more rooted in the Harawa-Charawa communities.** Local NGOs and organisations can facilitate making this network a locally rooted and accountable people's organisation. The sharing of experiences with local government and trying different ways to improve local accountability, such as paid membership, majority, or threshold voting can be very helpful. The Harawa-Charawa Network has to be led by the Harawa-Charawa, unless they decide otherwise during a process, with clear informed consent.
- **Improve gender equality, especially in advocating for women and men being paid equally for the same work.** Actions should be planned to address this issue; for example, by working with municipality officials to implement a daily minimum wage. Minimum wages are by definition for all workers – regardless of gender or caste.

### **1.5 Policy areas that should form the focus of future advocacy efforts, by the Freedom Fund and other anti-trafficking organisations**

- **Declare the Harawa-Charawa free** and establish a government rehabilitation package comparable to those provided for ex-Kamaiya and Haliya bonded labourers.
- **Support the implementation of land reforms that can benefit Harawa-Charawa.** The government should take its responsibility to prepare and implement land reform policy and increase access to land to Harawa-Charawa. Announcing what constitutes an 'unfair or undocumented' loan, explain that these loans do not need to be paid back, and encourage and support people to put their loans on paper.
- **Invite representatives of Harawa-Charawa communities to participate in the formulation of new policies and reviews or evaluations of the implementation of**

**existing schemes, benefits, and laws.** There are various existing and new schemes that aim to support the poorest. Working with target communities such as the Harawa-Charawa can help to improve the general relevance, effectiveness, and efficiency of existing and proposed schemes and enhance the ways in which they are implemented.

- **Regulate safe migration.** Migration is seen as an effective way out of poverty, but local intermediaries have too much power because the communities do not know the rules and how to enforce those that could protect them. Government officials need to be better trained on supporting safer migration and law enforcement personnel needs to be more equipped at investigating and prosecuting cases of trafficking.
- **Implement policies on gender equality, especially on equal employment, equal pay, child marriage, girl's education, and unpaid care.** Nepal has signed and ratified many international policies to eliminate all forms of gender discrimination such as ICCPR-1966, ICESCR-1966, and CEDAW Convention-1979 and have taken active steps to support gender equality. Nevertheless, gender inequalities such as the gender pay gap do persist, which suggests that government officials need to be more motivated and equipped to implement these policies.

## 2 Background

The Institute of Development Studies, UK (IDS) has been carrying out a series of research projects on the Freedom Fund's South-Eastern Nepal hotspot programme since 2015. Collectively, the research aims to examine the root causes of bonded labour in the programme locations and to assess change in the nature of vulnerability and exploitation over time. A detailed account of the work carried out to date as well as key findings can be found in the following documents:

- [Report] Participatory Research, Planning and Evaluation Process in Nepal Summary Results: Participatory Action Research, August 2019, <https://opendocs.ids.ac.uk/opendocs/handle/20.500.12413/14652>
- [Blog] Dowries, Education and Girl Brides – The Perverse Incentives Perpetuating Child Marriage in Nepal, November 2018. [www.ids.ac.uk/opinions/dowries-education-and-girl-brides-the-perverse-incentives-perpetuating-child-marriage-in-nepal/](http://www.ids.ac.uk/opinions/dowries-education-and-girl-brides-the-perverse-incentives-perpetuating-child-marriage-in-nepal/)
- [Blog] When Farmers Owe Their Souls to the Landlords They Call Friends, November 2018, [www.ids.ac.uk/opinions/when-farmers-owe-their-souls-to-the-landlords-they-call-friends/](http://www.ids.ac.uk/opinions/when-farmers-owe-their-souls-to-the-landlords-they-call-friends/)
- [Policy briefing] The Modern Slavery Trap: Bonded Labour, May 2018, [www.ids.ac.uk/publications/the-modern-slavery-trap-bonded-labour/](http://www.ids.ac.uk/publications/the-modern-slavery-trap-bonded-labour/)
- [Report] Patterns and Dynamics of Bonded Labour, Child Labour and Child Marriage in the Nepali Eastern Terai: Findings from Life Story Analysis, October 2017, [https://opendocs.ids.ac.uk/opendocs/bitstream/handle/20.500.12413/13398/Nepal\\_Life\\_Stories\\_report\\_FINAL\\_301017.pdf](https://opendocs.ids.ac.uk/opendocs/bitstream/handle/20.500.12413/13398/Nepal_Life_Stories_report_FINAL_301017.pdf)
- [Report] Participatory Statistics to Measure Prevalence in Bonded Labour Hotspots in Nepal: Report on Findings of the Baseline Study, July 2017, <https://opendocs.ids.ac.uk/opendocs/handle/20.500.12413/13399>

The overall objective of this evaluation is to provide an independent assessment of the hotspots, particularly in regard to the relevance, effectiveness, and efficiency of the hotspot model in reducing bonded labour in the area, and the sustainability of the hotspot model.

This evaluation has the following key research questions:

## **Relevance**

- a. To what extent do the design and activities of the hotspot reflect the current needs and priorities of the community members? Are they relevant to the objectives of the hotspot?
- b. What are the views of relevant stakeholders (primarily programme participants, with selected inputs from community leaders, government representatives, and private sector employers) towards the programme? For example, do they consider it an opportunity, a threat, or are they indifferent?

## **Effectiveness**

- c. To what extent has the programme achieved its aim of reducing bonded labour in communities in the target areas (as a source for bonded labour)?
- d. Based on the qualitative feedback from the community and NGOs: (i) how has the programme contributed towards the measured change including tackling root causes, (ii) what are the observable links between programme activities and wider systems change (e.g. wider government policies and practices, strengthening civil society collaboration, and generating evidence for anti-trafficking sector)?
- e. What have the NGO partners undertaken together that they might not have done outside of the hotspot model, especially in terms of systems change?

## **Efficiency**

- f. Based on the NGO's assessment of impact achieved through (i) the different types of programme activities of local NGOs and (ii) the main work streams within the Change Strategy: to what extent do these align with the programme's investment of time and resources?

## **Sustainability**

- g. To what extent has the programme influenced the approach, organisational capability, and quality of activities (including monitoring and evaluation) of the NGO partners?
- h. What is the key knowledge and skills that NGOs have learned from programme interventions and can they give examples of how this can be applied elsewhere?
- i. What can the community members and adolescents now do for themselves?



## Box 2.1 Definition of forced and bonded labour

According to the International Labour Organization, the definition of forced labour has been consistent since the passage of the ILO Forced Labour Convention, 1930 (No. 29). However, the focus on particular types of forced labour have shifted as new forms of exploitation of labour have emerged; similarly, the indicators of forced labour have evolved over time (ILO 2014). The ILO (2014) indicators of forced labour are aimed at providing guidance in identifying situations of forced labour. These include: abuse of vulnerability; deception; restriction of movement; isolation; physical and sexual violence; intimidation and threats; retention of identity documents; withholding wages; debt bondage; abusive working and living conditions; and excessive overtime (ILO 2014). These indicators are proffered as a useful means to operationalise the concept of forced labour.

Bonded labour is generally described as a type of forced labour and is also known as debt bondage or debt labour. It occurs when a person is forced to use their physical labour to pay off a debt acquired by them or their family, or inherited from their antecedents. They are forced into working for little or no pay, with no control over their debt and the value of their work invariably becomes greater than the original sum of money borrowed.

Within this evaluation, and throughout IDS' body of research on the Freedom Fund's South-Eastern Nepal hotspot programme, we use the following definition as developed for the participatory statistics based on the life story analysis (Oosterhoff, Sharma and Burns 2017):<sup>2</sup>

- *The presence of an advance or agreement. An advance, whether completely or partly in cash or in kind, made by one person who is also demanding the labour of the borrower as a means of repayment for a loan.*

Plus at least one of these remaining four:

- *No freedom of movement: physically constrained or has restrictions placed on his/her freedom of movement.*
- *Paid less than the minimum wage: a remuneration which is less than the current notified minimum wage under the minimum wages act.*
- *No freedom of employment: absence of freedom to choose one's employment or other means of livelihood.*
- *No freedom of marketplace: loss of freedom to sell one's labour in an open market.*

Source: Authors' own based on Freedom Fund information.

<sup>2</sup> Some people argued that the migration of poor illiterate rural persons is always risky – or even that it is always a form of bonded labour involved because people need to borrow money for the journey, but others pointed out that there are also success stories. Agreement was reached that somebody could only be marked as a case of 'risky migration' if he/she has gone overseas with false documents or he/she is treated contrary to his/her agreement with the agent or if he/she is paid less than that of the agreed salary or if he/she is given other work than was agreed.

## Team

The evaluation has been conducted by an international multi-disciplinary gender-balanced team of researchers from the Institute of Development Studies (IDS), Brighton, UK, in partnership with ActionAid Nepal.

**The Institute of Development Studies** has a global reputation for its work on international development ([www.ids.ac.uk](http://www.ids.ac.uk)). ActionAid Nepal is a not-for-profit organisation with one of the longest track records for participatory work in Nepal (and across the world) and a long and productive relationship with IDS (<http://nepal.actionaid.org>).

## 2.1 Background to the South-Eastern hotspot programme

The Freedom Fund (FF) started its intervention in the South-Eastern Terai of Nepal as the South-Eastern Nepal hotspot in November 2014. In South-Eastern Nepal, an ILO survey in 2013 found that 97,000 adults, mostly men, and 13,000 children are in forced agricultural labour, through a system called Harawa-Charawa (Kumar KC, Subedi and Suwal 2013). The initial selection of intervention areas was based on an ILO (2013) survey report, the numbers of *dalit* and landless amongst the population, the presence of landlords, the prevalence of landlessness, and observations of traditional agricultural bonded labour in these communities.<sup>3</sup> Within these families, men work growing crops, and women, children, and the elderly work as cattle herders or as domestic servants. Most of the people are landless Hindus from the lower castes – Tarai *dalits* and Tarai Janjati. Some landless Muslims are also involved in forced agricultural labour.

These households lack access to safe and legal credit. When they face financial emergencies they are dependent on moneylenders, relatives, and landlords for loans.<sup>4</sup> Once a loan is taken from a landlord, they expect families to provide labour to pay off the debt – often with exceptionally high interest rates. Failure to do so is responded to with threats of physical and economic violence, abuse, or restrictions on freedom of movement (Kumar KC et al. 2013).

The South-Eastern Nepal hotspot is a comprehensive community-based programme to contribute significantly to the eradication of bonded labour. This approach is quite similar to the hotspot approach taken by the Freedom Fund in Tamil Nadu in South India and in Bihar and Uttar Pradesh in North India, where it has contributed to a dramatic reduction in the prevalence of bonded labour. This community-based hotspot approach builds on earlier community-based work of other organisations in India and Nepal which the Freedom Fund and its staff are familiar with.<sup>5</sup>

As of November 2019, the programme is supporting ten local NGOs and four specialist organisations. Of the ten local NGOs, five have been part of the programme since it started.

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<sup>3</sup> Selected partners also undertook discussions with Village Development Committee (VDC) and District Development Committee (DDC) stakeholders to identify the most vulnerable VDCs and wards. One of the local NGOs, NGO 5, had already conducted a baseline survey which attempted to understand whether minimum wages were being paid, the prevalence of landlessness, poverty levels, loan levels, and ethnic composition. Based on this information, partners selected their working areas.

<sup>4</sup> This dependency on moneylenders, relatives, and landlords is similar to other Nepali who need (emergency) credit and who do not have access to land or assets.

<sup>5</sup> Freedom Fund staff member Ginny Baumann is, for example, a veteran in the field of modern slavery and has extensive experience with community-based approaches in South Asia, including in Nepal. See Baumann, G. and Dharel, M. (2014). Organisations such as Free the Slaves have also produced tools and approaches that have been built upon and adjusted. See, for example: [www.freetheslaves.net/wp-content/uploads/2015/03/Community-BasedModelforFightingSlaverybooklet-web.pdf](http://www.freetheslaves.net/wp-content/uploads/2015/03/Community-BasedModelforFightingSlaverybooklet-web.pdf).

The inter-linked strategies of the hotspot, based on communities' and local NGOs' understanding of the root causes include:

- Creating over 275 community-based freedom groups of those in bonded labour, beginning with participatory literacy and human rights awareness sessions;
- Enabling these groups to begin savings and be supported to develop independent sources of income. Helping them mobilise government land rights policies to access cultivable land;
- Removing over 5,000 children from hazardous child labour, helping them attend non-formal education and be successfully integrated in village schools;
- Bringing Nepali and international experts to help understand and find the best ways to help individuals cope or recover from the mental and emotional injuries of slavery;
- In each local government area, training officials, teachers, and law enforcement to implement relevant services and laws for addressing bonded labour. Supporting advocacy by the freedom groups and NGOs so that the families' rights to identity and to government services are achieved.

From the programme's inception in 2014 to December 2019, a total of \$5.4 million has been spent on the hotspot. This includes grants to frontline NGO partners, research grants, fees to technical assistance providers, plus the Freedom Fund's personnel and management costs.

The programme is privately funded and was initially managed operationally by Geneva Global (GG)<sup>6</sup> a Philadelphia (US)-based philanthropy consulting company and funded by the Freedom Fund. In March 2018, the South-Eastern Nepal hotspot became fully managed by the Freedom Fund. The programme was designed with a strong focus on evidence-based programming as well as accompanied research and learning, with 6 per cent of the total programme funding going towards external research.

In 2014, the Freedom Fund defined the hotspot goal and programme objective for 2014 in their hotspot strategy document:

**Overall objective:** Reduce the prevalence of Harawa-Charawa bonded labour within targeted districts.

- **Objective 1:** Sustained liberation of Harawa-Charawa community members;
- **Objective 2:** Wider social mobilisation and government action against Harawa-Charawa bonded labour;
- **Objective 3:** Increase civil society's capacity;
- **Objective 4:** Support rigorous research and evaluation.

The programme also identified 'critical pathways' which outline the Freedom Fund and its partners' hypothesis of how to effect change through the hotspot programme (see Annex 2).

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<sup>6</sup> [www.genevaglobal.com](http://www.genevaglobal.com).

To measure and understand the results of the interventions in the hotspot, IDS conducted a baseline prevalence study for which most data were collected in 2016 (Oosterhoff, Sharma and Burns 2017). The study found that the interventions were mostly in the right location. There were significant variations in the prevalence of bonded labour in the different NGO intervention areas – with prevalence ranging from 15 per cent to 72 per cent. In some villages, bonded labour did not seem to exist. Nevertheless, in all intervention areas, levels of bonded labour were significant. Almost a third of all households (29 per cent) had members in bonded labour, with households split between 17 per cent with all working family members in bonded labour and 12 per cent with at least one bonded family member. The prevalence of bonded labour correlated with the remoteness of the community. Communities near roads had a lower prevalence of bondage. Rural communities that were more remote – and consequently less well served by slavery and poverty eradication efforts – were likely to have a higher prevalence of bondage. A remarkably low number of child labourers and child bonded labourers was reported.

The IDS prevalence study confirmed many of the key characteristics of the ILO survey of this particular form of agricultural bondage, such as the importance of land ownership, lack of safe credit, and the importance of (informal) loans from money lenders and employers at relatively high interest rates. The study also found that the vast majority of loans taken are responses to health crises, with a high proportion of loans also for the purpose of covering marriage expenses, migration, and house repairs.<sup>7</sup>

Towards the end of 2017, the Freedom Fund and its partners revised the programme strategy and targets – including for the final years (2018–19). The programme areas were hit by an earthquake in 2015, shortly after it began, and the political-economic context changed significantly every year – and sometimes every month. The objectives and long-term goal of the hotspot remained the same, but the programme context has been characterised by change at almost every level. To provide the reader with some background on the interviews and findings in this report, we will describe some of the key changes below.

## **2.2 Changes in local implementing partners**

Between 2014 and 2019, Geneva Global and the Freedom Fund held three rounds of partner selection for implementation on the ground, at the beginning of the programme in 2014, towards the end of 2015 (for activities during January 2016–December 2017), and finally again at the end of 2017 (for activities during January 2018–December 2019). The Freedom Fund’s policy is to (usually) sign two-year grant agreements with NGO partners, which are subject to renewal, depending on available funding and performance of the partner.

The partner selection process for the three rounds was done differently, with the final round having a much more specific set of criteria and process. The reason for the third round was a turnover of partners due to financial irregularities and poor project implementation. An overview of the changes of the partnerships with the NGOs and technical service providers are summarised in a table below.

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<sup>7</sup> These findings differed from the narrative analysis of life stories in which child labour and bonded child labour are reported to be widespread. One possible explanation is that children who work alongside their parents are not considered to be workers because they are not paid.

**Table 2.1 Current and past implementing partners**

Current implementing partners	Past implementing partners
1 Bhawani Integrated Development Centre (BIDC), since 2015	12 Dalit Samrakshyan Aviyan Manch (DSAM) – from 2015 to 2018
2 Community Development Forum (CDF), since 2014	13 Nepal Dalit Jagaran Kendra (NDJK) – ran from 2014 to 2016
3 Community Improvement Center (CIC), since 2014	14 Rural Development Foundation (RDF) – from 2014 to 2017
4 Dalit Jana Kalyan Yuba Club (DJKYC), since 2018	15 Saundaraya – from 2014 to 2016
5 Dalit Society Welfare Committee Nepal (DSWCN), since 2018	16 Utpidit Dalit Samaj (UDS) – from 2015 to 2018
6 Human Rights and Rural Youth Change (HURYC), since 2015	
7 Janachetana Dalit Sangam (JDS), since 2014.	
8 Samriddha Foundation (SF), since 2018	
9 Shripurraj Community Development Centre (SCDC), since 2018	
10 Tapeshowri Social Welfare Organisation (TSWO), since 2015	
11 Women Peace, Research, and Development Center (WPRDC), since 2018	

Source: Authors' own (based on Freedom Fund information).

The NGO selection criteria of the partners for 2014 consisted of the following criteria: (1) A track record for addressing bonded labour; (2) Established links with Harawa-Charawa or in target districts with similar populations (*dalit*, agriculture/land issues/poverty alleviation). Organisations that didn't work with target beneficiaries but had an established operational presence in the districts of work were also considered; (3) An ability to directly implement a range of programme activities (such as education, awareness raising, rescue and reintegration programmes); (4) Positioning to contribute to systemic change, including through community-based reflection and collective action against bonded labour; (5) Engagement in local, district, state, and/or national-level advocacy; (6) Capacity and organisational reliability, trustworthiness, and transparency.

The FF and GG also decided to invite organisations to provide technical assistance to these NGOs.

In 2017, the FF and GG decided to do another round of NGO selection. The FF also invited their existing partners whose existing contracts were coming to an end to apply for an extension in the same process. This time, the selection process had a slightly different process. To select the NGO, the FF and GG used an open call, advertised publicly, inviting NGOs to submit a concept note as part of the initial application.

For the third round, the FF and GG jointly invited successful candidates to submit full proposals. After the 2017 competitive proposal process, there were allegations against the FF/GG staff and programme advisors. While the investigation was being conducted in 2018,

programme advisors were not able to visit the field, monitor, or progress with programme activities. The programme resumed proper implementation again in September 2018, and has been in operation ever since.

This programme evaluation looks at the NGO and service providers enrolled in the programme from the beginning until February 2019, based on a review of the key documents and interviews with stakeholders.

### **2.3 Changes at the Freedom Fund**

In parallel with the changes in partnership and significant contextual and structural changes, programme staff at the Freedom Fund HQ involved in the implementation of the programme also underwent several changes (see Annexe 5). In the Freedom Fund's first few years following its creation in 2014, it outsourced day-to-day programme management and grant oversight in hotspots to Geneva Global. Freedom Fund staff focused on strategy, fundraising, approval of Geneva Global's partner selection, and global initiatives, while Geneva Global handled direct interactions with hotspot partners. Geneva Global HQ staffing was stable during the contracted period. In the field, there were some important staff changes. Due to personal circumstances, the GG Programme Advisor had to go on leave in 2016 and this staffing gap was not filled until almost a year later. To some extent, this gap was filled by a legal/advocacy consultant who had been involved in the programme and who took up interim the Programme Advisory role<sup>8</sup> while Geneva Global recruited for a new Programme Advisor who started in September 2017, with the interim advisor staying on as a Programme Advisor but with complementary roles mostly focused on advocacy.

### **2.4 Freedom Fund taking over full management of the hotspot from Geneva Global**

When the Freedom Fund became more established, management felt in-house operational programme management functions would improve the programme, reducing duplication between the programme management functions, and enabling more direct oversight of the programme. The Freedom Fund explained the transition to partners and provided an opportunity to discuss. The transition from GG to FF management took place on 1 April 2018. It was not envisioned as a programmatic change but there was a change in line management of GG staff in Nepal to FF. Within the FF office in the UK, Kevin Groome was hired as a Programme Officer in February 2018 to take over from Maria Horning when the transition took place in April 2018.

### **2.5 Changes in contract and scope for the research and evaluation led by IDS**

While the initial contracts in the North India and Nepal hotspots were funded until 31 December 2017 and 30 September 2018 respectively, it was decided to extend the duration of both projects until January 2020 (partly to reflect the need for a 30-month interval between prevalence data collation rounds and the delays in the programme due to the earthquake and other contextual factors). The decision was also taken to expand the scope of Workstream 3 (the evaluation of the hotspot as a whole), and to revise and move into a new contract which was a deliverables-based agreement. Thus, agreement was reached to close down initial contracts as of 11 June 2017 (hereby called 'phase 1') and to re-contract the remaining deliverables under the projects – hereby called 'phase 2'. In September 2017, IDS entered a new contract with the FF.<sup>9</sup>

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<sup>8</sup> From February 2017–September 2017.

<sup>9</sup> The budget did not allow to deliver WS 2 (prevalence) and WS 1 (action research) alongside WS 3 (evaluation) – as initially planned. IDS and Action Aid Nepal had each invested significant resources in the programme, including but not limited

## 2.6 Contextual changes in the programme

Staff and management changes contributed to delays in implementation together with a range of contextual changes; notably, blockage and political instability, which hampered programme implementation, and the ability of programme advisors for monitoring and access. In 2015, Nepal was hit by a series of earthquakes, subsequent aftershocks, and significant political changes. Due to two earthquakes, which struck Nepal on 25 April and 12 May 2015, partner organisations delayed their project activities as schools were closed for three weeks and fear of strong aftershocks caused workplaces to close.

Even more crippling for the South-Eastern Nepal programme implementation was the lengthy strike in the programme's implementation area, enforced by the Madhesi political party and unofficially backed by the Indian government. In August 2015, the government's decision to finalise a Constitution led to protests and strikes as various ethnic and political groups disputed the provisional boundaries of the federal republic's seven states, citizenship requirements, and parliamentary representation. Despite these protests and strikes among disparate political parties, the new Constitution was signed and put into effect on 20 September 2015. Strikes continued through to the end of 2015 as the Madhesi party continued to demand amendments to the Constitution, resulting in the ongoing closure of major urban areas and highways in the hotspot's implementing area. The situation in Nepal was further exacerbated as protesters blocked vital trading checkpoints at the Indian border, and an unofficial trade embargo imposed by India cut off vital supplies from entering Nepal, such as petrol, medical supplies, and cooking gas.

Despite the continuing blockade and protests, the passage of the new Constitution also offers advancement opportunities for the programme. The Constitution of Nepal promulgated in 2015 provisioned three layers of government – federal, provincial, and local – with legislative, judicial, and executive rights provisioned at local government.

The decentralisation has created various opportunities for Harawa-Charawa. Local government can, for example, identify landless people and provide land for them. Under the new Constitution, *dalit* community members are to receive a free education, including scholarships, and will also be provided with health services and social security. In cases of forced labour, the Constitution commits to the prosecution of perpetrators and the provision of compensation to survivors.

Throughout January 2016, strikes within the South-Eastern region of Nepal continued as the Madhesi ethnic community protested the Constitution's provisional boundaries of the federal republic's seven states, citizenship requirements, and parliamentary representation, citing that these provisions were discriminatory against the Madhesi community. Facing public pressure within Nepal to discontinue the strike and trade blockages that caused a shortage of essential supplies and imports, the Madhesi political party lifted the strike in the first week of February.

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to, writing a separate report on the baseline prevalence which was not contracted or budgeted for. Hence, the decision was made that the same IDS time inputs could not be provided going forward as had been provided in phase 1.

The political environment in Nepal remained stable until the end of June, when Parliament expressed a lack of confidence in Prime Minister KP Sharma Oli. Parliament was concerned with his inability to resolve conflict over the new Constitution, improve relations with India, and jumpstart the post-earthquake reconstruction process. Consequently, the prime minister resigned in July. Following his resignation, Parliament appointed a Maoist party leader, Pushpa Kamal Dahal, as prime minister. His appointment was the result of a deal struck between the Maoist party and the Nepali Congress to share leadership, instating a coalition-led government. Under the coalition-led government, Prime Minister Pushpa Kamal Dahal will oversee local elections, currently scheduled for 14 May 2017. He will then step down, ceding power to Nepali Congress' Sher Bahadur Deuba. The constant change in government leadership will continue to impede legislative development and economic growth in 2017.

Despite the change in political power and promises that the Madhesi communities' demands would be reviewed under the new Maoist leadership, occasional strikes and protests occurred within South-Eastern Nepal. The protesters demanded the revision of provisional demarcation to establish two states running east-west along the Indo-Nepal border, aiming to unify the Madhesi ethnic community, and to ensure that the Madhesi community's interests would shape the states' priorities. To address these demands, a draft Constitution Amendment bill was registered on 29 November 2016, which cited changes in provincial demarcation. Parliament did not approve the bill by the end of 2016 and will likely struggle to garner the two-thirds majority that is required to approve the change.

Political changes and a lack of consensus in Parliament delayed the passage of new laws and policies. Drafted in 2015, the Bonded Labour bill, which abolishes all forms of bonded labour in Nepal, remained with the Ministry of Law (MoL) and the Ministry of Land Reform and Management (MoLRM) for review throughout 2016, making very little progress. Additionally, despite the Minister of Finance's announcement in May that national budget would be allocated for a Harawa-Charawa rehabilitation programme, government funds were not released by the Ministry of Finance to begin the first phase of activities under the rehabilitation programme. Although the Ministry of Finance's announcement was encouraging as it was the first time the government had acknowledged the forced labour circumstances of the Harawa-Charawa community through policy and budgetary commitments, momentum slowed through the end of the year due to political instability.

On a local level, Freedom Fund projects of partner organisations were affected by flooding. Many families lost their homes, clothing, and cattle, increasing their susceptibility to greater debt and deepening their involvement in debt bondage. Partner organisations responded by distributing relief materials to flood-affected communities such as cooking supplies, clothing, and tarps.

Partner organisations also faced challenges facilitating birth registration campaigns due to a national government initiative established to eliminate open defecation by 2017. Under the open defecation-free (ODF) initiative, if the community did not have a toilet, the government would not provide birth registration or social services to members of that community. This created challenges for impoverished and landless communities, such as the Harawa-Charawa community, as they do not have access to the land or materials needed to construct toilets. Partner organisations met with local stakeholders, including Village Development Committee (VDC) secretaries, to lift enforcement of the ODF policy so that they might facilitate birth registration campaigns. Partner organisations were successful in their efforts and were able to facilitate birth registration campaigns during time periods designated by the VDC. With birth registration in hand, children were able to enrol in school.



Throughout 2017, the South-Eastern Nepal hotspot encountered programmatic interruptions as the country experienced significant political and administrative changes. This transition time in Nepal impeded the advancement of strategic policies related to forced labour, including the appropriation of funds to initiate the Harawa-Charawa rehabilitation programme.

As part of Nepal's transition to a federalist system, local elections were held in three phases across Nepal. Due to protests and strikes enforced by members of the Madhesi political party over continued dissatisfaction with the Constitution's provisions around citizenship and provincial boundary demarcation, local elections in Province Two were postponed until 18 September 2017. For the first time in 15 years, the elections installed new local officials such as mayors and ward presidents. Following the elections, new government structures at the municipal and rural municipal level were established, granting them authority over local affairs including local legislation, policymaking, development planning, administration, and disbursement of local development funds. In addition to these changes in governance, the election process disrupted project activities as district and local government officials were unavailable due to their involvement in and preparations for the election.

At first, the roles and responsibilities of new district and local municipal functions were unclear as administrative structures shifted, resulting in delayed programme activities, such as cooperative registration. Despite the confusion, decentralisation also provided new opportunities to engage with local-level officials and discuss the allocation of resources.

At the federal level, staffing changes and restructuring impeded the advancement of relevant anti-trafficking legislation. For example, the Ministry of Women, Children and Social Welfare Secretary changed three times within five months. The government announced that departments will continue to restructure and the roles and responsibilities of key ministries will be combined. With this constant change, the passage of drafted bills was slow, illustrated by the Human Trafficking and Transportation Control bill which was not reviewed. One of the few bills reviewed and passed was the Labour Act 2074 which was passed in September, prohibiting hazardous child labour and establishing protections for informal workers. The Bonded Labour bill was rejected by the Ministry of Law as it was submitted by the Ministry of Land Reform and Management which cannot submit a criminal bill. The bill is being redrafted by the Ministry of Labour.

Financial appropriation to fund the Harawa-Charawa rehabilitation programme, announced by the Minister of Finance in 2016, was also delayed due to the transition. As a result, the 2017–18 budget included funds to complete rehabilitation programmes for the *kamaiya* and *haliya* only. Despite these challenges, an empowered local government structure can also offer an opportunity. Greater authority at the local municipal level has the potential to increase the scale and impact of partner organisations' work within the Harawa-Charawa community. However, it can also increase competition over access to and management of these resources.

On 13 August 2017, heavy rains resulted in flooding across Nepal's Terai region. The rains cut off communication, electricity, and roads, and devastated homes and crops. According to the Nepali government, the floods killed approximately 120 people, destroyed 7,000 homes and displaced 18,000 families. Emergency relief was spearheaded by the District Disaster Relief Committee and partner organisations, Tapeshwori and Community Improvement Centre (CIC) responded by providing flood relief support such as tarpaulin, blankets,

buckets, rice, oil, and noodles to flood-affected families. Technical assistance provider, CMC, also provided psychosocial counselling to affected families.

During 2018, the Freedom Fund's partners played an active role in drafting amendments to the Bonded Labour Act 2002, currently under revision. If successfully passed by Parliament, the new Act will prohibit all forms of bonded and forced labour for all groups and would be a milestone for the Harawa-Charawa community.

However, the greatest opportunities for the programme's implementing partners may come at the local level. Under the new structure, local municipalities receive grant funding from the central government and also have tax-raising powers. They are relatively autonomous in their decision-making processes and can set the priorities for development and service delivery in their areas.

Local-level political leaders and bureaucrats are new to their positions and still getting to grips with the needs and demands of their communities. Our partners alongside the Harawa-Charawa Network are engaging with local officials to build their understanding of the exploitation experienced by Harawa-Charawa bonded labourers and the needs of their communities. Some local leaders have shown an openness to work with our local partners and are eager to tackle the Harawa-Charawa's issues.

In 2018, the government launched the Terai-Madhesh Prosperity Programme to develop the socioeconomic conditions of the region through developing and expanding infrastructure in the 21 Terai districts of Nepal, including Siraha, Saptari, and Dhanusa, where our programme operates. The hotspot has capitalised upon this growing recognition of the particularly severe poverty experienced by communities in this region to highlight illegal labour and loan practice as a root cause of poverty for the Harawa-Charawa.

In addition to the numerous policies aimed at improving the lives of the poorest communities in Nepal, the government has made some steps to address the discrimination faced by the Madhesi ethnic minority and *dalit* population. In January 2019, Parliament appointed Vijay Kumar Datta as chairman of the Madhesi Commission. The Commission has a mandate to protect the rights of and provide opportunities for the Madhesi people in Nepal. Results from the prevalence study commissioned for the Freedom Fund in 2017 found that 96 per cent of our programme participants identified ethnically as Madhesi. The Commission creates new avenues for government advocacy. Hotspot partners recently met with the Commission and advocated for identifying Harawa-Charawa in state 2 and investigating cases of bonded labour to be incorporated into its three-year strategic plan.

In 2018, the government amended the Land Act, enacting Article 40 of the Constitution which guarantees that the state will provide land to landless *dalits*. The government has now introduced a bill to Parliament which aims to provide *dalits* ownership of land which has been passed by both houses and is awaiting authentication by the president.

# 3 Methodology

We collected qualitative feedback through interviews using semi-structured questionnaires from 1) direct and indirect community beneficiaries (including survivors and members of Community Support Groups 2) NGO staff and 3) other concerned stakeholders and Freedom Fund staff. AAN staff conducted the interviews with the direct and indirect community beneficiaries, NGO staff, and other stakeholders between July 2018 and February 2019 in Maitili and Nepali. AAN and IDS jointly conducted the interviews with FF staff in Nepal in April in English and Nepali. IDS conducted the interviews with FF staff UK by Skype in March 2019.

The evaluation is also informed by insights from the other research, monitoring, evaluation, and monitoring activities undertaken by IDS and ActionAid Nepal in this programme:

- The scoping visits conducted in February 2016 comprising: interviews with NGOs, focus groups with community members, and field observations;
- The participatory collection and analysis of 152 life stories (Burns, Sharma and Oosterhoff 2017);
- The generation of a baseline of participatory statistics of 1,660 households across 52 hamlets in locations covered by seven NGOs (Oosterhoff *et al.* 2017);
- Systemic action research programme with five action research groups in which stakeholders analyse and develop solutions to their problems (Sharma, Oosterhoff and Burns 2019);
- A desk review of key programme documents.

We developed three interview guides in consultation with the Freedom Fund (see Annexes 6, 7, and 8) with questions that relate to: significant changes in relation to them or people in their community being able to leave situations of forced labour over the last three years; NGO activities and services they have utilised and groups they have been involved with; how the groups have helped them and what motivates them to keep going to the group/s; how children have been helped with their education; whether there is now more, less, or maybe a different kind of caste discrimination; whether women and girls are now treated differently in the community; how access to essential services has changed; what else could be done for community members in bonded labour/child labour; examples of activities that the NGO could have done but didn't, or could have done better; whether community members are more or less willing to talk about bonded labour/child labour/trafficking and whether people who have left bonded labour are still free (and if not, why not).

## 3.1 Direct and indirect community beneficiaries

We recruited these respondents from six out of 11 NGO implementing partners involved in the programme – the six NGOs were selected due to their long history of involvement in the South-Eastern Nepal hotspot. These six NGOs are referred to as: NGO 1, NGO 2, NGO 3, NGO 4, NGO 5 and NGO 6. Within each of the NGOs, we selected the communities by using random sampling from a list of all the communities in which the NGO had interventions for at least two years funded by the Freedom Fund.

We conducted 30 interviews with direct and indirect community-level beneficiaries in the following five categories: 1) NGO-supported groups CVC, SCG; 2) People who have been assisted with micro-enterprises and/or access to vocational training or group-based income generation; 3) People who have had legal help (we are focusing on cases with prosecutions); 4) People who have received information only (further de-segregated by whether they are a member of an NGO-supported group); 5) People who have had rehabilitation and reintegration support or parents whose children were reintegrated. The focus of the interviews is on their experience of engaging with the rights-based activities and services provided by NGOs supported by the Freedom Fund.

We recruited these respondents based on a list of different types of groups of beneficiaries provided by the NGO. When the category of the respondent was not available in this community – for example, if the NGO did not (yet) support somebody with legal assistance or if there were no people who had (yet) been supported with reintegration – we asked them to recruit from the community vigilance group in that community.

**Table 3.1 Planned and actual recruitment of direct and indirect community beneficiaries**

	Recruitment category	Name of NGO												Total	
		NGO 3		NGO 2		NGO 1		NGO 5		NGO 6		NGO 4			
		Plan	Actual	Plan	Actual	Plan	Actual	Plan	Actual	Plan	Actual	Plan	Actual	Plan	Actual
1	NGO-supported groups CVC, SCG	1	2	1	1	1	2	1	1	1	3	1	4	6	13
2	People who have been assisted with micro-enterprises and/or access to vocational training or group-based income generation	1	1	1	1	1	1	1	1	1	1	1	0	6	5
3	People who have had legal help (we are focusing on cases with prosecutions)	1	0	1	1	1	0	1	1	1	0	1	0	6	2
4	People who have received information only (further de-segregated by whether they are a member of an NGO-supported group)	1	1	1	1	1	1	1	1	1	1	1	1	6	6
5	People who have had rehabilitation and reintegration support or parents whose children were reintegrated	1	1	1	1	1	1	1	1	1	0	1	0	6	4
<b>Total</b>		5	5	5	5	5	5	5	5	5	5	5	5	30	30

Source: Authors' own.

Of all the respondents, nine are currently directly affected by bonded labour, and six were liberated during the project interventions (Annexe 3 provides an overview of the employment profile).

### 3.2 NGO staff

**Table 3.2 Planned and actual recruitment of local NGO staff**

NGO	Planned category	Actual recruitment	Reason for changes
NGO 3Dhanusha	Project coordinator	Project coordinator	No change
	Field staff	Field staff	No change
NGO 2 Siraha	Project coordinator	Project coordinator	No change
	Field staff	Field staff	No change
NGO 1 Siraha	Project supervisor	Project supervisor	No change
	Field staff	Field staff	No change
NGO 5 Saptari	Project coordinator	Project coordinator	No change
	Field staff	Field staff	No change
NGO 6 Saptari	Project coordinator	Project coordinator	No change
	Field staff	Field staff	No change
NGO 4 Saptari	Chairperson	Chairperson	No change
	Field staff	Field staff	No change

Source: Authors' own.

### 3.3 Other concerned stakeholders and Freedom Fund staff

For the recruitment of the category other concerned stakeholders (police, health officers, etc.) we randomly allocated categories to the three working areas. In these, we randomly chose an NGO and from that NGO we selected the randomly selected community from which we recruited the respondent belonging to the category. This allowed for some validation and also avoided personal bias in the recruitment of these concerned stakeholders.

For the recruitment of the Freedom Fund staff, we interviewed only programme staff currently involved in the programme in the UK and Nepal.

**Table 3.3 Planned and actual recruitment of other concerned stakeholders and Freedom Fund**

Planned category and No.	Actual recruitment	No. of actual recruitment	Reason for changes
Education officers/teachers	Teacher	1	No change
Official of rural municipality/elected official	Elected official	1	No change
Health officer/worker	Health worker	1	No change
HC network member	HC Network Member	1	No change
Child protection officer	Child protection officer	1	No change
Police officer	Police officer	1	No change
Prov. govt. reps/Fed. govt. reps/Ministry of Agriculture	N/A	0	Freedom Forum Nepal representative was unable to provide a contact.
Tech specialist (Manakamana)	Tech specialist (Manakamana)	1	No change
Land Right Forum (LRF)	LRF/CSRC	1	CSRC is the national secretariat of LRF and it has been supporting the SE Nepal hotspot as a technical assistant partner of FF.
Bonded Labour Network	N/A	0	No change
Not planned	Centre for Mental Health and Counselling – Nepal (CMS)	1	CMS Nepal is providing technical assistance in the SE hotspot as the Technical Assistance Provider of the Freedom Fund. IDS suggested this.
Freedom Fund	Donor		
	Senior Programme Officer, SE Nepal	1	No change
	Programme Officer, SE Nepal	1	No Change
	Programme Advisor, SE Nepal	1	No change
	Programme Advisor, SE Nepal	1	No Change

Source: Authors' own.

### 3.4 Data recording and analysis

The questions (see Annexes 6, 7, and 8) have been generated to obtain the views of key stakeholders on the programme's relevance, effectiveness, efficiency, and sustainability. For the data analysis, we therefore created an analytical framework matrix with these four aspects of the programme according to each of the three groups. We also added a dimension on the future to capture the opinions, views, and beliefs of the various stakeholders about what the programme should do to the analytical framework matrix. The responses did not always address the theme that the question had been generated for. Rather, people responded as they felt made sense to them and according to the flow of the conversation.

To analyse these rich data in a systematic way, assure the quality of the data analysis, and validate the findings, we have used a multi-perspective approach to create an analytical framework for the data analysis. IDS staff and the lead researcher at ActionAid Nepal each read all the interviews in each category and independently listed the main themes and findings that emerged from these interviews. We then discussed these lists of themes to establish an agreed list of themes from the interviews in that category. We then categorised these as responses and insights on relevance, effectiveness, efficiency, sustainability, or future directions.

We aim to understand and capture common themes and views, and avoid extreme views or ideas. We included themes and findings held by the majority in that group, or that were voiced by a significant and consistent minority. We excluded singular outliers. The two lead evaluators do not speak Maithili and there can be a bias in the translation from Maithili to Nepali and from Nepali to Maithili. To reduce this bias, the interviewers also read through all the interviews to elicit the key themes. We repeated this process for each of the three categories of stakeholders. This process allowed us to compare and jointly analyse the themes and key points across the different categories of respondents in one coherent analytical framework matrix. Once we had this framework with the key themes we went back to the texts to find the relevant sections. This process is similar to coding of texts in N-Vivo or Atlas but it can be done manually and allows for a more open and systematic discussion of the coding harmonising different perspectives in different languages.

### **3.5 Limitations of the review**

The review team has identified a number of limitations to this feedback report.

- The programme scope and scale was reduced due to programme restructuring which involved the termination of the collaboration with five NGOs. We did not interview those NGOs because of the sensitivity of the relations after the termination of the contracts.
- Due to the drop-out of half of the NGOs since the baseline survey, the size and composition of the communities in the hotspot changed considerably. This makes it difficult to understand what changes between a baseline and endline survey would mean. Therefore, IDS and FF mutually agreed to discontinue the endline.
- The sample size for the collection of qualitative feedback from various key stakeholders enabled the evaluators to draw broad conclusions about how and why changes were happening. Due to budgetary and timing constraints, however, we were unable to increase the sample of interviewees until we reached the point of saturation where no new information or themes are mentioned by the participants.
- The scope of our work did not include any verification of Freedom Fund monitoring data on the ground or on advocacy beyond the hotspot.
- Cost-efficiency fell outside the mandate of the review.
- The feedback focused on contribution, not attribution. The reasons why attribution would be inappropriate include the following:
  - The Freedom Fund worked carefully with partners, *dalit* rights groups, and other anti-bonded labour organisations to make sure that there was not duplication of ongoing, specifically anti-bonded labour work, taking place. There are multiple players at each level of the field(s) working towards similar

goals. There is also a history of activism, notably *dalit* activism in these locations prior to the Freedom Fund hotspot programme. Several NGOs might work in one community and contribute in different and indirect ways to bonded labour eradication, such as, for example, an NGO working on health or water supplies.

- Most NGOs have multiple current funders. The Freedom Fund's objective is to keep their contribution at no more than 30 per cent for each NGO. This is part of the Freedom Fund's sustainability strategy and reduces the risk of dependency. The Freedom Fund is the only funder for the work on bonded labour eradication in the hotspot communities but activism in these communities has been supported by others including ActionAid.<sup>10</sup>
- The hotspot programme explicitly builds on the strength of these NGOs' existing and sometimes longstanding partnerships with other stakeholders such as the government and other civil society organisations. The organisations were selected because of their existing capacities and networks. The Nepalese government has many relevant poverty alleviation and sociopolitical inclusion programmes in the area, e.g. the Poverty Alleviation Fund (PAF) and the Local Governance and Community Development Programme (LGCDP).

### **3.6 Ethical considerations**

The review is part of a larger multi-method participatory research programme that has been approved by the IDS ethical review board. The review team has in-depth and hands-on expertise working with vulnerable populations, including people in bonded labour. We are aware of some of the safety and security considerations of working on bonded labour eradication in locations where those who are actively facilitating and/or profiting from the practice are often living in the community.

## **4 Feedback on the hotspot programme activities by staff, community-based volunteers, and peer educators on the usefulness of the project activities**

### **4.1 Relevance**

#### **4.1.1 Educational support**

The activities of the hotspot reflect various practical broader development needs and priorities of the community members. The NGO activities that community members mention are reported to have multiple benefits which can all contribute to reducing bondage. All the

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<sup>10</sup> ActionAid Nepal had worked in Saptari District during 1998–2008 which basically focused on the issue of the *dalit*, land, women's rights, etc. Some remarkable achievements were made in the *dalit* rights movement during this period, including the successful Sino Bahiskar Aandolan, a movement/campaign led by *dalit* people in the 2000s in Saptari District. Similarly, the Dhanusha local rights programme ran between 2005–14, which also focused on land rights, women's rights, education, livelihood, and disaster risk reduction (DRR). Similarly, AAN has also been running a local rights programme in Siraha District since 2005, in partnership with local NGO DJKYC.



participants and survivors interviewed mentioned the educational support (such as stationery, scholarship, and tuition class support to school and students) as a relevant and valued contribution of the programme. Educational support helps parents to keep their children in school and therewith out of child labour and bondage.

This support is particularly relevant because of the value the respondents attach to education. The 2017 baseline prevalence study reported low levels of child bonded labour. The prevalence study also showed that households borrow money for their children's education. This suggests that education is perceived as contributing more than preventing children from bondage or labour. The two main reasons mentioned as to why education is relevant to improve their lives are that education is necessary to be able to migrate for work abroad or to apply for a government job. These two options are seen as desirable and solid pathways out of poverty and agricultural bondage.

*I couldn't provide higher education to my three daughters, due to financial crisis. I have supported the preparation of a passport to send my son abroad. I know the importance of education. I wish for my son to read at least at the level of Bachelor of Arts. I also really wish for my son to get a government job.*

(Community participant, 37 years old, female, Siraha)

*If my children get the education, then they can get good job in future or can work anywhere. After getting good education, one can work abroad or get government job which is available in [one's] own country. So I am sending [them to] school to get knowledge.*

(Community participant, 27 years old, female, Dhanusha)

NGO staff also found the educational support to be relevant in this context, as a way to improve the education of children of Harawa-Charawa and reduce the prevalence of child (bonded) labour. Most people, of different backgrounds, however, emphasised the material and practical aspects of the support as being a helpful and relevant activity of the programme.

*Our organisation helped to buy school uniforms, stationery items, and sports materials for the education of the children of the community.*

(NGO staff, 33 years old, female, Siraha)

Other stakeholders and key informants also reported that education support such as stationery, scholarship, and tuition class support to school and students has helped to improve the education of children of Harawa-Charawa.

*I see a remarkable improvement in health and education services. The organisation has made a huge contribution to improve access to these services.*

(Other stakeholder)

*The organisation has supported buying school uniforms, toys, and sports to play, and stationery items for children's education. Due to this support, children have been attracted to go to school.*

(Other stakeholder)

The conclusions on education are similar and not necessarily contradictory views, but they are reached through slightly different rationales of the various stakeholders.

#### **4.1.2 Credit and saving programmes**

Credit and saving programmes are appreciated and helpful. They benefit the (mostly female) members but they are not seen as an alternative source of generating a family income. Everyone is aware of credit and saving groups and all participants – both people who are in the groups and people who are not – find these useful and relevant. Most people agreed that membership of such groups is worth the investment of people's time to form these groups and be active members.

*I have been engaged in a Saving and Credit group. There are nine men and 16 women in this group. The group collects Rs. 100 per month from each member. I have taken a loan of Rs.3000 from the group.*

(Community participant, 53 years old, male, Saptari)

*I have received knowledge from groups. Joining the group has given me fair return, for the time and labour which I have invested in the group.*

(Community participant, 40 years old, male, Siraha)

NGOs have been providing revolving funds and sometimes technical assistance – such as farmers' training – to saving and credit group members. Community participants appreciated these efforts to improve access to low-interest credit. They found the access to credit these groups provided to members helped them to increase their income by enabling members to open up small-scale shops, start vegetable farming, and be more entrepreneurial.

*I have taken a loan of Rs.10,000 with an interest rate of Rs. 1 per month per 100 rupees, from the group that has been formed in our community. From that money, I have started a business to buy and sell vegetables. I have started to save money from the income generated by this business.*

(Community participant, 50 years old, female, Saptari)

*I had received support amount Rs.15,000 from the organisation to do business and I have used it to start a small grocery shop. This shop is running well, and I am getting an income from it. I have already been able to return this loan.*

(Community participant, 37 years old, female, Saptari)

NGO and FF staff also highlighted the relevance of credit and saving groups as a way to reduce vulnerability to poverty and bondage and promote savings. Several NGO staff mentioned that they saw that their work had helped to change social norms on saving money and planning for the future:

*When people suffer from any trouble, they can come to the group to share and discuss. People have suffered from the behaviour of landlords after taking a loan from them. They come to the group with hope to be liberated from these loans. They think that if they [become] involved in a group, they can learn something and get a different loan at subsidised rates from the credit and saving group. They think that being involved in the group will allow them to start a small business after taking training.*

(NGO staff, 28 years old, male, Dhanusha)

*I have formed the Jay Maa Santoshi Mahila saving and credit group. The group conducts meeting once a month. The financial condition of the members has improved to some extent. There are 25 members in the group.*  
(NGO staff, 32 years old, male, Saptari)

Most NGOs and some beneficiaries mentioned the relevance and importance of setting up community-based groups in addition to credit and savings groups, such as child clubs. Groups enable people to take more initiative and participate in improving their wider community and their personal lives. For NGOs, the fact that people participate regularly without prompting is an indication that these are relevant and possibly sustainable. They are particularly enthusiastic about the credit and savings groups.

*Saving groups and child clubs are more active than other kinds of groups. These groups have taken leadership. They have taken the responsibility to manage the meetings of the groups.*  
(NGO staff 40 years old, male, Saptari)

*I have formed a Harawa-Charawa group, saving group, and child club in my community. All three groups are effective and running well. All groups are able to work independently.*  
(NGO staff, 28 years old, male, Siraha)

The NGOs support the groups with financial and technical assistance. Such technical assistance includes helping people to connect with access to government services. To obtain access to some services, people need to show birth registrations or citizenship cards, which can be particularly challenging for illiterate people. Administrative skills and some legal knowledge are also needed to manage revolving loans or calculate interest. This is one of the reasons why NGO staff reported the relevance and central role of continued legal and administrative support to individuals and groups.

*Group members have been able to find help and work independently. They have been able to receive government facilities at local level themselves. But they seek help from the organisation on legal assistance.*  
(NGO staff, 38 years old, male, Saptari)

*The organisation has helped to make citizenship for those who were denied this service.*  
(NGO staff, 32 years old, female, Siraha)

NGOs also supported other activities such as vocational trainings. While generating income is considered highly relevant, the training provided by NGOs are, for various reasons, not seen or mentioned as particularly effective ways out of poverty and bondage by the beneficiaries, compared to migration and/or a government job. Some of the trainings are relatively long and require people to have another source of income to buy food which makes it very difficult – if not impossible – for bonded labourers and their families to attend. The quality of livelihoods provided by the organisation that provided the technical assistance was perceived as having better results compared to the training provided by the NGO themselves. In theory, these activities should be relevant, but all stakeholders find that they are not very useful in practice in the way they are currently implemented by the local NGO.

*We know that these trainings do not work well. Lack of demand and insights in the market is one issue. Locally made soap cannot compete, partly because we are near the border with India. Asking bonded labourers to attend a three-month-long training is also not realistic. Training poor people who are not in bondage may be relevant for them, but it is probably not the most direct way to reduce agricultural bonded labour.*  
(FF staff)

## 4.2 Gender and relevance

Gender differences are important in understanding the relevance of the programme activities. Although men and women across the three categories of stakeholders say that boys and girls have equal educational opportunities, the goals and career options that education can offer are gendered. Respondents only mention men and boys as people who migrate and who get government jobs. Girls' education may have less priority because they are not considered as suitable for these career options as boys. Girls drop out of school in spite of campaigns against child marriage. The 2017 baseline prevalence study found that 45 per cent of recently married brides were children age 17 or below. Early marriage also came out of the action research and the life stories as important social issues. There is still discrimination on wages between men and women for the same work.

*There is still a different rate of wages for men and women. Men and women are not paid the same wage for the same work. Men get more and more, women get less wages.*

(NGO staff, 32 years old, male, Saptari)

*For the same work, the wage of men is more than women. For example, for cultivation work, women get 10kg of paddy rice and men get 12–14kg per day.*

(NGO staff, 39 years old, male, Saptari)

Most of the staff members accepted at the time of interview that the issue of gender-based wage discrimination had not been addressed well by the project. They did not have new ideas on how this could be improved to substantially improve the family income in their communities, in the same way as migration and trying to obtain scarce government jobs by men and boys. Communities and NGOs are still developing their thoughts on how to improve this situation. In the action research, the gender wage gap also came up, showing that for some NGOs, the idea of a universal minimum wage for men and women was new, even when community participants raised it as a concept. However, the mid-year report of 2019 describes some successful initiatives of NGOs and Harawa-Charawa groups on advocacy for equal pay.

Given that most of these groups have a predominantly female membership in a patriarchal society where many men migrate for extended periods of time, it would be fair to say that both the benefits and the burdens of credit and savings groups are mostly affecting women.

An interesting point is that from the Freedom Fund team's perspective, advocacy has been the most significant and relevant contribution to bringing about change. From the perspective of the Freedom Fund, livelihoods and education components will not take people out of bonded labour without government commitment to enforce the law, write off debts, and provide land. While two NGOs shared this view, others, including the beneficiaries, did not mention advocacy as relevant. This might not be a contradiction, but it reflects a difference in

the focus and priorities of so-called 'practical' and 'strategic' needs<sup>11</sup> across the different stakeholders. These different priorities can be complementary, and they can also change over time.

### 4.3 Effectiveness

Without a baseline and endline, it is not possible to make statements on the extent to which the programme has achieved its aim of reducing bonded labour in communities in the target areas (as a source for bonded labour). However, based on the qualitative feedback from the community and NGOs, we can make a few observations about how respondents think that the programme has contributed to beginning to address some of the root causes.

#### 4.3.1 Caste

Caste plays an important and complex role in the (re)production of agricultural bondage. Most of the people who are in bondage are from the lower castes, with a few Muslims working for landlords who belong to higher castes. Many Harawa-Charawa are also borrowing money at high interest rates from higher castes – often from the landlord. However, people from the lower castes with limited or no assets live all over Nepal, while this specific agricultural bondage of Harawa-Charawa appears to be concentrated in this hotspot.

The understanding of Harawa-Charawa of their low social, ritual, economic, and religious status is related to caste and plays a role in the acceptance of bonded labour. There is a wealth of literature on the multiple forms of caste discrimination in South Asia throughout history. It is important to recognise that caste status as a social category is not fixed, and that it can be changed. *Dalit* movements have mobilised people, and fought for the recognition of rights of the lower castes, and there are many laws and policies to reduce – and hopefully one day end – caste-based discrimination.

Respondents across the different categories report that caste-based discrimination in public places has reduced. People also report that caste-based violence – which is also gendered – has decreased. Adults recall that sexual abuse of lower caste women and girls by landlords has occurred during their life, as recent as ten years ago. Across the different categories of respondents, men and women mention that sexual servitude of lower caste women to landlords is no longer acceptable and that unlike before, people take action when it occurs. But people from the community also reported that inter-caste marriage – in spite of government policies which encourage this – is still not accepted in the community.

*Caste-based untouchability has to some extent ended. People of the community sit together and eat together these days. However, inter-caste marriage is still not happening in our community.*

(Community participant, 53 years old, male, Saptari)

*Higher caste people come to our house and we eat together, but inter-caste marriage is not accepted.*

(Community participant, 33 years old, female, Saptari)

Most community-based respondents mention that the community-based groups have been effective in encouraging people to raise their voice when their rights are violated. The groups

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<sup>11</sup> This difference between a focus on immediate practical and long-term strategic considerations has been described and observed in various emancipatory movements such as the women's movement. See, for example, Moser (1989).

are reportedly successful in empowering women 'to speak' and share their agendas, which is arguably an important condition for steps to change the root causes of structural inequalities.

*Myself and my family have really benefited a lot since we joined the groups formed by the NGO in our community. In the past, I couldn't speak out in a public place, but today, I can sit in front of you and give an interview. I now have the courage to speak.*

(Community participant, 27 years old, female, Dhanusha)

*We have been able to fight against injustice and oppression with the help of the organisation. The organisation has provided us with self-confidence, courage, and supported building our common voice to fight for our rights.*

(Community participant, 52 years, female, Saptari)

NGO staff report that caste-based discrimination has mostly ended in public places. However, the so-called lower caste people are still discriminated against and are treated as 'untouchable' in private spaces, hotels, temples, and in relation to sharing foods.

*Untouchability on the base of caste still occurs. Our organisation conducted a programme to end the practice of untouchability but we could not succeed. Dalit people are still not allowed to enter the house of brahmins, are not allowed to enter temples, and so-called upper caste people can now share food but still do not drink water touched by so-called dalit people.*

(NGO staff, 25 years old, female, Dhanusha)

*Untouchability and caste discrimination still exist. Today, there is no discrimination in public places but discrimination still occurs in private spaces.*

(NGO staff, 39 years old, male, Saptari)

*In comparison to three years ago, caste-based discrimination has decreased. High caste people do eat food in the homes of dalit families, who are economically, socially, and politically strong. But high caste people do not eat in the homes of dalits who are economically, socially, and politically poor.*

(NGO staff, 33 years old, male, Siraha)

Other stakeholders also confirm that public caste discrimination is decreasing, but that it continues to exist in religious spaces, such as temples and private spaces. Caste-based discrimination is compounded by lack of education which hinders people who are discriminated against to understand their rights and take action. But there is an increased awareness of caste discrimination and physical gender-based violence against women of lower and backward castes.

*The behaviour of landlords towards the women and girls in their communities has changed.*

(Other stakeholder)

*The behaviour of landlords towards women and girls has changed in the community when compared to three years ago, and now gender violence is decreased.*

(Other stakeholder)

Enhanced awareness about caste-based gender discrimination awareness has also resulted in some public and legal action for children to be recognised.

*A child was born due to the physical relation between Sharmila Sada [dalit – name changed] and Bhimprakash Yadav [upper caste – name changed]. The upper caste person did not accept the mother and her child. Now the case is registered in court.*  
(Other stakeholder)

Several community members mentioned that the 'ghumto' system is losing strength in the intervention communities. The *ghumto* system is a patriarchal tradition which requires married women to cover their faces with a veil before other men.<sup>12</sup>

*The ghumto system is eradicated in my community now.*  
(Community participant, 24 years old, male, Saptari)

*Women are now able to raise their voice against violence that is inflicted upon them.*  
(NGO staff, 39 years old, male, Saptari)

While some Harawa-Charawa have been liberated, and they may be more aware of their rights, NGO staff, community participants, and other stakeholders also mentioned that community members cannot always act upon these rights. One reason is the lack of access to safe, low-interest credit for major and/or emergency expenses such as those for accidents, marriage, and migration. Loans to pay for these expenses keep people tied to their landlords. When structural material dependencies on the landlords continue to exist through loans, people are limited in their choices. Loans keep Harawa-Charawa both psychologically and *de facto* bonded even when some of the conditions that define bondage have been changed and improved.

Although the laws on bonded labour have changed, some of the social norms (Gelfand and Jackson 2016) on the obligations of Harawa-Charawa to higher caste landlords persist. These norms form the unwritten rules shared in these communities that define what is seen as appropriate action for community members (Cislaghi and Heise 2018). To understand the drivers and causes of continued bondage, it is important to understand these social norms within a context of other material, structural factors that work to sustain a given behaviour. These include laws, governance structures (political representation), economic policies (tax structure, social protection, job markets), criminal justice systems, the availability of services such as infrastructure, land, and other assets, and profits and losses to be made from bonded labour. Both exploitative and liberating or inclusive social norms (re)inforce and (re)produce material and structural realities. The persistence of social norms and their relationship with such structural factors in these communities, especially loans, is illustrated by the following quotes:

*In our working area, Harawa-Charawa are free from slavery but they are still mentally bonded. They are also still forced to work in landlords' houses and farms because they have taken loans from landlords. They do not have capacity to pay the loan.*  
(NGO staff, 31 years old, male, Dhanusha)

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<sup>12</sup> The system was widespread in Nepal and has been declining.

*All the people in my community are not bonded but mentally they are still bonded. Harawa-Charawa can work independently in normal conditions, but they feel and are pressured mentally when they need loan.*  
(NGO staff, 33 years old, male, Siraha)

When people are forced to work to pay off a loan and are not able to leave their work, it is still bondage. It seems there is less brutal physical force, including the rape of women which was mentioned by many, and people do receive payments, but they are still in bondage because they cannot choose to leave. The role of social norms in (re)enforcing some structural dependencies of Harawa-Charawa communities on landlords also emerged during discussions with community members, service providers, and NGOs during field visits. We learned that landlords were sometimes seen as kinder – and thus preferable – to banks or moneylenders precisely because they allowed work on their land in return for a loan without assets (Oosterhoff and Sharma 2018).

Some NGO staff claimed that they have succeeded in including the issues of Harawa-Charawa in the Constitution of Nepal.

*The issue of Harawa-Charawa is clearly mentioned in the fundamental rights of Nepal's Constitution 2072. The Harawa-Charawa question is also mentioned in the state operations directory. On the basis of constitutional provision, various laws have been made by government.*  
(NGO staff, 39 years old, male, Saptari)

*A joint press conference was held in Kathmandu before the new Constitution was promulgated and the memorandum letter was submitted to the prime minister.*  
(NGO staff, 30 years old, male, Saptari)

Such broad claims about national-level political impact need to be treated with caution, as bonded labour has been illegal for many years – and a provision of the duty of the state to uplift the livelihood from the perspectives of social justice of bonded labourers was put into place over a decade before the programme started.<sup>13</sup> The Bonded Labour Act of 2002 technically outlaws all forms of bonded labour – government recognition and rehabilitation programmes to date have only been eligible for the Haliya and Kamaiya bonded labourers, not to the Harawa-Charawa. Some partners in the hotspot have been advocating for the laws and provisions to be equally applied to all people subject to bonded labour, including Harawa-Charawa. International organisations such as the ILO have also helped to gain awareness on the issue of agricultural bondage and migration.<sup>14</sup>

Several NGOs in the hotspot have been part of the *dalit* and Harawa-Charawa movements and they have contributed to increased national-level attention of the issues of the Harawa-Charawa bonded labourers in the Terai. Efforts to organise the various local initiatives through the Harawa-Charawa network are also supported by the Freedom Fund. The network has received technical assistance on advocacy and the programme also has a partner for advocacy. The FF has, for example, facilitated meetings between the Harawa-Charawa Network and the Minister of Land and Labour, resulting in commitments to provide a rehabilitation package, although these were later cancelled due to the 2019 flooding/disaster management.

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<sup>13</sup> [www.lawcommission.gov.np/en/archives/14163](http://www.lawcommission.gov.np/en/archives/14163).

<sup>14</sup> The haliya bonded labourers in far western Nepal are another example of a group in agricultural bondage that has received recognition by the state.



The decentralisation of the governance system offers new opportunities for the allocation of benefits to the Harawa-Charawa. In 2019, three municipalities have funded programme partners to conduct surveys to count the number of Harawa-Charawa in their constituencies. The FF has provided technical assistance to this process and the mayors have committed to providing those identified with additional social support. There has been a recognition of the Harawa-Charawa as a group with special needs. In the 2019/20 budget speech, the Minister of Finance announced that the Special Employment Programme will also target the Harawa-Charawa communities.

While these are encouraging developments in terms of agenda setting, it is still too early to know whether and how commitments will be implemented. Most of the beneficiaries and community representatives are still pessimistic about political change. They say that politicians have no real interest in their issues. A lack of faith in formal political systems and elected leaders is not to be confused with disinterest or lack of awareness.

*In order to improve the condition of Harawa-Charawa families in our community, it must come from the government level. NGOs and other organisations must coordinate with the political parties and move forward with them. Our life today is still earn and eat. Sadness is our friend.*

(Community participant, 27 years old, female, Dhanusha)

Several also mention the failed attempts of Harawa-Charawa members to stand for office.

*The members of the group in which I engaged are not aware of politics. However, in Community Y, Mr X and Ms Z had fought in local elections for ward member but lost.*

(Community participant, 50 years old, female, Sirah)

Such distrust in the politics of Harawa-Charawa community members and NGOs working with these communities may not be fair, or constructive. Yet, there is also some ground to it. We also met elected political representatives who do not accept that Harawa-Charawa bonded labour still exists in these communities as illustrated here:

*There are no bonded Harawa-Charawa and bonded labour in this area. All are free Harawa-Charawa and can work everywhere. The reason for their pathetic condition is only poverty, not bonded labour.*

(Other stakeholder)

#### **4.4 Efficiency**

The formation of community-based groups is one of the key components of the hotspot programme approach across all NGOs. To accommodate the diverse needs and capacities within and between communities and NGOs, these groups can develop a range of activities, such as credit and savings, educational support, advocacy, and vocational training. This approach supports identifying activities that address concerns which the targeted communities find relevant. Relevance of the programme activities is distinct from an efficient use of resources, which looks at whether the time and money invested by NGOs and community participants are well planned and yield positive benefits.

Respondents across the board mentioned that membership of credit and saving is worth the investment of people's time to form these groups and be active members.

*I have received more knowledge. Participation in the group has given me a fair return for the time and work I have invested.*

(Community participant, 40 years old, male, Siraha)

*I have engaged in the Laxmi Mahila saving and credit group. There are 36 members in this group. The group collects saving from all its members and borrows the money to the members who need it. I have received financial support four times from the group. With it, I have bought a goat with financial assistance from the group*

(Community participant, 34 years old, female, Saptari)

Most of the community participants showed their interest in participating in vocational training provided by local implementing partners and the technical assistant partners of FF. NGO representatives reported that there is high demand for vocational training in the community. NGOs could not provide opportunities to all who demanded it. Vocational training is relevant but the trainings that have been provided by NGOs are not seen as efficient. People who had the training failed to get a satisfactory return on investment as illustrated here:

*To improve the condition of Harawa-Charawa in my community, the organisation has provided training to produce incense sticks, washing powder, and bamboo chairs. Due to a lack of capital, I could not start my own business. Training is not sufficient to improve our livelihood; organisations should also support us to find capital, how to start a business, do marketing, and develop ideas for businesses.*

(Community participant, 35 years old, female, Saptari)

*I had taken five days' training on soap-making provided by the NGO. But I couldn't start making soap due to the lack of investment capital.*

(Community participant, 40 years old, female, Siraha)

Lack of market or lack of access to credit to start up were most frequently mentioned. The credit and savings groups are not set up to meet the larger investment capital needs.

*My organisation has given training to [build] skill for improvement in the condition of the family of Harawa-Charawa. Even after getting training, there is no state of doing business, because they are not able to do business due to lack of capital.*

(NGO staff, 24 years old, male, Saptari)

*Training should be done according to the ability of the people of the community and to conduct training by considering their traditional skills, local surroundings, and markets.*

(NGO staff, 40 years old, male, Saptari)

The success rate of vocational training provided by implementing partners is regarded as very low.

*The cost invested in skill development training by implementing partners is in vain. They conducted training without need assessments so could not succeed.  
(Other stakeholder)*

NGOs have supported families and individuals to get citizenship certificates, and facilitated registration and access to various services. Helping individuals with administration is efficient because it gives access to a range of government services and social security allowances.

*Some people were deprived of getting social security allowance when they did not have citizenship certificate. Our organisation helped and facilitated to get the citizenship certificate from the government authority.  
(NGO staff, 32 years old, female, Siraha)*

*They have known about birth registration, social security allowance, and vital registration; they haven't known this before.  
(25 years old, female, Dhanusha)*

Registration of citizens by NGOs to access government services has reportedly led to increased access to services, thus enhancing the efficiency of the system. But some stakeholders in the working area who therefore are aware of the local context, think the claims of some of the local partner organisations about their achievements in bringing about change in the lives of Harawa-Charawa are unfounded:

*I see the good improvement in health and education services. Access has increased to these public services in comparison to earlier. I don't know what the organisation did to bring improvement for Harawa-Charawa families and child labour status, but the condition of service users who come into our office is still pathetic.  
(Other stakeholder)*

Some NGOs felt that there is competition and a lack of coordination between NGOs to gain credit and this has hindered the efficiency of joint action, learning, and advocacy on important topics.

*Sometimes there is no coordination between the organisation. Unfair competition among NGOs is a problem.  
(NGO staff, 40 years old, male, Saptari)*

*The Hot Spot Model is a good model in itself. But the organisation partners do not all share an understanding about the Hot Spot Model. The Freedom Fund did not teach partners about the heart of the Hot Spot Model. There is no system in place to exchange learning between partners on the ground. However, the Hot Spot Model has played an important role in the formation and operation of the Harawa-Charawa District Forum and the National Forum.  
(NGO staff, 38 years old, male, Saptari)*

Some respondents reported that there is insufficient responsibility and transparency within organisations for efficient collective action in their district.

*NGO responsibility and transparency is not good. Programme coordinators themselves do not go to working areas and always rely on social mobilisers. The programme coordinator doesn't take responsibility for the programme.  
(Other stakeholder, female)*

Some of this might be a matter of different expectations. The same person also said that 'recently, a member of the national HC forum was beaten up, but NGO people did not support this person' (other stakeholder, female). This illustrates that it is not clear what support stakeholders or community members expect of an NGO and what is realistic of an NGO to provide.

Some community members and government said that they were not invited to activities, but that they would have participated and supported the NGO programme if they had been invited.

*I was informed about the organisation and their project by a representative of the organisation. I was invited into one programme but after that they have not invited me into any programme. (Other stakeholder)*

#### **4.5 Sustainability**

The programme has worked with a variety of NGOs with different levels of expertise in these communities. This means that the programme benefits for the NGO involved are also different. For some NGOs who had not worked directly with Harawa-Charawa communities, there is more awareness about the issues of these communities. Others have appreciated learning how to work in a more bottom-up, participatory fashion. There is also a widespread need to continue to work and learn more to make this more sustainable.

*These NGOs were not responsive and transparent to the community before. Some improvement is seen. When selecting a partner, FF needs to look at everything, otherwise it can backfire. The selection process for local partner organisations was not scientific; this has delayed changes on the ground. It seems that community and stakeholders have been involved in the planning and construction process as they should. But if these plans are not implemented, it raises the question as to why they needed to attend such meetings.  
(Other stakeholder)*

The NGO support to community members to claim access to the available public service is sustainable – the benefits of identity cards will serve these individuals well beyond the programme. With these cards and registrations, people fulfil one of the essential criteria to access current and probably future programmes that they are eligible for. For people who have received assistance from the programme to access government nutrition schemes, there are clear long-term effects for their wellbeing:

*The services available at the local level can be easily claimed. We can do registration for vital documents that are needed to access services easily. Services from agriculture, education, health, and social security is easily received. The Tapeswori Social Welfare Organisation helped to get information of those services. In the past three years, I have received one new service, which is nutrition allowance for my grandchildren. I get Rs. 400 per month for nutrition of the children and clothes for the lactating mother.*

*(Community participant, 50 years old, female, Saptari)*

As mentioned earlier, the high illiteracy levels in these communities are an obstacle for people to fill in the forms by themselves to claim (new) services. NGO staff reported that they expect members of communities to continue to need help. The evaluators have seen various young educated people in the communities who can and do provide such assistance. The knowledge these young people have is sustainable, but whether they stay in these communities to help others with administration is uncertain, given the high migration rates.

Some of the members reported that bonded labour is less in some communities and has been eradicated on paper because it is illegal. The legal changes and increased awareness of the laws and rights are important changes. However, social norms on bondage and obligations are sustained and (re)inforced through a system of loans, uncertainty, and lack of land. And this interaction between moral, mental worlds and the wider political economy gives many respondents the impression that the Harawa-Charawa system may no longer exist on paper, and that there have been some changes, but that the lives of Harawa-Charawa remain in essence the same.

*There has not been a significant change in Harawa-Charawa, bonded labour, and child labour in our community. The organisation and the support of stakeholders has stopped the work of injustice by landlords to some extent. The minimum wage is not paid at first. If we can negotiate, then we can receive some time. Due to poverty, our condition is very weak, no matter what we do. At first, landlords do not give physical pain, but mental pain is inflicted. Our compulsion is to work on landlords' farms because we have no other option.*

*(Community participant, 35 years old, female, Dhanusha)*

*We are still bonded labour mentally. We have the obligation to work on the farm of landlords, because we have taken the loan.*

*(Community participant, 50 years old, female, Saptari)*

*Some people are still in bonded in our community. They took loan from landlords for daughter's marriage and during illness. They and their children are forced to work on the landlord's farm and in their houses.*

*(Community participant, 53 years old, male, Saptari)*

This suggests some confusion from communities about what qualifies as forced labour. If workers have taken out a loan and are being emotionally or psychologically coerced (e.g. being threatened by their landlord if they try to work elsewhere), that is actually still a form of forced labour.

Yet representatives from the same organisations – even the same people who commented on persistent 'mental slavery' rooted in a continued reality of loans, force, and lack of options – also mention that women's position has improved and that some abuses are very unlikely to come back. Sexual slavery to landlords is no longer acceptable, has declined, and is now seen as something that used to happen in the past.

*In the past, landlords used to involve women in forceful sexual activities. Landlords used to keep women as sex slaves in their home. Now, these types of behaviour have totally ended.*

*(Community participant, 50 years old, female, Dhanusha)*

*In comparison to three years ago and now, the behaviour of landlords towards women and girls has changed. In the past, landlords used abusive language and sexually abused the women and girls. But now, landlords do not have the courage to touch us. We are strengthened by the organisation's programme. We can raise our voices against injustice and oppression. We can also go to the police station and file a complaint.*

*(Community participant, 27 years old, female, Saptari)*

Within NGOs, there are also differences between the knowledge of the staff on the ground and the management which seem to be particularly pronounced among the NGOs who are relatively new to the Harawa-Charawa issues. For sustainable changes at an NGO level, the knowledge, attitudes, and skills of both management and field staff would need to be better integrated. This process is likely to require long-term investments in organisations' learning and management which go beyond the duration of this programme.

The sustainability of political collective action is uncertain, due to the lack of cooperation and trust between NGOs to take issues forward together.

*Organisations which are grounded and associated with the Harawa-Charawa issue can jointly discuss with policy makers; it is easier for them to improve and help change the policies. But some organisations who are doing advocacy work are not linked with the community and with other organisations*  
*(NGO staff, 39 years old, male, Saptari)*

At the hotspot level, commitment from government and political leaders is seen as a key factor in political sustainability across NGOs:

*Unless the political party raises the issue of Harawa-Charawa, policies cannot be reformed in favour of the Harawa-Charawa. Their issue is a political issue. The political parties should mention the Harawa-Charawa issues in the declaration paper.*  
*(NGO staff, 33 years old, male, Siraha)*

*Unless the local body or government accepts the Harawa-Charawa question, the movement of salvation does not succeed. In order to improve their situation, the government should make special arrangements for them.*  
*(NGO staff, 32 years old, female, Siraha)*

*NGOs cannot do everything; the government needs to get a special package for them. The Harawa-Charawa are landless. The government needs to provide land for them.*  
*(NGO staff, 32 years old, male, Saptari)*

There are also some encouraging developments which can increase the sustainability of the programme. Some local governments have allocated budget for Harawa-Charawa issues. Staff in the new decentralised system have also been in dialogue with some NGO staff about follow-up to the programme by local government.

## 5 Conclusions and recommendations

While the interventions were mostly in the right location, there were also significant variations in the prevalence of bonded labour in the different NGO intervention areas. The programme has faced some major challenges, including a high turnover of the local NGO due to financial irregularities and poor implementation, a major earthquake in 2015, and major political unrest and constitutional changes. These changes have influenced a change from a community-based local programme to a more policy- and advocacy-oriented approach. Community-based groups, or freedom groups have been at the heart of the programme. These groups provided support such as micro-credit and educational support for children and/or linked members and communities to a range of services and activities, including those provided by the government. The groups and the direct services provided by them have been highly appreciated as people found these relevant and an efficient use of their time.

Education is a condition for migration or applying for a government position. International migration and government positions are perceived as careers that lift households out of poverty. Although the lack of decent local employment is one of the reasons why people migrate and is needed, it is not self-evident which kinds of jobs or services would provide an alternative to migration in this land-locked, impoverished, and politically unstable border area. Many basic consumer goods are made in factories across the border in India, and it is difficult to compete with such a large economy. The whole region is economically disadvantaged and the Harawa-Charawa communities have been and still are among the most disadvantaged.

Although bonded labour and informal money-lending are illegal, Harawa-Charawa are still kept in bondage through loans, paying back money with their labour, facing threats, and with little or no alternatives. This is a complex political-economic situation in which it is important that the existing benefits, schemes, and policies to protect the poorest are implemented. In order to do this efficiently and assure the relevance of these policies in a situation with few resources, it is important to involve the communities in the formulation, and evaluations and reviews of these policies. A balance needs to be found between advocacy to remind and support the government with the implementation of its duties towards the most vulnerable citizens, and collective action in these communities to articulate their rights, access schemes, and manage micro-credit groups in a practical way.

### Recommendations for the Freedom Fund's hotspot programme

- **Support those in debt bondage to escape their situation by negotiating minimum wages for work and accessing alternative, more affordable sources of credit that do not tie them to their employer or debt-holders.** Although Harawa-Charawa communities are now more aware of their rights, currently there is a lack of alternative loan options which means that those in debt bondage often continue spiralling into debt. The Freedom Fund could consider stepping up its efforts in connecting Harawa-Charawa communities to fairer, formal loan schemes and/or to support more legal cases to prosecute employers who enter into predatory, illegal loan arrangements. Critically examine the gender benefits and burdens of micro-credit interventions, especially on unpaid care and the demand for labour of small enterprises in a context of high (male) migration.
- **Support the implementation of relevant and realistic vocational training and employment programmes.** Vocational training programmes have trained members of

the Harawa-Charawa communities. To benefit from these trainings and generate income, there should be a market for the products or services. Micro-enterprises require investment capital and interest, knowledge, and skills to run a small enterprise. Assessing those aspects should be prioritised with the candidates before they commence vocational training. The new Prime Minister Employment Programme could be an important opportunity for increased employment options among Harawa-Charawa communities. In particular, ensure that NGO partners are aware and know the practicalities of supporting members of the Harawa-Charawa community to access this newly announced scheme, which will help unlock entitlements such as subsistence allowance and a minimum of 100 days of employment annually, as well as access to vocational training and seed funding.

- **Support federal and local government in developing practical and acceptable criteria for Harawa-Charawa and support different levels of staff among partner NGOs to have a better understanding of what this means.** Harawa-Charawa is both a political-economic and a cultural identity. There should be a clearer system as to whether a person is a Harawa-Charawa and whether they can claim benefits, and who may not want to be identified as a Harawa-Charawa. The Freedom Fund is currently working with three municipalities to develop criteria for Harawa-Charawa and supporting a government-administered survey to identify Harawa-Charawa households. The process, tools, and lessons learned from these three municipalities should be shared and validated with the communities before scaling up to more areas. Within the partner NGOs, there are also differences between management, office-based staff, and field staff in their definitions and understanding of Harawa-Charawa, which need to be ironed out.
- **Strategic advocacy needs to be rooted in local realities and deliver concrete benefits for Harawa-Charawa communities.** At the hotspot level, respondents from different backgrounds agreed on the general priorities although the rationales were slightly different, with community-level respondents emphasising practical needs more and NGOs and other stakeholders emphasising strategic needs more. These are complementary and can strengthen each other. Priority should be given to activities that are mutually agreed and based on consultations with (elected) representatives from the Harawa-Charawa communities.
- **Ensure that the Harawa-Charawa Network is more rooted in the Harawa-Charawa communities.** Local NGOs and organisations can facilitate making this network a locally rooted and accountable people's organisation. The sharing of experiences with governance and trying different ways to improve local accountability, such as paid membership, majority, or threshold voting can be very helpful. However, the Harawa-Charawa Network has to be led by the Harawa-Charawa, unless they decide otherwise during a process with clear informed consent.
- **Improve gender equality, especially in advocating for women and men being paid equally for the same work.** Actions should be planned to address this issue; for example, by working with municipality officials to implement a daily minimum wage. Minimum wages are by definition for all workers – regardless of gender or caste.

### **Policy areas that should form the focus of future advocacy efforts, by the Freedom Fund and other anti-trafficking organisations:**

- **Declare the Harawa-Charawa free** and establish a government rehabilitation package comparable to those provided for ex-Kamaiya and Haliya bonded labourers.



- **Support the implementation of land reforms that can benefit Harawa-Charawa.** The government should take its responsibility to prepare and implement land reform policy and increase access to land to Harawa-Charawa. Announcing what constitutes an 'unfair or undocumented' loan, explain that these loans do not need to be paid back, and encourage and support people to put their loans on paper.
- **Invite representatives of Harawa-Charawa communities to participate in the formulation of new policies and reviews or evaluations of the implementation of existing schemes, benefits, and laws.** There are various existing and new schemes that aim to support the poorest. Working with target communities such as the Harawa-Charawa can help to improve the general relevance, effectiveness, and efficiency of existing and proposed schemes and enhance the ways in which they are implemented.
- **Regulate safe migration.** Migration is seen as an effective way out of poverty. But local intermediaries have too much power because the communities do not know the rules and how to enforce those that could protect them. Government officials need to be better trained on supporting safer migration, and law enforcement personnel need to be better equipped to investigate and prosecute cases of trafficking.
- **Implement policies on gender equality, especially on equal employment, equal pay, child marriage, girls' education, and unpaid care.** Nepal has signed and ratified many international policies to eliminate all forms of gender discrimination such as ICCPR-1966, ICESCR-1966, and CEDAW Convention-1979 and have taken active steps to support gender equality. Nevertheless, gender inequalities such as the gender pay gap do persist, which suggests that government officials need to be more motivated and equipped to implement these policies.

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# Annexe 1 Terms of reference

## Work stream 3: Overall evaluation of the Northern India and Nepal hotspots as a whole

Objective: Provide an overall, independent assessment of the hotspots, particularly in regard to the relevance, effectiveness, and efficiency of the hotspot model in reducing bonded labour in the area, and the sustainability of the hotspot model.

### Key evaluation questions:

#### **Relevance**

- a. To what extent do the design and activities of the hotspot reflect the current needs and priorities of the community members? Are they relevant to the objectives of the hotspot?
- b. What are the views of relevant stakeholders (primarily programme participants, with selected inputs from community leaders, government representatives, and the private sector employers) towards the programme? For example, do they consider it an opportunity, a threat, or are they indifferent?

#### **Effectiveness**

- c. To what extent has the programme achieved its aim of reducing bonded labour in communities in the target areas (as a source for bonded labour)?
- d. Based on the qualitative feedback from the community and NGOs: (i) how has the programme contributed towards the measured change, including tackling root causes; (ii) what are the observable links between programme activities and wider systems change (e.g. wider government policies and practices, strengthening civil society collaboration, and generating evidence for anti-trafficking sector)?
- e. What have the NGO partners undertaken together that they might not have done outside of the hotspot model, especially in terms of systems change?

#### **Efficiency**

- f. Based on the NGO's assessment of impact achieved through (i) the different types of programme activities of local NGOs and (ii) the main work streams within the Change Strategy: to what extent do these align with the programme's investment of time and resources?

#### **Sustainability**

- g. To what extent has the programme influenced the approach, organisational capability, and quality of activities (including monitoring and evaluation) of the NGO partners?
- h. What are the key knowledge and skills that NGOs have learned from programme interventions, and can they give examples of how this can be applied elsewhere?
- i. What can the community members and adolescents now do for themselves?

*Note:* These evaluation questions will be reviewed before the final evaluation is undertaken.

### **Activities**

The evaluation team (i.e. IDS, Praxis/ActionAid Nepal) will use three main sources of information to triangulate and formulate insights relating to the key research questions. This process of the different activities listed below will be between January 2018–May 2019 for N. India and Nepal. The information sources are:

- Desk review; pertinent programme documents from NGO, Geneva Global, and Freedom Fund reports and materials;
- Qualitative feedback from community participants and NGO partners. This would roughly include, per hotspot:
  - i. Up to 30 interviews with programme participants/survivors (from ~6 NGO partners who have been working for a suitable duration, with the aim of diverse representation);
  - ii. (a) Twelve interviews with NGO, Geneva Global, and Freedom Fund staff to get feedback on the hotspot model.  
(b) Eight key informant interviews, with individuals who are not programme participants but who possess first-hand knowledge or expertise on bonded labour in the community; for example, government representatives and private sector employers.

These semi-structured interviews will be conducted by evaluation partners (i.e. Praxis or ActionAid Nepal) in local languages, and respondents' anonymity will be emphasised to ensure that we solicit candid feedback, as much as possible. IDS conducts the international interviews in English.

### **Feedback from participants/survivors**

This work will involve qualitative interviews with people (including survivors and members of Community Support Groups) who are or should be participants of Freedom Fund programmes, and will focus on their experience of engaging with the rights-based activities and services provided by NGOs supported by the Freedom Fund.

Questions will relate to: significant changes in relation to them or people in their community being able to leave situations of forced labour over the last three years; NGO activities and services they have utilised and groups they have been involved with; how the groups have helped them and what motivates them to keep going to the group/s; how children have been helped with their education; whether there is now more, less, or maybe a different kind of caste discrimination; whether women and girls are now treated differently in the community; how access to essential services has changed; what else could be done for community members in bonded labour/child labour; examples of activities that the NGO could have done but didn't, or could have done better; whether community members are more or less willing to talk about bonded labour/child labour/trafficking and whether people who have left bonded labour are still free (and if not, why not).

The activities are:

- Preparation of survey instrument/guide (IDS and partners);
- Translation of tools and guide;
- Collecting and translating interviews;
- Analysis of interviews;
- Finalising by IDS team.

### ***Interviews with programme staff and key stakeholders***

(a) Interviews with NGOs, Geneva Global and Freedom Fund staff.

Questions will relate to: perceptions around the most significant impacts on bonded labour/ child labour/trafficking in the communities that they work in; community group/s they have helped to set up and how well they are functioning; what motivates community members to come to these groups; the extent to which community members have become more able to seek help or take action independently; evidence that children from bonded labour families are better able to attend school; changes in relation to caste discrimination and the situation of women and girls; most important public services for reducing bonded labour; what else can be done to improve the situation of families in bonded labour; willingness in communities to talk about bonded labour; perceived success of rehabilitation of ex-bonded labourers; perceptions in relation to successes in influencing higher-level decision-making on bonded labour; benefits of partnerships with other NGOs in the hotspot and drawbacks of working in the hotspot model.

(b) Interviews with stakeholders not directly related to the programme such as government officials: business people, teachers, medics, etc.

The aim is to get their insight into how the activities of the programme align with their analysis of the problem.

Questions will relate to: how they have come to know the work of the NGOs on bonded labour and what their interactions have been with them; how the situation of bonded labour has changed; whether they think the work of the NGOs has led to changes to the lives of people affected by bonded labour; whether they perceive communities to be more active in protecting themselves from bonded labour; whether organisations like theirs are more willing to talk about and act on bonded labour; whether NGO services to help survivors are helpful; if they think NGOs are accountable and transparent towards communities and examples of the ways in which NGO activities have influenced higher-level policymaking/decision-making and implementation of schemes (e.g. at district or state level) on bonded labour.

The activities are:

- Preparation of interview schedule by IDS team and partners – in consultation with FF and GG;
- Finalisation and logistic;
- Field process – interviews;
- Document, analyse, and report on the hotspot model (IDS team).

IDS and partners will determine the most efficient timeline and coordination of activities. Interviews will be conducted in the most efficient way to correlate with travel and existing

processes underway within the Action Research and Participatory Statistics work streams. The indicative timeline is spread over the period November 2017–May 2019.

1	Interviews – North India	January 2018–January 2019
2	Interviews – Nepal	January 2018–January 2019
3	Draft report on both countries shared with the Freedom Fund	April 2019
4	Final report shared with the Freedom Fund	May 2019

### **Proposed schedule of deliverables in N. India:**

1	Review terms of reference and refine as necessary.	November 2017
2	Review of proposed list of target interviewees/focus groups by FF, Geneva Global, and IDS.	December 2017
3	Interview list and discussion guides finalised.	January 2018
4	Draft report shared with the Freedom Fund.	April 2019
5	Final report and summary report (2–4 pages) for sharing with external stakeholders.	May 2019

### **Proposed schedule of deliverables in Nepal:**

1	Review terms of reference and refine as necessary.	November 2017
2	Review of proposed list of target interviewees/focus groups by FF, Geneva Global and IDS.	December 2017
3	Interview list and discussion guides finalised.	January 2018
4	Draft report shared with the Freedom Fund.	April 2019
5	Final report and summary report (2–4 pages) for sharing with external stakeholders.	May 2019

### **Final reporting**

The format of the final reports will be written in English and will be maximum of 40 pages for each hotspot (without Annexes). It should include:

- Executive summary
- Background to the evaluation, including key research questions
- Description of the FF programme in the hotspots
- Methodology
  - including discussion of the nature and quality of the information used and limitations for each component
- Research/findings directly responding to the key research questions
- Analysis/conclusions
- Lessons learned
  - Practical, feasible, and strategic
  - At different levels: programme partners, participants, and other stakeholders
- Recommendations
- Annexes:
  - Initial and final terms of reference

**The final reports will be submitted in May 2019 (North India) and December 2019 (Nepal).**

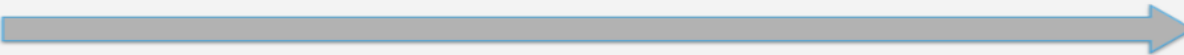
# Annexe 2 Critical path from the 2014 strategy

Table A2 Critical path

## Critical Path:

*For elimination of haruwa-charuwa bonded labour and related worst forms of child labour*

**Detailed Critical Path Table:** The Critical Path table below displays how the main components of the programme fit together and are sequenced over time in order to achieve the planned outcomes.



Program component	Early phase (2014 – 2017)			Scale up phase (2018 – 2022)			Late phase (2023 – 2024)
	Funded Partner NGOs (approx. 48 VDCs)	Aligned development agencies, unions and media	Government	Funded partner NGOs (96 additional VDCs)	Aligned development agencies, unions, media	Government	Results (in 140 VDCs – and systemic)
Knowledge and organization	<ul style="list-style-type: none"> <li>All NGOs equipped with method for enabling haruwa-charuwa groups to analyze and reject slavery</li> <li>Community Freedom Groups (CFG) formed in 9 wards x 48 VDCs (total of 432 wards)</li> <li>VDC and District level networks of CFGs formed for advocacy/ mutual support</li> </ul>	<ul style="list-style-type: none"> <li>Wide range of journalists exposed to haruwa-charuwa bonded labour and resulting hazardous child labour</li> <li>Regular reporting to change acceptability of these forms of slavery</li> <li>Social mobilizers of LGCDP are ready to take up related issues as part of their work throughout area</li> </ul>	Police, judiciary, Labour and Social Welfare and land rights-related officials are sensitized to the human rights of haruwa-charuwa households	<ul style="list-style-type: none"> <li>NGOs learn and improve methods used in early phase</li> <li>CFGs formed in 9 wards x 96 VDCs</li> <li>Formation of additional local networks of CFGs</li> </ul>	<ul style="list-style-type: none"> <li>Continued regular reporting on progress made and continuing issues</li> <li>Other large programs integrate bonded labour/child labour/safer migration in their field work</li> </ul>	Continued improvement of sensitivity to rights of haruwa-charuwa households across wider area	<b>CFGs sustain and strengthen their own actions against root causes of haruwa-charuwa and worst forms of child labour</b>
Income	<ul style="list-style-type: none"> <li>All NGOs equipped with methods for successful income generation and CFGs developed as self-help groups (savings, investments).</li> <li>Examples of collective bargaining for minimum wage emerge</li> </ul>	<ul style="list-style-type: none"> <li>Agencies providing income generation align their programs, integrating with hotspot components in their active sites</li> <li>Unions ensure district staff are actively organizing haruwa-charuwa to assert their right for minimum wages</li> </ul>	Government officials understand and are ready to enforce minimum wage rights and ensure that financial institutions give equal access to their services	<ul style="list-style-type: none"> <li>Original investments continue to rotate, and</li> <li>New CFGs developed as SHGs</li> <li>New investments in new area</li> <li>Regular examples of groups securing minimum wage</li> </ul>	<ul style="list-style-type: none"> <li>Agencies understand the benefits of convergent programs and strengthen their investments alongside hotspot activities.</li> <li>Unions expand support for recruitment of haruwa-charuwa workers</li> </ul>	Continued training and action by government to uphold minimum wages and financial access	<b>Haruwa-charuwa families have enough independent income to assert their freedom</b>

	Early phase (2014 – 2017)			Scale up phase (2018 – 2022)			Late phase (2023 – 2024)
Program component	Funded Partner NGOs (approx. 48 VDCs)	Aligned development agencies, unions and media	Government	Funded partner NGOs (96 additional VDCs)	Aligned development agencies, unions, media	Government	Results (in 140 VDCs – and systemic)
Land rights	All fieldworkers understand how to take land claims forward and help submit claims	Land rights focused agencies are equipped to take up haruwa-charuwa families' right to land as part of national agenda	Local government officials are equipped to administer claims	Many land rights claims have been successful. Lodging claims in new areas	Haruwa-charuwa land rights have high priority in national land reform agenda and bonded labour agenda	Government processing of land claims expands to new VDCs, and becomes normative	<b>Haruwa-charuwa families have secure access to land for homes and cultivation</b>
Citizenship and legal protection	All fieldworkers understand how to register for basic citizenship rights and legal aid is in place for taking up cases as needed	<ul style="list-style-type: none"> <li>Bar Association lawyers are ready to take up cases and participate in legal outreach</li> <li>LGCDP mobilizers help haruwa-charuwa families obtain these entitlements</li> </ul>	<ul style="list-style-type: none"> <li>Officials are ready to administer claims for entitlements.</li> <li>Courts are responsive to legal cases brought by haruwa-charuwa individuals.</li> </ul>	<ul style="list-style-type: none"> <li>Strategies for gaining these entitlements are well-established</li> <li>Successes in legal cases changes human rights environment</li> <li>Applications and court cases in new areas</li> </ul>	Expansion of network of participating lawyers and awareness of good practices	<ul style="list-style-type: none"> <li>Officials join in local outreach for vital registration and citizenship</li> <li>Some convictions in cases of human rights abuses take place</li> </ul>	<b>Haruwa-charuwa families have voter ID, birth registration, citizenship, and access to justice</b>
Children's education	All NGOs are equipped to respond to educational needs of children removed from forced labour.	Agencies working to improve schools integrate haruwa-charuwa needs and converge on most needed sites	<ul style="list-style-type: none"> <li>Teacher training leads to better educational integration of haruwa-charuwa children</li> <li>Districts and VDCs give school support for children</li> </ul>	Successes in transitional schools and in support for educational integration are changing expectations of parents and children	Further collaborative school improvement initiatives in haruwa-charuwa areas	<ul style="list-style-type: none"> <li>Teacher training on integration of former child labourers expands</li> <li>Provision of school cost support is sustained</li> </ul>	<b>Haruwa-charuwa children are attending school and gaining educational benefit</b>
Advocacy, issue visibility, improved methods	<ul style="list-style-type: none"> <li>All participating agencies work together to demand national rehabilitation program and local government provision of entitlements</li> <li>Awareness of successful models through exposure visits</li> </ul>		National government is sensitized to need for rehabilitation package for haruwa-charuwa families	Advocacy network leads in critical thinking on improving haruwa-charuwa rights, integrating former bonded labourers		National rehabilitation support for haruwa-charuwa is operational	<b>Government policies reflect public commitment against bonded labour and child labour</b>
Freedom Fund contribution:	Capacity building; helping NGOs work on Outcome Models, M&E; contract with key support agencies; provide funding	Intensive outreach to wide range of agencies for sensitization, mapping and alignment	Freedom Fund coordinates with national and district governments; helps partners work with VDCs; organizes trainings of officials	Support for mutual learning; identification of further tools/methods needed; funding	Foster continued collaboration and integration of programs	Freedom Fund coordinates with government at all levels. Continues to organize trainings of officials	<b>Ensure whole intervention is independently evaluated, and effective methods are disseminated/ widely adopted</b>

Source: Freedom Fund report (internal document).



# Annexe 3 Employment profiles

**Table A3 Employment profiles**

<b>Employment status</b>	Total	female	male
Bonded labourer within the community	10	9	1
Non-bonded labourer	9	5	4
Ex-bonded/trafficked labourer prior to programme	5	4	1
Ex-bonded/trafficked labourer during programme intervention	6	5	1
Parent of child that avoided bonded labour	0	0	0
Bonded/trafficked labourer outside the community	0	0	0
Parents of child labourer in community	0	0	0
Parents of rehabilitated child	0	0	0
<b>Total</b>	<b>30</b>	<b>23</b>	<b>7</b>

Source: Authors' own.

# Annexe 4 Overview of NGO partners and technical service providers

Table A4 Overview of NGO partners and technical service providers

Name of partner	Role	When started	Partnership status	Remarks
<b>Implementing Local partner NGO</b>				
Janachetana Dalit Sangam, Saptari	Implementing partner	Nov 2014	Continue	Included in Evaluation
Tapeshwori Social Welfare Organisation, Saptari	Implementing partners	Jan 2015	Continue	Included in Evaluation
Udpidit Dalit Sangam (UDS), Saptari	Implementing partner	December 2015	Terminated in Feb 2018	Not included in Evaluation
Women Peace and Research Development Centre (WPRDC), Saptari	Implementing partner	Jan 2018	Terminated in March 2019	Not included in Evaluation
Human Right and Rural Youth Change (HURYC), Saptari	Implementing partner	February 2018	Continue	Included in Evaluation
Saptari Community Development Centre (SCDC), Saptari	Implementing partner	Jan 2018	Continue	Not included
Samriddha Foundation Saptari	Implementing partner	Jan 2018	Continue	Not included
Bhawani Integrated Development Centre, Siraha	Implementing partners	December 2015	Continue	Included in Evaluation
Community Development Forum, Siraha	Implementing partners	December 2014	Continue	Included in Evaluation
Dalit Samrakshan Abhiyan Manch (DSAM), Siraha	Implementing partner	Jan 2015	Terminated in Feb 2018	Not included
Dalit Janakalyan Yuwa Club (DJKYC), Siraha	Implementing partners	Jan 2018	Continue	Not included
Dalit Development Forum (DDF) Siraha	Service provider	Sept 2018	Continue	Not included
Community Improvement Centre (CIC), Dhanusha	Implementing partners	November 2014	Continue	Included in Evaluation
Soundarya, Dhanusha	Implementing partners	Dec 2014	Terminated in Jan 2016	Not included
DSWNC (?) Dhanusha	Implementing partner	Jan 2018	Continue	Not included
Rural Development Foundation (RDF), Dhanusha	Implementing partner	Dec 2014	Terminated in Dec 2017	Not included
Centre for Health and Counselling (CMC Nepal)	Improving mental health service	April 2015	Continue	Included in interview
Manakamana Training Course and Skill Development Institute	Providing Vocational Training	Sept 2016	Continue	Included in interview
Media Advocacy Group	Media advocacy trainings to partner organisations and local media professionals	Jan 2016	May 2017	Not included
World Education	Education curriculum for HC communities	Jan 2015	Nov 2016	Not included
Rastriya Dalit Network	Capacity building of Network	April 2018	Continue	Not included
Community Self Reliance Center (CSRC Nepal)	Advocacy and Campaigning	April 2018	Continue	Included in interview

CRDS	Land rights	October 2014	Continue	Not included
Action for Development	Livelihood assessment and employment opportunity	June 2015	August 2015	Not included
LR Sharma	Audit	June 2016	November 2016	Not included
CPA	Audit/finance capacity building for partners	Oct 2017	Dec 2017	Not included
Kuber and Co.	Audit	April 2017	May 2017	Not included
RajMs and Co.	Audit/finance capacity building for partners	June 2018	Dec 2018	Not included
Justice for all	Legal capacity building	Dec 2015	April 2017	Not included
Nice Foundation	Community mobilisation training	May 2018	June 2018	Not included
Disaster Relief Consultant	Disaster management training	June 2018	July 2018	Not included
CPCLC	Capacity building on getting out-of-school children into education	July 2018	September 2018	Not included
Co-Act	Increase awareness of safer migration practices	Jan 2016	Dec 2016	Not included
Justice Ventures International	Capacity building on managing legal casework	Jan 2016	March 2016	Not included
Pariwartan	Awareness of bonded labour among stakeholders in target districts	Oct 2015	Jan 2015	Not included
Rural Women's Development and Unity Centre	Provide partner organisations, community members, and key stakeholders with knowledge of human rights and the need for effective mediation	Jan 2016	Dec 2016	Not included
Sambad	Radio campaigns	Nov 2015	June 2016	Not included
School of Monitoring, Evaluation and Research	Conducting four mobile health camps	Dec 2015	April 2016	Not included

Source: Authors and Freedom Fund.

# Annexe 5 Changes in staff Freedom Fund HQ involved in the implementation of the programme

**Table A5 Freedom Fund Staff from 2014 to 2019**

Year	Programme Management	Research	Changes
2014	Ginny Baumann, Senior Programme Officer, Freedom Fund	Zoe Fortune, Senior Research and Evaluation Officer	None
2015	Same as above	Same as above	
2016	Pauline Aaron, Senior Programme Officer, Freedom Fund from August 2016	Yuki Lo, Senior Research and Evaluation Officer	Pauline Aaron took over the senior management of the programme from Ginny Baumann, who was focusing more time on her programmes in India. Yuki Lo took over from Zoe Fortune, who left the Freedom Fund.
2017	Pauline Aaron/Hannah De Ville, Freedom Fund	Same as above	Hannah De Ville took over the management of the programme while Pauline Aaron went on maternity leave in November 2017.
2018	Pauline Aaron/Hannah De Ville, Freedom Fund  Kevin Groome, Freedom Fund	Same as above	Pauline returned from maternity leave in August 2018 and came back into her role as senior programme officer.  Kevin Groome was hired in February by the Freedom Fund as a Programme Officer and replaced Maria Horning when the programme management transitioned across to the Freedom Fund in April 2018.

Source: Authors and Freedom Fund.

# **Annexe 6 Questions and recruitment strategy community participant**

Interviewees will be drawn from the following groups:

- NGO-supported groups (a tailored list of these groups – relevant to the hotspot – will be provided by country programme officers);
- People who have been assisted with micro-enterprises and/or access to vocational training or group-based income generation;
- People who have had legal help (we are focusing on cases with prosecutions);
- People who have received information only (further de-segregate by whether they are a member of an NGO-supported group);
- People who have had rehabilitation and reintegration support or parents whose children were reintegrated.

Ideally one person from each of the above groups will be interviewed in each village. NGOs will provide lists of people for each group (including 15–18 year olds) and individuals will be randomly selected from the list.

## **Interview guidance**

- Interviews will take place across one, two, or three hamlets per NGO;
- Six NGOS have been selected in Nepal;
- Thirty interviews to be conducted in total (five in each location);
- Interviewees are expected to be individuals who are actively participating in Freedom Fund programmes (e.g. survivors and members of Community Support Groups);
- Interviews with programme participants will be approximately 60 minutes in length and will follow the below prepared structure.

## **Instructions for interviewing**

- Try to interview in a private space where no other individuals can interrupt or overhear.
- Please make sure that no NGO reps are present when you are interviewing community members.
- At the beginning of the interview you will need to introduce yourself and explain what this study is for.
- You should let people know that they do not have to be interviewed, and that they will not be able to be identified from their answers or from any data that we publish.
- Then the person nominated for the interview should give his/her prior informed consent for the interview (and also take consent for audio recording).

- You should collect their personal details. Each interview should have a code number, which is both on the interview transcript and on a separate sheet that holds their personal details. Personal details should be kept in secure storage and should not be stored in the same place as the interviews. These details should include: name, village, caste, if they are in a group and if so which group they are part of, mobile phone – if they have one, etc.
- *We will also want to know whether they, as an individual, are bonded or not – or if anyone in their family is bonded. This direct question is scheduled for later in the interview (question 10). Disclosure of their personal status may come before reaching question 10 but if they seem uncomfortable disclosing it early on, the questions have been designed to be broad and community-focused until question 10.*
- In addition to writing what the person says, you should also record any important observations such as *'She seemed uncomfortable when talking about the landlord'*.
- Try to ask the questions in as open a way as possible and to record as much as possible. We advise where possible for audio recordings to be made as back up, but not as the primary source of data as they tend to go wrong. The focus of the interviews should be trying to understand if and how the NGOs or CVCs have made progress towards reducing or ending bonded labour. Prevalence facts will be captured through other mechanisms, e.g. participatory statistics data collation.
- For each question, ask people how things have changed in the last 3–4 years.
- Try to get people to give examples and to indicate what the evidence is that they are drawing on in their answers.

### **Pre-interview information (after obtaining consent from interviewee)**

- Village/location ID:
- NGO ID:
- Interviewer ID:
- Interviewee ID:
- Date of interview:
- Start time of interview.

### **Questions**

***Personal details:*** Tell us your name, age, caste, sex. Have you been participating in some of [insert NGO name / prompt if they don't know the name of the local relevant NGO/s]'s activities?

*Note to interviewer: Ideally castes cited will match census castes*

1 Thinking about the situation of 'Harawa-Charawa', bonded labour, child labour, and trafficking, can you tell us about a few significant changes that have happened in your community over the last three years?

*Note to interviewer – in Nepal, Harawa-Charawa is used a definition of those in bonded agricultural labour/ incl. cattle herders. The interviewer needs to ensure, however, that their understanding of 'Harawa-Charawa' matches the interviewees' understanding of 'Harawa-Charawa' – may need probing.*

**Explore and prompt suggestions:**

- ❖ Thinking about the activities and efforts to improve things in your community that the group and/or the NGO have been involved in here, what are some of the ones (if any) that you feel have made the most difference – for you and your family?
- ❖ For others in the community?
- ❖ If you could select three NGO interventions that had the most significant impact on you and your family/community – which would these be?
- ❖ Do you feel you have more information and knowledge than you had three years ago, that is helping you and your family?
- ❖ Can you give any examples of the kinds of information you have gained?
- ❖ What new information, knowledge do you have (compared to before) in relation to: Local health services? Legal frameworks and rights? How to secure land rights? How to action against coercion from landlords? Identifying bonded labour in your community? (What are the signs, what would you advise them, and why?) Identify when trafficking might be happening?
- ❖ What new skills do you now have? What can you do now that you could not do before? Has this helped improve your family's income?
- ❖ In the past three years, have you gained access to new government services or entitlements? Which of those have been most helpful to your family?
- ❖ Have you been involved directly in working for a particular improvement or to protect others – can you tell us about it?

**Note to interviewer** – this is about teasing out how the NGO activities have helped people to avoid or escape bonded labour – i.e. becoming less dependent on loans from the landlord, etc.

2 Thinking about the activities and services that are offered by [insert NGO name], what group/s have you been involved with? What have the groups been doing? What has the group helped you with?

**Explore and prompt suggestions:**

- ❖ *If respondent is unable to answer what groups they've been involved with, prompt with examples: (refer to full list of groups in hotspot and local language references/names*

for these groups).

3 Why do you keep going to the group/s? Has it been worth the time and effort that you have put in?

**Explore and prompt suggestions:**

- ❖ *Have the groups helped you or/and other people to become involved in other local committees/ decision-making groups?*

4 Have children been helped with their education? How? Tell us about your children or other local children you know. Do you think [insert NGO name] has played a role in this?

**Explore and prompt suggestions:**

- ❖ *Why do you send your children to school?*
- ❖ *Are the opportunities for education for girls different to the opportunities for boys?*
- ❖ *Children who are still not in school – why are they not in school?*
- ❖ *What do you think your child would be able to do with an education that they would not have been able to do without it? (**Note to interviewers:** If they say ‘a job’ ask what kind of job – and do those jobs exist locally? Has the community group or NGO tried to improve the quality of the village school?)*

5 Compared to three years ago, do you think there is now more, less, or maybe a different kind of caste discrimination? Could you give some examples? Do you think the NGO has played a role in this – if so, how? If not, why?

**Explore and prompt suggestions:**

- ❖ *Tell us about it. Are people more ready to challenge abusive caste behaviour?*

6 Compared to three years ago, are women and girls now treated differently in the community? Could you give some examples? Do you think [NGO name] has played a role in this – if so, how?

**Explore and prompt suggestions:**

- ❖ *Can you give examples of things that women and girls can do and achieve which they could not do three years ago?*
- ❖ *Have NGO and group activities helped women and girls to have more say in the community?*
- ❖ *How?*

7 How has your access to essential services (put tailored examples of services in for each hotspot version) changed over the last few years? Can you give some examples? Who has helped you to get these services?

**Explore and prompt suggestions:**



- ❖ *Which services are you now accessing to support yourself/support your family which you did not access before?*
- ❖ *Do you know who provides these services (government or NGO) how did you find out about them? Who helped you?*
- ❖ *What is the quality of the services?*

8 For families in your community that are in 'Harawa-Charawa', bonded labour, and child labour what else should be done to a) help improve their situation b) help get out of bondage? Can you give some examples of activities that the [NGO name] could have done but didn't, or could have done better? How did [NGO name] involve you in deciding on what activities to carry out?

**Explore and prompt suggestions:**

- ❖ *What do you think the programme should have done differently?*
- ❖ *Referring to NGO staff – are they helpful?*
- ❖ *Are they trustworthy (do they do what they say they will do)?*
- ❖ *Are they friendly?*
- ❖ *Are they on time?*

Note to interviewer – please record a separate response for each of the above.

**Further explore and prompt suggestions:**

- ❖ *Do the NGO staff help you communicate together about the activities that might be useful and beneficial?*
- ❖ *Do they communicate the purpose and benefits of activities clearly to you?*
- ❖ *Do they help you follow up after meetings, or after providing advice or support?*

9 Compared to three or four years ago, are community members more or less willing to talk about 'Harawa-Charawa', bonded labour, trafficking? Do you think community members are more or less able to protect each other from 'Harawa-Charawa', bonded labour, trafficking?

**Explore and prompt suggestions**

- ❖ *Do you think local politicians (put tailored examples of local politicians in for each hotspot version) are more or less willing to discuss the problem?*

10 In the last three to four years, has anyone in your family or community been in 'Harawa-Charawa'/bonded labour/trafficking? What sort of work were they doing? Has their situation changed, are they still in 'Harawa-Charawa'/ bonded labour /trafficking?

*Note to interviewer: do not ask for identifying or sensitive details about the person in bonded labour/Harawa-Charawa.*

**Explore and prompt suggestions:**

- ❖ *What types of problems did this person face? (e.g. tricked into a low wage, forced to work excessive hours, tricked into a large debt, physical or sexual abuse)*

11 Has anyone in your family or community been able to leave a situation of forced labour in the last three to four years? Are they still free?

*Note to interviewer – people may need prompts about what being ‘free’ means – e.g. being able to choose where to work, when to work, and having bargaining power for wages and conditions.*

**Explore and prompt suggestions:**

- ❖ *Do you know of people who were brought back to the village after being taken away to work? When did they leave/come back to the village?*
- ❖ *How did they leave ‘Harawa-Charawa’, bonded labour, and child labour – who or what helped them? Are they still out of ‘Harawa-Charawa’, bonded labour, and child labour or did they have to go back? Are they still in the village? Are they accepted back into the community?*
- ❖ *What kind of problems do you think people who return to the village face – including emotional problems?*
- ❖ *Are you aware of any support specifically around trauma and depression being made available to these people? Are you aware of any support specifically around stigma being made available to these people?*

**PLEASE ALSO NOTE**

- End time of interview
- Was the entire interview conducted in a private space?
- What was the interviewee’s mood during the interview? Did they seem relaxed/anxious?
- Was the interview disrupted in any way? Was anyone else present during part of the interview?

- During the interview, did the respondent:
  - Mention experiencing serious abuse (physical, sexual, verbal, psychological)?
  - Request help from the interviewer relating to their safety or potential abuse?(IF yes to either of the above, the case should be recorded and referred as per ethical protocol which interviewer will have a copy of and will be familiar with).
  
- Anything else worth noting?

# Nepali translation of Annexe 6: questions and recruitment strategy for community participant interviewees

260418 / Interview questions Nepal/ Community Participants

सहभागीहरूको वर्गिकरण:- अन्तरवार्ता दिनेहरूलाई निम्न समूहहरूबाट छनौट गरिने छः

१. गैर-सरकारी संस्थाले गठन/सहयोग गरेका समूहहरू (हटस्पटसंग सम्बन्धित ती समूहहरूको एक सूची, फिडम फण्डका कार्यक्रम अधिकृतद्वारा उपलब्ध गराइने छ)
२. लघु उद्यम, व्यवसायिक तालिम अथवा आय आर्जनमा सहयोग प्राप्त गरेका मानिसहरू ।
३. कानुनी सहयोग प्राप्त गरेका मानिसहरू
४. समुदायका मानिसहरू, जसले सूचना मात्र प्राप्त गरेका छन् ।
५. जुन व्यक्तिहरूले पूर्णस्थापनामा सहयोग प्राप्त गरेका छन् वा जसको बाल बच्चा पूर्णस्थापित भएका छन्, त्यस्ता व्यक्तिहरू ।

सुरुमा प्रत्येक समूह र प्रत्येक गाउँबाट एक-एक जनालाई सहभागी गराइने छ । गैर-सरकारी संस्थाले प्रत्येक समूहबाट सहभागीहरूको सूची (१५-१८ वर्ष उमेर समूहको समेत) उपलब्ध गराउने छ र सूचिबाट यान्त्रिक तरिकाले सहभागीहरूको नाम छानिने छ ।

अन्तरवार्ताको लागि मार्गदर्शन

- एउटा संस्थाको अन्तरवार्ता एक/दुई अथवा तीन वस्तिमा हुनेछ ।
- नेपालमा ६ वटा गैर सरकारी संस्थाहरू छनौट गरिएका छन् ।
- समुदाय स्तरमा जम्मा ३० वटा अन्तरवार्ता लिइने छ । (प्रत्येक वस्तिमा ५ अन्तरवार्ता हुनेछ)
- अन्तरवार्ता दिनेहरू फिडम फण्डद्वारा सञ्चालित कार्यक्रममा सक्रिय रूपमा भाग लिएका सहभागीहरू हुन भन्ने अपेक्षा गरिएको छ । (उदाहरण: समूहका सदस्य वा लाभान्वित वर्ग )
- कार्यक्रमका सहभागीहरूसँग लगभग ६० मिनेट सम्म अन्तरवार्ता लिइनेछ र तल तयार पारिएका निर्देशनहरूलाई पालना गरिनेछ ।

अन्तरवार्ताकारका लागि निर्देशनहरू

- सकेसम्म एकान्त स्थानमा अन्तरवार्ता लिने प्रयास गर्नुपर्दछ, जहाँ कसैले हस्तक्षेप वा आवत-जावत गर्न नसकोस ।
- अन्तरवार्ता लिने समयमा गैससका प्रतिनिधिहरू उपस्थित हुनु हुँदैन, कृपया सुनिश्चित गर्नुहोस् ।
- अन्तरवार्ता शुरु गर्नु भन्दा पहिले आफ्नो परिचय दिनुपर्छ र विषय वस्तुको बारेमा राम्ररी जानकारी गराउनु पर्दछ ।
- तपाईंले यस्तो तरिकाले व्यवहार गर्नुपर्दछ की तिनीहरू अन्तरवार्तामा सहभागी छैनन् । र हामीले गर्ने प्रकाशनहरूमा तिनिहरूले दिने अन्तरवार्ताको आधारमा उनिहरूको पहिचान खुलाईएको हुनेछैन ।
- छनौट गरिएको व्यक्तिसँग अन्तरवार्ता रेकर्डिङको लागि पूर्व सहमति सुनिश्चित गर्नुहोस ।
- तपाईंले तिनीहरूको व्यक्तिगत विवरण लिनुपर्छ । प्रत्येक अन्तरवार्ताको छुट्टा-छुट्टै कोड संख्या राख्नु पर्दछ । तिनीहरूको व्यक्तिगत विवरण सुरक्षित साथ राख्नुपर्छ तर अन्तरवार्ताको रेकर्डिङ सँगै राख्नु हुँदैन । व्यक्तिगत विवरणमा नाम, गाउँ, जाती, कुनै समूहमा छ भने समूहको नाम र मोबाइल नम्बर उल्लेख भएको हुनुपर्दछ ।
- हामी जान्न चाहन्छौं कि तिनीहरू व्यक्तिगत रूपमा बधुवा छन् वा छैनन् अथवा तिनीहरूका परिवारका कोही सदस्य बधुवा छन् । यो प्रश्न अन्तरवार्ताको प्रश्न नं. १० को लागि तय गरिएको छ । उनीहरूको व्यक्तिगत सामाजिक स्थिति प्रश्न नं. १० सम्म पुग्नु भन्दा पहिले खुल्न सक्छ, तर खुलासा भएको देखेर असहज अनुभव गर्दछन् भने चाँडै प्रश्नलाई परिमार्जन गरेर समुदायको लागि सुहाउंदो प्रश्न बनाउनु पर्छ ।
- सहभागिको उत्तरका अतिरिक्त, छलफलका वखत सहभागीहरूको कुनै विशेष अवस्थाको बारेमा पनि रेकर्ड गर्न सकिन्छ, जस्तो की अन्तरवार्ताको क्रममा जमिनदारको बारेमा कुरा गर्दा सहभागिले असहज महसुस गरिरहेको छ, डराईरहेको छ आदी ।

260418 / Interview questions Nepal/ Community Participants

- सम्भवतः खुल्ला रूपले प्रश्नहरू सोध्ने प्रयास गर्नुपर्छ र बढी भन्दा बढी रेकर्ड गर्नुपर्दछ । गैर-सरकारी संस्था अथवा समूदायमा आधारित समूहहरूले कसरी बधुवा मजदुर, हर्वा-चर्वा, बाल श्रम र मानव बेचबिखन कम गर्न वा समाप्त गर्न प्रयास गरेको छ भने सवालमा अन्तरवार्तालाई केन्द्रीत गर्नु पर्छ ।
- विगत ३-५ वर्षमा के-कति परिवर्तन भएको छ भन्ने कुरा प्रत्येक प्रश्नमा सोध्नुहोस ।
- मानिसहरूले आफ्नो उत्तरमा के प्रमाण दिन खोजिरहेका छन्, सम्भव भएसम्म उदाहरण सहित प्रस्तुत गर्न लगाउनुहोस ।

अन्तरवार्ताको लागि पूर्व जानकारी

- गाउँ/स्थान पहिचान :
- गैर-सरकारी संस्थाको पहिचान:
- अन्तरवार्ता दिनेको पहिचान :
- अन्तरवार्ता लिनेको पहिचान :
- अन्तरवार्ता लिएको मिति :
- अन्तरवार्ता शुरु हुने समय :

प्रश्नहरू

व्यक्तिगत विवरण : आफ्नो नाम, उमेर जाती, लिंगको बारेमा भन्नुहोस् । के तपाईं कुनै गैससका (गैससको नाम) कार्यक्रममा सहभागी हुनु भएको छ ?

अन्तरवार्ताकारको लागि नोट: उल्लेखित जातिहरू, जनगणनामा उल्लेख गरिएका जातिहरूसंग मेल खानु पर्छ ।

प्रश्न नं. १: हर्वा-चर्वा, बंधुवा मजदुरी, बाल मजदुर वा मानव बेचबिखनको बारेमा कुरा गर्नुपर्दा, विगत ३ वर्षमा तपाईंको समुदायमा के उल्लेखनीय परिवर्तन आयो भनिदिनुहुन्छ की ?

अन्तरवार्ताकारको लागि नोट : नेपालको सन्दर्भमा हर्वा-चर्वा भन्ने शब्द बधुवा कृषि मजदुर र अरुको गाई वस्तु चराउने व्यक्तिहरूको लागि प्रयोग गरिन्छ । अन्तरवार्ता लिने व्यक्तिले सुनिश्चित गर्नुपर्दछ की हर्वा-चर्वा भन्ने शब्द अन्तर्वार्ता दिने व्यक्तिको बुझाई सँग मेल खान्छ कि खादैन, यसको बारेमा गहिरो जांच गर्नुपर्दछ ।

Explore and Prompt Suggestions

- तपाईंको समुदायमा सुधारको लागि सहभागी समूह र गैर सरकारी संस्थाका गतिविधि र प्रयासहरूबाट तपाईं र तपाईंको परिवारलाई कतिको लाभ भएको छ ?
- समुदायमा अरुको लागि ?
- तपाईंको समुदायमा महत्वपूर्ण प्रभाव पार्न सफल ३ वटा कामहरू छनौट गर्नुहोस ।
- तपाईंलाई के लाग्छ ? ३ वर्ष पहिलाको तुलनामा तपाईंसंग धेरै जानकारी वा ज्ञान छ, जसले तपाईं र तपाईंको परिवारलाई मद्दत गरिरहेको छ ?
- तपाईंले प्राप्त गरेका जानकारीका बारेमा केही उदाहरण दिन सक्नु हुन्छ ?
- स्थानिय स्वास्थ्य सेवाहरू, कानूनी प्रावधान तथा अधिकार, भूमी अधिकार कसरी सुरक्षित गर्ने, जमिनदारहरूका अन्याय विरुद्ध कार्य कसरी गर्ने, तपाईंको समुदायमा बधुवा मजदुरलाई पहिचान गर्ने सम्बन्धमा नयां ज्ञान प्राप्त गर्नुभएको छ ? (साथै बधुवा मजदुरलाई पहिचान गर्ने सम्बन्धमा तपाईंको समुदायमा प्रयोग हुने संकेतहरू के-के छन् ?) मानव बेच बिखन भईरहेको अवस्थालाई पहिचान गर्ने बारेमा पहिलाको तुलनामा अहिले तपाईंसंग नयां जानकारी र ज्ञान छ ?
- तपाईंले केही नयां सीप हांसिल गर्नुभयो ? तपाईं अहिले के गर्न सक्नु हुन्छ, जुन पहिला गर्न सक्नु हुन्थे ? के यसले तपाईंको परिवारको आम्दानी बढाउनमा मद्दत गरेको छ ?
- विगत ३ वर्षमा, तपाईंले केही नयां सरकारी सेवा अथवा अधिकार प्राप्त गर्नु भएको छ ? त्यस मध्यबाट कुन वढी सहयोगी सिद्ध भएको छ ?
- के तपाईं आफ्नो अवस्थामा केही सुधारको लागि काम गर्न अथवा अन्यलाई सुरक्षित गर्ने काममा लाग्नु भएको छ - यसको बारेमा केही भन्न सक्नु हुन्छ की ?

अन्तरवार्ताकारको लागि नोट:

- गैर सरकारी संस्थाका क्रियाकलापले मानिसहरूलाई कसरी दासत्व वा बधुवा मजदुरीबाट मुक्ती पाउन वा बन्धन मद्दत गरेको छ भन्ने कुराको उत्तर पहिल्याउने प्रयास गर्नुहोस । उदाहरणको लागि ऋणको लागि मिनदार माथिको परिनिर्भरता घटनु।

प्रश्न नं. २: **XXX** संस्थाले गरेको कामहरूको बारेमा कुरा गर्नुपर्दा, **XXX** संस्थाले गठन गरेको कुन-कुन समूहमा तपाईं आवद्ध हुनुहुन्छ ? समूहले के-के काम गर्ने गरेको छ ? अनि तपाईंले समूहबाट के सहयोग पाउनुभयो ?

Explore and Prompt Suggestions

- यदि उत्तर दिने व्यक्ति कुन समूहबाट सहभागी भएको छ, त्यसको उत्तर दिन सक्दैन भने हटस्पटमा समूहहरूको नाम सहित पुरा सुची स्थानीय भाषा उल्लेख गर्नुहोस ।

प्रश्न नं. ३: तपाईं किन समूहमा जानुहुन्छ ? समूहमा तपाईंले जुन समय र परिश्रम लगानी गर्नुभएको छ, त्यसले उचित प्रतिफल दिएको छ ?

**Explore and Prompt Suggestion**

- तपाईं आवद्ध भएको समूहको सहयोगले तपाईं वा अन्य व्यक्तिहरूलाई स्थानीय तहको विभिन्न समितिहरू तथा निर्णय प्रक्रियामा सहभागि हुन सहयोग गरेको छ ?

प्रश्न नं. ४: के बालबालिकाहरूले उनिहरूको शिक्षाको लागि केही सहयोग पाएका छन् ? तपाईं र तपाईंका छिमेकमा रहेका बालबालिकाहरूको बारेमा भनिदिनुहोस की, **XXX** संस्थाले उनिहरूको शिक्षाको लागि के भूमिका खेलेको ?

**Explore and Prompt Suggestions :**

- तपाईं आफ्नो बच्चालाई विद्यालय किन पठाउनु हुन्छ ?
- शिक्षामा छोरा र छोरीको लागि उपलब्ध अवसरहरू फरक-फरक छन् ?
- केटाकेटीहरू जो विद्यालय बाहिर छन् -उनीहरू किन विद्यालयमा नगएका होलान ?
- तपाईंलाई के लाग्छ, तपाईंको बालबालिकाले कुन काम शिक्षा पाएमा गर्न सक्छ तर शिक्षाको अभावमा गर्न सक्दैन ?  
(अन्तरवार्ता लिनेले नोट गर्नु पर्ने: यदि तिनीहरूले भन्छन् 'एउटा जागीर प्राप्त गर्दछ', सोधनुस कस्तो प्रकारको जागीर - र ति कामहरू स्थानीय तहमा उपलब्ध छन् ?
- के सामुदायिक समूह वा गैर सरकारी संस्थाले स्थानीय विद्यालयको गुणस्तर सुधार गर्न प्रयास गर्छ ?

प्रश्न नं. ५: ३ वर्ष पहिला र अहिलेको बारेमा तुलना गर्नुपर्दा तपाईंलाई के लाग्छ, जातीय आधारमा हुने छुवाछुत घटेको, बढेको वा विभेदको प्रकारमा फरकपन आएको छ ? यसको लागि **XXX** संस्थाले केही भूमिका खेलेको छ ? छ भने के भूमिका खेलेको छ? छैन भने किन ?

**Explore and Prompt Suggestions :**

- यसको बारेमा सोध्नुहोस, के मनिहरू अपमानजनक जातीय व्यवहारलाई चुनौति दिन तयार छन् ?

प्रश्न नं. ६: ३ वर्ष पहिला र अहिलेको बारेमा तुलना गर्नुपर्दा, समुदायमा महिला तथा बालिकाहरूमाथि गरिने व्यवहारमा केही परिवर्तन आएको छ ? छ भने केही उदाहरण दिन सक्नुहुन्छ? तपाईंलाई के लाग्छ, **XXX** संस्थाले केही भूमिका खेलेको छ ? छ भने कसरी ?

**Explore and Prompt Suggestions :**

- महिलाहरू र बालिकाहरूले ३ वर्ष पहिला गर्न नसक्ने तर अहिले गर्न सक्ने केही कुराहरू छन् ? छन् भने उदाहरण दिनुहोस ।
- गैर सरकारी संस्था र समूहका क्रियाकलापले महिलाहरू र बालिकाहरूलाई समुदायमा धेरै बोल्न सहयोग गरेको छ ? कसरी ?

प्रश्न नं. ७: विगतको केही वर्षमा स्थानीय तहमा उपलब्ध हुने सेवा सुविधा (कृषि, शिक्षा, स्वास्थ्य, सामाजिक सुरक्षा आदी) हरूमा पहुँच बढेको छ? केही उदाहरण दिनुहुन्छ की ? उक्त पहुँच बृद्धिको लागि कसले सहयोग गर्नुभयो ?

**Explore and Prompt Suggestions :**

- तपाईं आफ्नो वा परिवारको लागि कुन-कुन सेवाहरू आफै दावी गर्न सक्नुहुन्छ ? जुन विगतमा सक्नुहुन्थेन ?
- के तपाईंलाई थाहा छ, यी सेवाहरू कसले उपलब्ध गराउँछ (सरकार वा गैर सरकारी संस्था) ? तपाईंले कसरी तिनीहरूको बारेमा थाहा पाउनुभयो ? कसले तपाईंलाई सहयोग गर्छ ?
- यी सेवाहरूको गुणस्तर कस्तो छ ?

प्रश्न नं. ८: तपाईंको समुदायमा रहेका हर्वा-चर्वा परिवार वा बाल श्रमिकको वारेमा क) उनिहरुको अवस्थामा सुधार ल्याउनको लागि वा ख) अहिलेको अवस्थाबाट बाहिर निकाल्नको लागि, थप के काम गर्न सकिन्थ्यो ? केही उदाहरण छन् जुन **XXX** संस्थाले गर्नुपर्थ्यो वा तर गरेन वा अझ राम्रो तरिकाले गर्न सक्थ्यो ? समुदायमा के कार्यक्रम गर्ने भन्ने कुरामा निर्णय लिंदा तपाईंहरुलाई कसरी सहभागि गराउने गरेको थियो ?

**Explore and Prompt Suggestions :**

- तपाईंलाई के लाग्छ, कार्यक्रम फरक तरिकाले गर्नु पर्थ्यो ?
- गैर सरकारी संस्थाका कर्मचारी – के तिनीहरु सहयोगी छन् ?
- के तिनीहरु भरोसायोग्य छन् (के तिनीहरुले भनेका काम गर्छन्) ?
- तिनीहरु कतिको आत्मिय छन् ?
- तिनीहरु समयको पालन कतिको गर्छन् ?

अन्तरवार्ताकारको लागि नोट—कृपया माथि दिएका सुझावहरुलाई छुट्टा-छुट्टै रेकर्ड गर्नुहोस् ।

**Explore and Prompt Suggestions :**

- के गैर सरकारी संस्थाका कर्मचारीहरुले तपाईंलाई उपयोगी र लाभकारी जानकारी समयमा उपलब्ध गराउनुहुन्छ ?
- के तिनीहरु कार्यक्रमको उद्देश्य तथा फाइदाको बारेमा प्रष्ट संग जानकारी दिन्छन् ?
- के तिनीहरु बैठक पछि, अथवा सहयोग उपलब्ध गराएपछि नियमित फलोअप गर्छन् ?

प्रश्न नं. ९) अहिले र ३-४ वर्ष अगाडीको तुलनामा समुदायका मानिसहरु हर्वा-चर्वा, वधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनको वारेमा कुरा गर्न थप उत्सुक हुन्छन् वा उत्सुकता घटेको छ ? तपाईंलाई के लाग्छ, समुदायका सदस्यहरु हर्वा-चर्वा, वधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनबाट बच्नको लागि एक अर्कालाई सहयोग गर्न थप सक्षम भएका छन् वा छैनन् ?

**Explore and Prompt Suggestions :**

- तपाईं के लाग्छ, स्थानिय राजनीतिकर्मीहरु समस्याहरुको वारेमा छलफल गर्न बढी वा कम इच्छुक छन् ?

प्रश्न नं. १०: विगत ३-४ वर्षमा तपाईंको परिवार वा समुदायको कोही मानिस हर्वा-चर्वा, वधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनमा परेको छ ? छ भने त्यहाँ उसले कस्तो काम गर्नुपर्दछ ? के उनिहरुको अवस्थामा केही परिवर्तन आएको छ ? के उनिहरु अहिले पनि हर्वा-चर्वा, वधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनकै अवस्थामा छन् ?

अन्तरवार्ताकारको लागि नोट : जुन व्यक्तिहरु वधुवा मजदुर/हर्वा-चर्वा छन्, तिनीहरुको पहिचान वा संवेदनशील विवरणको वारेमा नसोध्नुहोस ।

**Explore and Prompt Suggestions :**

- यस व्यक्तिले कस्ता प्रकारका समस्याहरूसंग सामना गर्यो ? (उदाहरणको लागि-ठगेर कम मजदुरीमा लगाइयो, धेरै समयसम्म काम गर्न बाध्य पारियो, ठूलो ऋण, शारीरिक वा यौन दुर्व्यवहार गरियो)

प्रश्न नं. ११: विगत ३-४ वर्षमा तपाईंको परिवारको कुनै सदस्य वा समुदायको कोही मानिस वाध्यकारी श्रम (हर्वा-चर्वा) वाट मुक्त हुनुभएको छ? के उहाँहरु अहिले पनि मुक्त हुनुहुन्छ ?

अन्तरवार्ताकारको लागि नोट: सहभागिलाई स्वतन्त्रताको वारेमा जानकारी दिनुपर्ने हुनसक्छ, (उदाहरणको लागि आफूले गर्ने काम तथा काम गर्ने स्थान छनौट गर्न सक्षम हुनु, काम गर्ने बेलामा मजदुरी र शर्तहरुको वारेमा वागैनिङ् गर्न सक्ने क्षमता )



Explore and Prompt Suggestions :

- गाउँबाट कामको लागि टाढा गईसकेपछि के कोही मानिस गाउँमा फिर्ता भएका छन् ? तिनीहरू गाउँ कहिले छोडे ? कहिले तिनीहरू गाउँ फर्के ?
- कसरी तिनीहरू हर्वा-चर्वा, बधुवा मजदुर र बालश्रमबाट मुक्त भए-तिनीहरूलाई कसले कसरी सहयोग गरे ? के तिनीहरू अहिले पनि हर्वा-चर्वा, बधुवा मजदुर र बालश्रम देखी बाहिर छन् ? के तिनीहरू अहिले पनि गाउँमै छन् ? के तिनीहरूलाई समुदायले स्वीकार गर्ला ?
- गाउँ फर्किने व्यक्तिहरूलाई कस्ता किसिमका समस्याहरूसंग सामना गर्नु पर्छ-भावनात्मक समस्याहरू सहित ?
- के तपाईं त्यस्ता व्यक्तिहरूसंग परिचित हुनु हुन्छ, जुन व्यक्ति विशेषगरी मानसिक पीडा, दबाव र कलंकबाट पीडित छन् ?

कृपया नोट गर्नुहोस

- अन्तरवार्ता समापन भएको समय
- सबै अन्तरवार्ता एकान्त स्थानमा भएको थियो ?
- अन्तरवार्ता दिने मानिसको मुड कस्तो थियो ? के उनिहरू आराम देखिन्थे वा चिन्तित ?
- अन्तरवार्ता कुनै तरिकाबाट बाधा उत्पन्न भएको थियो ? अन्तरवार्ता लिने क्रममा अरु कोही पनि उपस्थित थियो की ?
- अन्तरवार्ताको क्रममा,
  - अन्तरवार्ता दिने मानिस माथि भएको गम्भिर दुर्व्यवहार (शारीरिक, मानसिक, यौनिक, मौखिक) देखिन्थ्यो ?
  - अन्तरवार्ता दिने मानिसले उनिहरूको सुरक्षा र दुर्व्यवहारबाट बच्नको लागि कुनै सहयोग मागिएको थियो ?
- अन्तरवार्ताको क्रममा अरु केही नराम्रो भइरहेको थियो की ?

# Annexe 7 Questions and recruitment list for NGO

Interviewees will be drawn from the following groups:

NGOs (individuals from across the NGOs involved in the study)

*Ideally, a mixture of senior staff member and field level staff will be interviewed*

## Instructions for interviewing

- At the beginning of the interview you will need to introduce yourself and explain what this study is for
- You should let people know that they do not have to be interviewed, and that they will not be able to be identified from their answers or from any data that we publish
- Then the person nominated for the interview should give his/her prior informed consent for the interview (and also take consent for audio recording)
- Try to interview in a private space where no other individuals can interrupt or overhear
- You should collect their personal details i.e. name, sex, employer, job role (what they do and what their personal position is). Each interview should have a code number, which is both on the interview transcript and on a separate sheet, which holds their personal details. Personal details should be kept in secure storage and should not be stored in the same place as the interviews.
- In addition to recording what the person says you should also record any important observations such as *'the participant seemed uncomfortable when discussing x'*
- Try to ask the questions in as open a way as possible and to record as much as possible. We advise where possible for audio recordings to be made as back up, but not as the primary source of data as they tend to go wrong. The focus of the interviews should be trying to understand if and how the NGOs or CVCs have made towards reducing or ending bonded labour. Prevalence facts will be captured through other mechanisms e.g. participatory statistics data collation.
- For each question ask people how things have changed in the last 3-5 years

## PRE-INTERVIEW INFORMATION (after obtaining consent from interviewee)

- Village/location ID:
- NGO ID:
- Interviewer ID:
- Interviewee ID:

- Date of interview:
- Start time of interview.

## QUESTIONS

1 Over the last three years, what do you think are the most significant impacts on 'Harawa-Charawa', bonded labour, child labour, and trafficking in the communities that you work in?

*Note to interviewer – in Nepal, Harawa-Charawa is used as a definition of those in bonded agricultural labour/incl. cattle herders. The interviewer needs to ensure, however, that their understanding of 'Harawa-Charawa' matches the interviewees' understanding of 'Harawa-Charawa' – may need probing.*

### **Explore and prompt suggestions:**

- ❖ *How has your NGO contributed to this change; can you give us some examples?*
- ❖ *If you could select three NGO interventions that had the most significant impact on the communities you work in, which would these be?*
- ❖ *What have you personally learned in the last three years that is helping the NGO to work more effectively?*
- ❖ *What do you think the NGO learnings have been (staff team/ management)?*
- ❖ *What data have you collected in order to verify your most significant impacts?*

*Note to interviewer – this is about teasing out how the NGO activities have helped people to avoid or escape bonded labour – i.e. becoming less dependent on loans from the landlord, etc.*

2 What community group/s have you helped to set up? How effectively do you think the groups are functioning? Do you feel that the leadership and responsibility for the older groups falls to you or have community members started to take on responsibilities?

### **Explore and prompt suggestions:**

- ❖ *Can you give some examples?*
- ❖ *Do you normally facilitate the meetings or do Community members facilitate the meetings?*

3 Why do you think community members come to these groups and what makes them keep coming to the group/s? When they drop out, why do they drop out?

**Explore and prompt suggestions:**

- ❖ *Do you have any examples of how people involved in these groups have taken action or leaderships roles because of the skills and /or confidence they have gained?*

4 Thinking about the members in the community group that you support, have they become more able to seek help or take action independently? Can you tell us which are the areas they are able to take care of on their own and in which areas they are dependent upon you partially/completely?

**Explore and prompt suggestions:**

- ❖ *For example, do you go to get entitlements and issues sorted on behalf of community members, or do they come with you, or do they now go on their own in some cases?*

5 Is there any evidence that children from bonded labour families are able to maintain their attendance in schools? If they are not attending schools regularly, what are the reasons? e.g. are the financial pressures too strong/are they quickly forced back to work?

6 Compared to three years ago, do you think there is now more, less, or maybe a different kind of caste discrimination? Could you give some examples? What specific things has the NGO done to help with this – if so, how?

**Explore and prompt suggestions:**

- ❖ *What other forms of caste discrimination still exist? How do you think your NGO could help address these?*

7 Do you think 'Harawa-Charawa', bonded labour, child labour, and trafficking affects women and men differently? If so, how? Have you/the NGO taken any specific action to enable women and girls to avoid or leave these situations? What actions have been taken and can you give examples of these actions and their impact?

**Explore and prompt suggestions:**

- ❖ *Can you give examples of things that bonded women and girls can do and achieve which they could not do three years ago?*

8 Compared to three years ago, what do you think is the one public service that is most important for reducing 'Harawa-Charawa', bonded labour, child labour, and trafficking in

your community? What has your NGO done to widen people's access to, or improve the quality of this important public service? Could you give some examples?

9 Despite the work of the NGOs, 'Harawa-Charawa', bonded labour, child labour, and trafficking still exist in this region. What else could be done to improve the situation of these families? Are there other activities that your NGO could be doing, but isn't currently, to tackle the issue of 'Harawa-Charawa', bonded labour, child labour, and trafficking?

**Explore and prompt suggestions:**

- ❖ *What do you think you could do differently (as an NGO)? What should the hotspot programme should have done differently? How does the NGO and programme need to adapt in the future?*

10 Compared to three or four years ago, are community members more or less willing to talk about 'Harawa-Charawa', bonded labour, child labour, and trafficking? Who do they talk to? Could you give some examples?

**Explore and prompt suggestions:**

- ❖ *Do you think local politicians are more or less willing to discuss the problem?*

11 Thinking about people who have escaped from 'Harawa-Charawa', bonded labour, child labour and trafficking, do you think they are typically accepted back into the community and are able to stay out of bondage? Why do you think this is or is not the case?

**Explore and prompt suggestions:**

- ❖ *What specific type of bonded labour were they in? (Going to the city with the middleman, trafficked overseas, mills, sex work, etc.) When did they leave/come back to the village?*
- ❖ *How did they leave bonded labour – who or what helped them?*
- ❖ *Are they still out of bonded labour or did they have to go back? Because of lack of alternative employment (for example?) Are they still in the village?*
- ❖ *Are they accepted back into the community? What kind of problems do you think people who return to the village face – including emotional problems?*

12 Can you give any examples of the ways in which your activities as an NGO influence higher-level decision-making and implementation (at district, state, or national levels) on 'Harawa-Charawa', bonded labour, child labour, and trafficking? Can you give examples of

what you have done in partnership with other NGOs funded by the Freedom Fund? Has it brought any changes?

**Explore and prompt suggestions:**

- ❖ *Do you think the Harawa-Charawa Network is an effective way to influence policy; why or why not? What are the ways to make this network more influential?*
- ❖ *Are there activities performed by the Harawa-Charawa Network that you don't find useful; why?*

13 How do you think the project has helped to change the perception of other institutions or civil society groups towards the issue of Harawa-Charawa, bonded labour, child labour, and trafficking? Who has shown the most change? Could you give some examples?

14 What do you know now about what does and does not work in relation to advocacy with local and regional/national policy makers that you did not know three or four years ago?

**Explore and prompt suggestions:**

- ❖ *What messages do you think they are most likely to engage with and what kind of policy response do you think they might display? (e.g. budgetary response, legislation change, enforcement, etc.)*

15 Thinking about the hotspot model which brings NGOs together to tackle Harawa-Charawa, bonded labour, child labour, and trafficking – what are the biggest benefits of working in this hotspot model? Could you give some examples? What are the drawbacks of working in this hotspot model? Could you give some examples?

**Explore and prompt suggestions:**

- ❖ *Before the hotspot, how did NGOs share knowledge and advice to inform each other's work? How has this changed since being part of the hotspot?*
- ❖ *How has being part of the hotspot shaped what your organisation is doing to address Harawa-Charawa, bonded labour, child labour, and trafficking? Could you give some examples?*

16 Thinking about the Harawa-Charawa movement in Nepal, what do you think is most important for identifying and building a strong network of leaders to advance this issue? What types of support could be provided to existing leaders, and who is best placed to provide that support?

17 Can you provide any examples of how local institutions have been strengthened to provide support/services at a future point when FF funding might end?

***Please also note:***

- End time of interview
- Was the entire interview conducted in a private space?
- What was the interviewee's mood during the interview? Did they seem relaxed/anxious?
- Was the interview disrupted in any way? Was anyone else present during part of the interview?
- Anything else worth noting?

# Nepali translation of Annexe 7: questions and recruitment list for NGO interviewees

270418/Questions for NGOs / Nepal

## गैर सरकारी संस्थाका कर्मचारीहरूका प्रश्नावलिहरू

सहभागीहरूको वर्गीकरण-अन्तरवार्ता दिनेहरूलाई निम्न समूहहरूबाट छनौट गरिने छ ।

फ्रिडम फण्डको South-East Nepal Hotspot का साभेदार संस्थाहरूका सिनियर तथा जूनियर दुवै तहका कर्मचारीहरूलाई मिश्रित रूपमा अन्तरवार्तामा सहभागि गराइने छ ।

### अन्तरवार्ताकारका लागि निर्देशनहरू

- अन्तरवार्ता शुरु गर्नु भन्दा पहिले आफ्नो परिचय दिनुपर्दछ र यो अध्ययन केका लागि हो भन्ने कुरा स्पष्ट रूपमा जानकारी गराउनु पर्दछ ।
- तपाईंले यस्तो तरिकाले व्यवहार गर्नु पर्छ कि तिनीहरू अन्तरवार्ता दिदै छैनन् । तिनीहरूले दिएको उत्तरको आधारमा हामीले गर्ने प्रकाशनहरूमा उनिहरूको पहिचान खुल्नेछैन ।
- छनौट गरिएको व्यक्तिसंग अन्तरवार्ता रेकर्डिङको लागि पूर्व सहमति सुनिश्चित गर्नुहोस ।
- सकेसम्म एकान्त स्थानमा अन्तरवार्ता लिने प्रयास गर्नुपर्दछ, जहाँ कसैले हस्तक्षेप वा आवत-जावत गर्न नसकोस ।
- तपाईंले तिनीहरूको व्यक्तिगत विवरण लिनुपर्छ । प्रत्येक अन्तरवार्ताको छुट्टा-छुट्टै कोड संख्या राख्नु पर्दछ । तिनीहरूको व्यक्तिगत विवरण सुरक्षित साथ राख्नुपर्छ तर अन्तरवार्ताको रेकर्डिङ सगै राख्नु हुँदैन । व्यक्तिगत विवरणमा नाम, गाउँ, जाती, कुनै समूहमा छ भने समूहको नाम र मोबाइल नम्बर उल्लेख भएको हुनुपर्दछ ।
- सहभागिको उत्तरका अतिरिक्त, छलफलका वखत सहभागिहरूको कुनै विशेष अवस्थाको बारेमा पनि रेकर्ड गर्न सकिन्छ ।
- सम्भवतः खुला रूपले प्रश्नहरू सोध्ने प्रयास गर्नु पर्छ र बढी भन्दा बढी रेकर्ड गर्नुपर्छ । गैर सरकारी संस्था अथवा **CVCs** ले कसरी बधुवा मजदुर, हर्बा-चर्बा, बाल श्रम र मानव बेच विखन कम गर्न वा समाप्त गर्न प्रयास गरेको छ भने सवालमा अन्तरवार्तालाई केन्द्रित गर्नु पर्छ ।
- विगत ३-५ वर्षमा के कति परिवर्तन भएको छ भन्ने कुरा प्रत्येक प्रश्नमा सोध्नुस ।

### अन्तर्वार्ताको लागि पूर्व जानकारी

- गाउँ/स्थान पहिचान:
- गैर सरकारी संस्थाको पहिचान :
- अन्तरवार्ता दिनेको पहिचान :
- अन्तरवार्ता मिति :
- अन्तरवार्ता शुरु हुने समय :



### प्रश्नहरू

प्रश्न नं. १: हर्वा-चर्वा, बंधुवा मजदुरी, बाल मजदुर वा मानव बेचबिखनको बारेमा कुरा गर्नुपर्दा, विगत ३ वर्षमा तपाईंले काम गरिरहेको समुदायमा के उल्लेखनीय परिवर्तन आयो भनिदिनुहुन्छ की ?

अन्तरवार्ताकारको लागि नोट : नेपालको सन्दर्भमा हर्वा-चर्वा भन्ने शब्द बंधुवा कृषि मजदुर र अरुको गाई वस्तु चराउने व्यक्तिहरूको लागि प्रयोग गरिन्छ । अन्तरवार्ता लिनै व्यक्तिले सुनिश्चित गर्नुपर्दछ की हर्वा-चर्वा भन्ने शब्द अन्तर्वार्ता दिने व्यक्तिको बुझाई संग मेल खान्छ कि खादैन, यसको बारेमा गहिरो जांच गर्नुपर्दछ ।

#### Explore and Prompt Suggestions

- तपाईंको संस्थाले यस परिवर्तनको लागि कसरी योगदान दिएको छ, के तपाईं केही उदाहरण दिन सक्नु हुन्छ ?
- तपाईंको समुदायमा महत्पूर्ण प्रभाव पार्न सफल तपाईं पनि संलग्न भएका गैससका ३ वटा कामहरू छनौट गर्नुहोस ।
- विगत ३ वर्षमा तपाईंले व्यक्तिगत रूपमा के-के सिक्नु भएको छ, जसले संस्थामा काम गर्न ज्यादै प्रभावकारी रूपले सहयोग गरिरहेको छ ?
- गैससको महत्वपूर्ण सिकाई के रह्यो ?
- तपाईंको संस्थाको महत्वपूर्ण प्रभावलाई जानकारी दिलाउने केही प्रमाण संकलन गर्नुभएको छ ?

अन्तरवार्ताकारको लागि नोट: गैर सरकारी संस्थाका क्रियाकलापले मानिसहरूलाई कसरी दासत्व वा बंधुवा मजदुरीबाट मुक्ती पाउन वा बच्न मद्दत गरेको छ भन्ने कुराको उत्तर पहिल्याउने प्रयास गर्नुहोस । उदाहरणको लागि ऋणको लागि मिनदार माथिको परिनिर्भरता घट्नु।

प्रश्न नं. २: समुदायमा कुन समूह गठन गर्न तपाईंले सहयोग गर्नुभयो ? तपाईंको विचारमा समूहहरू कतिप्रभावकारी ढंगले चलेका छन् ? तपाईंलाई के लाग्छ, समुदायमा रहेको पुराना समूहहरू अबै पनि तपाईंमै भर पर्ने गरेका छन् वा समुदायका सदस्यहरूले आफै नेतृत्व वा जिम्मेवारी लिन थालेका छन् ?

#### Explore and Prompt Suggestions

- तपाईं केही उदाहरणहरू दिन सक्नु हुन्छ ?
- समूहको बैठकको व्यवस्थापन तपाईं गर्नुहुन्छ वा समूहका सदस्यहरू आफैले गर्दछन् ?

प्रश्न नं. ३: तपाईंलाई के लाग्छ के कारणले गर्दा मानिसहरू समूहमा आउँछन् ? साथै समूह छोड्छन् भने किन छोड्छन् ?

#### Explore and Prompt Suggestion :

- समूहमा आवद्ध मानिसहरूले समूहमा हासिल गरेको ज्ञान तथा आत्मविश्वासको कारणले केही कार्य गरेको वा नेतृत्व लिएको केही उदाहरणहरू तपाईंसंग छन् ?

प्रश्न नं. ४: तपाईंले सहयोग गरिरहेको समूह सदस्यहरूको बारेमा कुरा गर्नुपर्दा, सहयोग खोज्न र स्वतन्त्र रूपमा काम गर्न सक्षम भएका छन् ? ती कुन कुन क्षेत्रहरू छन्, जुन तिनीहरूले आफै हेरचाह गरिरहेका छन् र कुन क्षेत्रहरूमा अबैपनि तपाईंमा आशिक वा पूर्ण रूपमा निर्भर छन् ?

#### Explore and Prompt Suggestion:

- उदाहरणको लागि समुदायको सदस्यहरूको अधिकारको लागि वा विवाद मिलाउनको लागि तपाईं नै जानुहुन्छ की उनिहरू पनि संगै आउँछन् ? अथवा उनिहरू त्यस्ता सवालमा आफै अगाडी आउन थालेका छन् ?

प्रश्न नं. ५: वधुवा मजदुरको परिवारको बालबालिका नियमित रूपमा विद्यालय गईरहेको केही उदाहरण छन् ? यदी नियमित छैनन् भने के कारण हुन सक्दछ ? उदाहरणको लागि आर्थिक समस्या जसले गर्दा उनिहरु श्रममा जान बाध्य भए ।

प्रश्न नं. ६: ३ वर्ष पहिला र अहिलेको वारेमा तुलना गर्नुपर्दा तपाईंलाई के लाग्छ, जातीय आधारमा हुने छुवाछुत घटेको, बढेको वा विभेदको प्रकारमा फरकपन आएको छ ? केही उदाहरण दिन सक्नुहुन्छ ? यसको लागि **XXX** संस्थाले केही सहयोग गरेको छ ? छ भने कसरी ?

**Explore and Prompt Suggestion :**

- अन्य कस्ता किसिमका जातीय भेदभाव अबै अस्तित्वमा छन् ? तपाईंको संस्थाले, ती समस्याहरुलाई सम्बोधन गर्न कसरी सहयोग गर्छ ?

प्रश्न नं. ७: तपाईंलाई के लाग्छ, हर्वा-चर्वा, वधुवा मजदुर, बाल श्रमिक तथा मानव वेचविखनवाट महिला तथा पुरुषहरु फरक-फरक तरिकाले प्रभावित हुन्छन् ? महिला तथा बालिकाहरुलाई यो अवस्थामा सुधार ल्याउनको लागि सक्षम बनाउन **XXX** संस्थाले केही काम गरेको छ ? गरेको छ भने के काम गरेको छ र त्यो कामको प्रभाव कस्तो रह्यो केही उदाहरण दिनुहोला ।

**Explore and Prompt Suggestion :**

- वधुवा महिलाहरु र बालिकाहरुले ३ वर्ष पहिला गर्न नसके तर अहिले गर्न सके केही कुराहरु छन् ? छन् भने उदाहरण दिनुहोस ।

प्रश्न नं. ८: ३ वर्ष पहिले र अहिलेको वारेमा तुलना गर्नुपर्दा कुन एउटा त्यस्तो सार्वजनिक सेवा होला जसले हर्वा-चर्वा, वधुवा मजदुर, बाल श्रमिक तथा मानव वेचविखन घटाउन महत्वपूर्ण हुन्छ ? तपाईंको संस्थाले यो महत्वपूर्ण सार्वजनिक गुणस्तर सुधार तथा सेवामा जनताहरुको पहुँच बढाउन के सहयोग गर्नु ? केही उदाहरण दिन सक्नुहुन्छ ?

प्रश्न नं. ९: **XXX** संस्थाको अथक प्रयासका बावजुत समुदायमा हर्वा-चर्वा, वधुवा मजदुर, बाल श्रमिक तथा मानव वेचविखन अहिले सम्म पनि विद्यमान छ । यि परिवारहरुको अवस्थामा सुधारको लागि थप के गर्न सकिन्छ्यो होला ? के तपाईंको संस्थाले हर्वा-चर्वा, वधुवा मजदुर, बाल श्रमिक तथा मानव वेचविखनको समस्या संग जुध्नको लागि अन्य केही काम गरिरहेको थियो जुन अहिले गर्दै न ?

**Explore and Prompt Suggestion :**

- तपाईंको संस्थाले फरक तरिकाले केही गर्न पर्थ्यो की ? वा हटस्पट कार्यक्रमले फरक तरिकाले केही गर्न पर्थ्यो ? गैर सरकारी संस्था र कार्यक्रमले भविष्यमा के कुरामा सुधार गर्नुपर्दछ होला ?

प्रश्न नं. १०: अहिले र ३-४ वर्ष अगाडीको तुलनामा समुदायका मानिसहरु हर्वा-चर्वा, वधुवा मजदुरी, बाल श्रम वा मानव वेचविखनको वारेमा कुरा गर्न थप ईच्छुक हुन्छन वा उत्सुकता घटेको छ ? उनिहरु आफ्नो समस्याको वारेमा को संग कुरा गर्छन, केही उदाहरण दिनुहुन्छ की ?

**Explore and Prompt Suggestion :**

- तपाईं के लाग्छ, स्थानिय राजनीतिकर्मीहरु समस्याहरुको वारेमा छलफल गर्न बढी वा कम इच्छुक छन् ?

प्रश्न नं. ११: हर्वा-चर्वा, बधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनको अवस्थाबाट मुक्त भएको मानिसको बारेमा कुरा गर्नुपर्दा, के तिनीहरू गाउँमा फिर्ता हुन स्वीकारेका छन् र दासत्वबाट बाहिर रहन सक्षम छन् ? यस्तो हुन्छ वा हुँदैन किन ?

**Explore and Prompt Suggestions :**

- कस्तो प्रकारका दासत्वमा तिनीहरू थिए ? (दलाल संग सहर जाने, विदेशमा हुने मानव बेचबिखन, वेश्यावृत्ति) । तिनीहरूले कहिले घर छोडे र कहिले फिर्ता आए ?
- कसरी तिनीहरू हर्वा-चर्वा, बधुवा मजदुर र बालश्रमबाट मुक्त भए-तिनीहरूलाई कसले कसरी सहयोग गरे ? के तिनीहरू अहिले पनि हर्वा-चर्वा, बधुवा मजदुर र बालश्रम देखी बाहिर छन् अथवा तिनीहरू त्यही काममा फर्के ? के बैकल्पिक रोजगारको अभावमा अहिले पनि गाउँमै छन् ?
- के तिनीहरूलाई समुदायले स्वीकार गर्ला त? गाउँ फर्किने व्यक्तिहरूलाई कस्ता किसिमका समस्याहरूसंग सामना गर्नु पर्छ-भावनात्मक समस्याहरूसहित ?

प्रश्न नं. १२: जिल्ला, प्रदेश तथा राष्ट्रिय स्तरमा हर्वा-चर्वा, बधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनको बारेमा कुनै महत्वपूर्ण निर्णय लिन वा कार्यान्वयनको लागि तपाईंको संस्थाले केही भूमिका खेलेको छ भने उदाहरण दिन सक्नुहुन्छ ? फिडम फण्डको आर्थिक सहयोगमा काम गरिरहेको अन्य गैर सरकारी संस्थाहरूसंगको सहकार्यमा काम गरेको केही उदाहरण छन् ? यो साभेदारीले परिवर्तनमा केही फरक पारेको छ ?

**Explore and Prompt Suggestions :**

- तपाईंलाई के लाग्छ, के हर्वा-चर्वाहरूको सञ्जालिकरण नै राज्यको नीतिलाई प्रभाव पार्नसक्ने प्रभावकारी तरिका हो ? किन वा किन होइन् ? यस सञ्जाललाई अझ प्रभावशाली बनाउन के के उपायहरू छन् ?
- हर्वा-चर्वा सञ्जालले सञ्चालन गरेको केही त्यस्ता गतिविधिहरू छन्, जुन तपाईंको विचारमा उपयोगी लाग्दैनन्, किन ?

प्रश्न नं. १३: तपाईंले कसरी सोच्नुहुन्छ की, परियोजनाले अन्य संस्थाहरूको हर्वा-चर्वा, बधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनको सवाल प्रतिको धारणा परिवर्तनमा सहयोग गरेको छ ? कसको धारणामा धेरै परिवर्तन आएको छ, केही उदाहरण दिनु सक्नुहुन्छ ?

प्रश्न नं. १४: स्थानीय, प्रादेशिक तथा केन्द्रीय तहका नीति निर्माताहरूसंगको वकालतको लागि कस्तो वकालतले काम गर्ने रहेछ, कस्तो वकालतले काम गर्ने रहेनछ ? जुन कुरा ३-४ वर्ष अगाडी तपाईंलाई थाहा थिएन ।

**Explore and Prompt suggestions:**

- तपाईंहरूले गर्ने कस्तो वकालतको कस्तो मागलाई नीति निर्माताहरू सम्बोधन गर्न चाहन्छन् ? (उदाहरणको लागि-बजेट विनियोजन, नीति तथा कानून परिवर्तन वा कार्यान्वयन)

प्रश्न नं. १५: हटस्पट मोडल, जसले गैरसरकारी संस्थाहरूलाई हर्वा-चर्वा, बधुवा मजदुरी, बाल श्रम वा मानव बेचबिखन संग जुध्नको लागि संयुक्त रूपमा काम गर्न सहयोग गर्दछ, यो मोडलमा काम गर्नुको सबैभन्दा ठूलो फाईदा के हो उदाहरण सहित बताईदिनुहोस । साथै यस मोडलको सबैभन्दा ठूलो बेफाईदा के हो उदाहरण सहित बताईदिनुहोस ।

**Explore and Prompt Suggestions :**

- हटस्पट मोडल सुरु हुन अगाडी, गैर सरकारी संस्थाहरूले कसरी ज्ञान तथा अनुभवहरू कसरी एकअर्कामा आदानप्रदान गर्ने गर्दथे ? परिवर्तनको कारकत्व कसरी हटस्पट मोडल हुन पुगेको छ ?
- हटस्पट मोडलको एउटा भागको रूपमा तपाईंको संस्थाले हर्वा-चर्वा, बधुवा मजदुर, बाल श्रम र मानव बेचबिखनलाई सम्बोधन गर्नको लागि के गरी रहेको छ - केही उदाहरण दिन सक्नु हुन्छ ?

प्रश्न नं. १६: हर्वा-चर्वा मुक्तिको आन्दोलनको कुरा गर्नुपर्दा तपाईंलाई के लाग्छ की, आन्दोलनलाई बलियो बनाउनको लागि अगुवाहरूको पहिचान तथा बलियो नेटवर्क बनाउन आवश्यक छ ? अहिले भइरहेका अगुवा तथा नेटवर्कलाई कस्तो किसिमको सहयोग गर्न सकिन्छ, र त्यो सहयोग उपलब्ध गराउने सबैभन्दा राम्रो स्थान कुन हो ?

प्रश्न नं. १७: जब फ्रिडम फण्डले सहयोग उपलब्ध गराउन रोक्छ, त्यो अवस्थामा सहयोग उपलब्ध गराउन स्थानीय संस्थाहरू कसरी बलियो बनाइएका छन्, केही उदाहरण दिनुहुन्छ की ?

कृपया नोट गर्नुहोस

- अन्तरवार्ता समापन भएको समय
- सबै अन्तरवार्ता एकान्त स्थानमा भएको थियो ?
- अन्तरवार्ता दिने मानिसको मुड कस्तो थियो ? के उनिहरू आराम देखिन्थे वा चिन्तित ?
- अन्तरवार्ता कुनै तरिकाबाट बाधा उत्पन्न भएको थियो ? अन्तरवार्ता लिने क्रममा अरु कोही पनि उपस्थित थियो की ?
- अन्तरवार्ताको क्रमका अरु केही नराम्रो भइरहेको थियो की ?

# Annexe 8 Questionnaire for other stakeholders

Ten interviewees in total will be drawn from the following groups:

- District-level officials such as labour officials, CWC, DCPU, senior police (to be tailored);
- Local teachers;
- Local health workers;
- Local Village Development Committee (VDC) members;
- Representatives from civil society groups/policy advisors working on similar issues:
  - Nepal: Harawa-Charawa Network (definitely should include them), Dalit Parliament, Bonded Labour Network;
- Other technical experts who have occasionally been paid by FF to provide advice/training to our hotspot NGO partners:
  - Nepal: Community Rural Development Society (linked to the land rights work);
- Government officials.

## Instructions for interviewing

- At the beginning of the interview you will need to introduce yourself and explain what this study is for.
- You should let people know that they do not have to be interviewed, and that they will not be able to be identified from their answers or from any data that we publish.
- Then the person nominated for the interview should give his/her prior informed consent for the interview (and also take consent for audio recording).
- Try to interview in a private space where no other individuals can interrupt or overhear.
- You should collect their personal details i.e. name, sex, employer, job role (what they do and what their personal position is). Each interview should have a code number, which is both on the interview transcript and on a separate sheet that holds their personal details. Personal details should be kept in secure storage and should not be stored in the same place as the interviews.
- In addition to recording what the person says, you should also record any important observations such as '*The participant seemed uncomfortable when discussing x*'.
- Try to ask the questions in as open a way as possible and to record as much as possible. We advise where possible for audio recordings to be made as back up, but not as the primary source of data as they tend to go wrong. The focus of the interviews

should be trying to understand if and how the NGOs or CVCs have made progress towards reducing or ending bonded labour/Harawa-Charawa/child labour. Trafficking Prevalence facts will be captured through other mechanisms e.g. participatory statistics data collation.

- For each question, ask people how things have changed in the last three to five years.

*Note to interviewers – adapt the interview questions when necessary. If the respondent denies the existence of bonded labour, then continue the interview using alternative phrasing such as:*

*Harawa-Charawa => bonded agricultural labourers*

## QUESTIONS

1 What is your role within the organisation and how have you come to know the (insert name of local NGO)/s work? What have your interactions been with them and are there any particular activities or issues where you have closely connected?

2 Thinking about the issue of bonded labour/Harawa-Charawa/child labour/trafficking in this region, do you think the situation has changed over the past few years? What changes have you observed? Could you please give some examples? Do you think bonded labour, trafficking, child labour, etc. still exist in this region? If yes, what might be the reasons behind it?

*Note to interviewer – In Nepal, Harawa-Charawa is used a definition of those in bonded agricultural labour/incl. cattle herders. The interviewer needs to ensure, however, that their understanding of ‘Harawa-Charawa’ matches the interviewees’ understanding of ‘Harawa-Charawa’ – may need probing.*

3 Do you know what the NGO/s are doing to tackle this issue? Do you think their work has led to a change to the lives of those affected by bonded labour/Harawa-Charawa/child labour/trafficking in your region? Which activities (that the NGO/s are carrying out) are most effective?

### **Explore and prompt suggestions:**

- ❖ *List five things the NGO does – ask for reflections on these interventions and what is working well and what is not.*

*Notes to interviewer:*

- ❖ *Please specifically check if interviewee (or their colleagues) participated in training sessions organised by the NGO.*
- ❖ *This question is about teasing out how the NGO activities have helped people to avoid or escape bonded labour – i.e. becoming less dependent on loans from the landlord, etc.*

4 Compared to three years ago, have you observed a change in the level of activities in the community to protect villagers from bonded labour/Harawa-Charawa/child labour/trafficking? Why do you think this has occurred?

*Note to interviewer (this question may not be relevant to those working at district level)*

**Explore and prompt suggestions**

- ❖ *From your observation, is there a higher level of community-led activity or do you still think the community is very dependent on the NGO?*

5 Compared to three years ago, do you think there is now more, less, or maybe a different kind of caste discrimination? Could you give some examples? Do you think NGOs have played a role in this – if so, how? If not, why?

**Explore and prompt suggestions:**

- ❖ *Is there less or more or maybe a different kind of caste discrimination? Tell us about it.*

6 Compared to three years ago, are women and girls now treated differently in the communities that you work in? Could you give some examples? Do you think NGOs have played a role in this – if so, how? If not, why?

**Explore and prompt suggestions:**

- ❖ *Can you give examples of things that women and girls can do and achieve which they could not do three years ago?*

7 Over the past three years, what are the public services that have improved the most? Are there more, or less villagers now accessing this service? Do you think the NGOs have played a role in this – if so, how? If not, why?

8 For families in your community that are in bonded labour/Harawa-Charawa/child labour/trafficking, what else should be done to help improve their situation? What do you think the NGOs could be doing but aren't, or could do better?

**Explore and prompt suggestion:**

- ❖ *What do you think the NGOS should have done differently? And how does the programme need to adapt in the future?*

9 Compared to three or four years ago, do you think organisations like yours are more or less willing to talk about and act on bonded labour/Harawa-Charawa/child labour/trafficking?

**Explore and prompt suggestions:**

- ❖ *Do you think local politicians are more or less willing to discuss the problem? Is there more discussion in political and professional circles?*

10 Do you think NGO services to help trafficking and bonded labour survivors to recover are helpful – or would you put a greater focus on work in the village to stop the supply of bonded labour?

**Explore and prompt suggestions:**

- ❖ *With people who are rescued – do you think they are accepted back into the community and are able to stay out of bonded labour/trafficking?*
- ❖ *Or are local labour and family relationships such that they will be forced back into bonded labour?*
- ❖ *What else could be done to help people stay out of bonded labour/Harawa-Charawa/child labour/trafficking?*

11 Do you think NGOs are accountable and transparent towards communities? Do they involve community members and stakeholders in the planning process?

12 Can you give any examples of the ways in which NGO activities have influenced higher-level policymaking /decision-making and implementation of schemes (e.g. at district or state level) on bonded labour/Harawa-Charawa/child labour/trafficking?

**Please also note:**

- End time of interview
- Was the interview completed in one visit, or multiple visits?
- Was the entire interview conducted in a private space?
- What was the interviewee's mood during the interview? Did they seem relaxed/anxious?
- Was the interview disrupted in any way? Was anyone else present during part of the interview?
- Anything else worth noting?



# Nepali translation of Annexe 8: questions and recruitment for other stakeholders

## सरोकारवालाहरूका लागि प्रश्नहरू

### अन्तरवार्ताका लागि निर्देशनहरू

- अन्तरवार्ता शुरु गर्नु भन्दा पहिले आफ्नो परिचय दिनु पर्छ र यो अध्ययन के का लागि छ भन्ने कुरा स्पष्ट गर्नु पर्छ ।
- तपाईंले यस्तो तरीकाले व्यवहार गर्नु पर्छ कि तिनीहरू अन्तर्वार्तामा सहभागी छैनन् । तिनीहरूले दिएको उत्तरको बारेमा र हामीले प्रकासन गर्ने बारेमा कसैलाई जानकारी हुन दिनु हुँदैन ।
- छनौट गरिएको व्यक्तिसंग अन्तरवार्ता र अडियो रेकर्डिङको लागि पूर्व सहमति सुनिश्चित गर्नुहोस ।
- सकेसम्म निजी ठाउँमा अन्तर्वार्ता लिने प्रयास गर्नु पर्छ, जहाँ कसैले हस्तक्षेप वा आवत जावत गर्न नसकोस ।
- तपाईंले तिनीहरूको व्यक्तिगत विवरण लिनु पर्छ । जस्तै:-नाम, लिंग, रोजगारदाता, कार्य भूमिका । प्रत्येक अन्तर्वार्ताको छुट्टा-छुट्टै कोड संख्या हुनु पर्छ । तिनीहरूको व्यक्तिगत विवरण सुरक्षित साथ राख्नु पर्छ र अन्तर्वार्ता हुने ठाउँमा राख्नु हुँदैन ।
- रेकर्डिङका अतिरिक्त, सहभागीहरूलाई छलफलका बखत कुनै किसिमका असहज अनुभव हुन्छ भन्ने, त्यो पनि रेकर्ड गर्नु पर्छ ।
- सम्भवतः खुला रूपले प्रश्नहरू सोध्ने प्रयास गर्नु पर्छ र बढी भन्दा बढी रेकर्ड गर्नु पर्छ । गैर सरकारी संस्था अथवा CVCs ले कसरी बधुवा मजदुर, हर्वा-चर्वा, बाल श्रम र मानव बेच विखन कम गर्न वा समाप्त गर्न प्रयास गरेको छ भन्ने सवालमा अन्तर्वार्तालाई केन्द्रित गर्नु पर्छ ।
- विगत ३-५ वर्षमा के कति परिवर्तन भएको छ भन्ने कुरा प्रत्येक प्रश्नमा सोध्नुस ।

### अन्तरवार्ताकारको लागि नोट :

आवश्यकता अनुसार अन्तरवार्ताका प्रश्नहरू अनुकूल बनाउनुहोस । यदि उत्तर दिने व्यक्तिले बधुवा मजदुरको अस्तित्वलाई अस्वीकार गर्छ भन्ने हर्वा-चर्वा र बधुवा कृषि मजदुरका विषय माथि कुरा गर्दै अन्तरवार्ता जारी राख्नु होस ।

### प्रश्नहरू

प्रश्न न. (१) तपाईं तपाईंले काम गरिरहेको संस्थामा कुन भूमिकामा हुनुहुन्छ र तपाईं XXX संस्थाको बारेमा कसरी जानकारी पाउनुभयो ? तपाईं उक्त संस्थसंग कुनै अन्तरक्रियाहरूमा सहभागी हुनुभएको छ ? वा कुनै सवाल वा कार्यक्रममा तपाईं उक्त संस्थसंग नजिकबाट जोडिनुभएको छ ?

प्रश्न न. (२) हर्वा-चर्वा, बंधुवा मजदुरी, बाल मजदुर वा मानव बेचविखनको बारेमा कुरा गर्नुपर्दा, विगत केही वर्षमा केही परिवर्तन आएको जस्तो लाग्छ ? तपाईंले के परिवर्तन देख्नुभएको छ, उदाहरण दिन सक्नुहुन्छ ? तपाईंलाई के लाग्छ (हर्वा-चर्वा, बंधुवा मजदुरी, बाल मजदुर वा मानव बेचविखनको समस्या यो क्षेत्रमा अहिले पनि विद्यमान छ ? यदि छ भने यसको पछाडीको कारण के हुन सक्दछ ?

### अन्तरवार्ताकारको लागि नोट :

- ✓ नेपालको सन्दर्भमा हर्वा-चर्वा भन्ने शब्द बधुवा कृषि मजदुर र गाई वस्तु चराउने व्यक्तिहरूको लागि परिभाषाको रूपमा प्रयोग गरिन्छ । अन्तरवार्ता लिने व्यक्तिले सुनिश्चित गर्नु पर्छ कि हर्वा-चर्वा भन्ने शब्द अन्तरवार्ता दिने व्यक्तिको बुझाई संग मेल खान्छ कि खाँदैन, यसको बारेमा गहिरो जाँच गर्नु पर्छ ।

प्रश्न न. (३) यो समस्या संग जुध्नको लागि गैरसरकारी संस्थाहरूले के काम गरिरहेका छन् तपाईंलाई थाहा छ ? तपाईंलाई के लाग्छ उनिहरूको कामले हर्वा-चर्वा, बंधुवा मजदुरी, बाल मजदुर वा मानव बेचविखनबाट प्रभावितहरूको जीवनमा परिवर्तन ल्याउन सहयोग गरेको छ ? गैर सरकारी संस्थाले गरेको कस्ता कार्यक्रमहरू बढी प्रभावकारी भएका छन् ?

**Explore and prompt suggestion:**

# गैर सरकारी संस्थाले गर्ने ५ वटा कुराहरु नोट गर्नुहोस - यी प्रयासहरु माथि प्रकास पार्न र के राम्रो काम गरिरहेको छ छैन, सोध्नुहोस ?

*अन्तरवार्ताकारको लागी नोट :*

- ✓ गैर सरकारी संस्थाद्वारा संचालित तालीम समयमा अन्तरवार्ता दिने व्यक्तिहरु अथवा तिनीहरुका साथीहरु सहभागी भए, कृपया विशेष रुपले जाँच गर्नुहोस ।
- ✓ गैर सरकारी संस्थाका क्रियाकलापले मानिसहरुलाई कसरी दासत्वबाट बच्न वा भाग्न मदत गरेको छ । उदाहरणको लागी जमीनदार माथी ऋणमा कम निर्भर हुनु ।

प्रश्न न.(४) विगत ३ वर्षको तुलनामा, हर्वा-चर्वा, बंधुवा मजदुरी, बाल मजदुर वा मानव बेचबिखनबाट बचाउन समुदायमा केही काम भएको देख्नुहुन्छ ? तपाईंलाई के लाग्छ, यो कसरी सम्भव भयो ?

अन्तरवार्ताकारको लागी नोट : यो प्रश्न जिल्ला तथा केन्द्र स्तरमा काम गर्नेहरु संग सम्बन्धित हुन सक्दैन ।

**Explore and prompt suggestion:**

# तपाईंको अवलोकनबाट त्यहाँ उच्च स्तरको सामुदायिक नेतृत्वको गतिविधि छ वा तपाईंले अझै सोच्नु भएको छ कि समुदाय गैर सरकारी संस्था माथि धेरै निर्भर छ ?

प्रश्न न. (५) ३ वर्ष पहिला र अहिलेको बारेमा तुलना गर्नुपर्दा तपाईंलाई के लाग्छ, जातीय आधारमा हुने छुवाछुतमा घटेको, बढेको वा विभेदको प्रकारमा फरकपन आएको छ ? केही उदाहरण दिन सक्नुहुन्छ ? यसको लागि XXX संस्थाले केही भूमिका खेलेको छ ? छ भने कसरी र छैन भने किन होला ?

**Explore and prompt suggestion:**

# के त्यहाँ कम वा बढी वा फरक प्रकारको जातीय भेदभाव छ ? हामीलाई त्यसको बारेमा भन्नुहोस ।

प्रश्न न. (६) ३ वर्ष पहिला र अहिलेको बारेमा तुलना गर्नुपर्दा, समुदायमा महिला तथा बालिकाहरुमाथि गरिने व्यवहारमा केही परिवर्तन आएको छ ? छ भने केही उदाहरण दिन सक्नुहुन्छ? तपाईंलाई के लाग्छ XXX संस्थाले यसको लागि केही भूमिका खेलेको छ ? छ भने कसरी र छैन भने किन ?

**Explore and prompt suggestion:**

# के तपाईं उदाहरण दिन सक्नु हुन्छ, जुन महिलाहरु र बालिकाहरुले ३ वर्ष पहिला प्राप्त गर्न नसकेका कुराहरु, अहिले गर्न सकिन्छन् ।

प्रश्न न. (७) विगत ३ वर्षमा कुन सार्वजनिक सेवामा सबैभन्दा राम्रो सुधार भएको देख्नुहुन्छ ? उक्त सार्वजनिक सेवामा पहिलाको तुलनामा समुदायको पहुँच बढेको वा घटेको के छ ? तपाईंलाई के लाग्छ XXX संस्थाको पनि भूमिका छ ? यदि छ भने कसरी र छैन भने किन ?

प्रश्न न. (८) तपाईंको समुदायमा रहेका हर्वा-चर्वा परिवार वा बाल श्रमिकको अवस्थामा सुधार ल्याउन थप के काम गर्न सकिन्छ्यो ? केही उदाहरण छन् जुन XXX संस्थाले गर्नुपर्थ्यो वा तर गरेन वा अझ राम्रो तरिकाले गर्न सक्थ्यो ?

**Explore and prompt suggestion:**

# तपाईं के सोचनु हुन्छ कि गैर सरकारी संस्थाले केही फरक तरीकाले गर्नु पर्छ ? र आवश्यकता अनुसार भविष्यमा कार्यक्रमलाई कसरी परिवर्तन गर्न सकिन्छ ?

प्रश्न न. (९) अहिले र ३-४ वर्ष अगाडीको तुलनामा तपाईंको जस्ता संस्थाहरु हर्वा-चर्वा, बधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनको बारेमा कुरा र काम ईच्छुक हुने गरेका छन् वा काम गर्ने उत्सुकता घटेको छ ?

**Explore and prompt suggestion:**

# के तपाईं सोचनु हुन्छ कि स्थानिय राजनीतिकर्मीहरु समस्याहरुको बारेमा बढी वा कम छलफल गर्न ईच्छुक छन् ? के राजनैतिक र व्यवसायिक वातावरणमा समस्याहरुको बारेमा थप छलफल हुन्छ ?

प्रश्न न. (१०) तपाईंलाई के लाग्छ, गैर सरकारी संस्थाहरुको सेवा वा काम मानव तस्करी वा बधुवा मजदुरी बाट प्रभावितहरुलाई उद्धार गर्न सहयोगी हुन्छ ? अथवा बधुवा मजदुरीको आपूर्ति रोक्न समुदायमा गर्ने काममै बढी केन्द्रीत हुनुपर्दछ ?

**Explore and prompt suggestion:**

- # के तपाईंलाई लाग्छ कि बधुवा मजदुरबाट मुक्त भएका व्यक्तिहरुलाई समुदायले स्वीकार गर्ला त ? के तिनीहरुले बधुवा मजदुरी बिना बस्न सक्छन् त ?
- # स्थानीय मजदुर, पारिवारिक सम्बन्धले तिनीहरुलाई बधुवा मजदुर भएर काम गर्न बाध्य गर्लान त ?
- # बधुवा मजदुर, हर्वा-चर्वा, बाल श्रम र मानव बेच बिखनबाट मानिसहरुलाई बाहिर रहन मदत गर्नका लागि के गर्न सकिन्छ ?

प्रश्न न. (११) तपाईंलाई के लाग्छ, गैरसरकारी संस्थाहरु समुदाय प्रति जवाफदेही र पारदर्शी छन् ? के योजना निर्माण प्रक्रियामा उनिहरुले समुदाय र सरोकारवालाहरुलाई सहभागि गराउँछन् ?

प्रश्न न. (१२) गैर सरकारी संस्थाको कुन कामले गर्दा हर्वा-चर्वा, बधुवा मजदुरी, बाल श्रम वा मानव बेचबिखनको पक्षमा स्थानीय, प्रादेशिक वा केन्द्रीय तहको नीतिनिर्माण तथा कार्यान्वयनमा मा प्रभाव पार्नो केही उदाहरण दिन सक्नुहुन्छ ?

कृपया नोट गर्नुहोस

- अन्तरवार्ता समापन भएको समय
- अन्तरवार्ता एकै भेटमा सम्पन्न भयो की धेरै पटक भेटनुपर्यो ?
- सबै अन्तरवार्ता एकान्त स्थानमा भएको थियो ?
- अन्तरवार्ता दिने मानिसको मुड कस्तो थियो ? के उनिहरु आराम देखिन्थे वा चिन्तित ?
- अन्तरवार्ता कुनै तरिकाबाट बाधा उत्पन्न भएको थियो ? अन्तरवार्ता लिने क्रममा अरु कोही पनि उपस्थित थियो की ?
- अन्तरवार्ताको क्रमका अरु केही नराम्रो भइरहेको थियो की ?

# Annexe 9 Employment profile of community respondents

**Table A9 Employment profile of community respondents**

<b>Employment status</b>	<b>Total</b>	<b>female</b>	<b>male</b>
Bonded labourer within the community	10	9	1
Non-bonded labourer	9	5	4
Ex-bonded/trafficked labourer prior to programme	5	4	1
Ex-bonded/trafficked labourer during programme intervention	6	5	1
Parent of child that avoided bonded labour	0	0	0
Bonded/trafficked labourer outside the community	0	0	0
Parents of child labourer in community	0	0	0
Parents of rehabilitated child	0	0	0
<b>Total</b>	<b>30</b>	<b>23</b>	<b>7</b>

Source: Authors' own.