Investigating Sexuality Education Implementation and Influence in Nepal

A case study of comprehensive sexuality education in a local school and its influence on youth in Nepalgunj, Nepal

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Preface

This thesis is a project I hold closely to my heart as it deeply aligns with my passions and values that have developed over the last five years. Research and work in gender and development has been my goal since I was 17. I first was exposed to gender inequality in a developing country during the Change Your World Youth Leadership Tour that was organized by the Alberta Council for Global Cooperation in Peru 2012. My passion was ignited after this experience in Peru where we visited a women's legal assistance centre in Lima. Since then I have spent the last five years dedicated to studying International Development and Women Studies with the goal that I would be able to contribute and work in this field. The decisions I made to intern and volunteer have been made with the intention to learn and gain as much experience and knowledge as I could in the field of gender and development. This has been a journey that five years ago I could not have even imagined. I am incredibly grateful.

Thus, before beginning this research, I want to share reflect and acknowledge that my worldview and bias towards Comprehensive Sexuality Education (CSE) has been influenced by my experience. Specifically, from my experience working in Calgary with the Calgary Sexual Health Centre (CSHC) and advocacy involvement with the Consent Awareness Sexual Education (CASE) organization at the University of Calgary. Through my experience in the field I felt that CSE has been successful in providing skills, accessible services and appropriate information to individuals, especially adolescents for making choices regarding their health and relationships. I learnt from students that they felt empowered gaining the information they did from CSE in classrooms and could make their own informed decisions. Thus, I have a keen interest in how CSE is implemented outside the western world and if it has a positive effect on youth.

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List of Acronyms:

CASE   Consent Awareness and Sexual Education Club

CDC   Curriculum Development Centre

CSE   Comprehensive Sexuality Education

CWIN   Child Workers in Nepal

FGD   Focus Group Discussion

GAD   Gender and Development

HIV/AIDS   Human immunodeficiency virus and Acquired-immune deficiency syndrome

HPE   Health, Population and Environment course

LGBTQ   Lesbian, Gay, Bi-sexual, Transsexual and Queer

NGO   Non-government organization

STI   Sexually transmitted infection

SRH   Sexual and reproductive health

SE   Sexuality Education

UN   United Nations

UNICEF   United Nations International Children's Emergency Fund

UNESCO   United Nations Educational, Scientific and Cultural Organization

WID   Women in Development

WAD   Women and Development

WHO   World Health Organization

List of Figures, Tables and Pictures:

Abstract

This study seeks to investigate how sexuality education is implemented in a government-funded school in the town of Nepalgunj, Nepal and its potential influence on the decisions of boys and girls concerning sexual health, gender and relationships and in extension early marriage. This is a study that is focused on the health curriculum, CWIN gender empowerment workshops, teacher perceptions and student experiences. Ultimately, this study has focused on filling the knowledge gap of how comprehensive sexuality education is implemented in a local school in a rural area of Nepal. It does so through mixed methods, including participant observations, content analysis of the student textbook, focus group discussions with students, in depth-interviews with key actors and an individual survey. This study is significant to international development sectors of health, education and youth, as it provides insights and findings on youth and teachers experiences with sexual health education and local organizations.

Keywords: *Sexuality Education, Nepal, Youth Agency, Education*

Chapter 1 Introduction

Before I begin this study I would like to share one of the first entries in my field journal. It concisely sets the tone of the realities many face in Nepal and it shows exactly why it is this subject that I will study:

> The evening I came to Kathmandu set stage for conversations that I would hear time and time again throughout my stay in Nepal. Sitting next to the open fire at the hostel in Kathmandu, an older Nepali man and I began to converse on social issues youth face in Nepal. Without discussing too much specifically on sexuality education, the theme of this paper, our conversation focused on child marriage in Nepal. I listened with open ears and my notebook on my lap absorbing the insights he had to share. The older man explained, "Child marriage is prevalent in the lower Terai area… Within the marriage, the dowry is paid by the daughter's family. However, sometimes if the dowry is not paid the husbands family will harm the girl- kerosene is widely used to cause harm to the girl." I probed further asking why the girl is target for abuse and he replied, "it is easier to get a boy a new wife". (Excerpts from Journal entry Jan.27th 2017)

This conversation was not the only one I would have with a Nepali person who shares this view that child marriage is an ongoing problem across the country. In addition, it is not the only account I have with a local person sharing the anecdote that young wives are abused if their family does not provide her husband with the dowry demanded. These issues regarding child marriage and gender inequality are issues that are outcomes of culture and a lack of education that this research will attempt to address.

1.1 Aim and Relevance of Thesis

These issues shown above, child marriage and gender inequality are concerns the Nepali government, international and local organizations are attempting to address. One method in an attempt to do so, is through providing sexuality education in secondary schools. There are many approaches in providing sexuality education, however, the United Nations, highly recommends the use of Comprehensive Sexuality Education (CSE) as the approach to address these current issues.

> "CSE programmes that integrate these components (gender focus, scientifically accurate information and youth advocacy) create norms and attitudes that

respect human rights and diversity policies and practices within schools, among students, young people and the community at large. Such programmes explicitly address vulnerabilities, fight exclusion and recognize the complexities of young people's lives." (UNFPA, 2015, pg. 12)

Thus, this study has intended to investigate how comprehensive sexuality education (CSE) is implemented in a school in the Terai and if it is addressing social issues such as child marriage, gender inequality and youth relationships. Due to the core values of CSE rooted in equality and inclusion, this study has focused on also including experiences and perceptions of both boys and girls as well as those involved in the educating process. This attempt of including young persons and educators is in hope to create a holistic presentation of the sexuality education experience in Nepal. The concept of sexuality education in this thesis is the process of gaining information and developing values and perspectives in relation to sexual and reproductive health and rights. The themes in sexuality education can focus on human reproduction, puberty, intimate and personal relationships, gender identity, sexuality, health services and reproductive health. This information can be presented by teachers in schools, health services, community leaders or family. (UNFPA, 2015)

CSE implementation and influence in Nepal is an important topic for International Development Studies research. CSE is highly encouraged by the UN for its potential to contribute to achieving Sustainable Development Goals such as: 1. Ending Poverty, 3. Good Health and Wellbeing, 4.Quality Education, 5. Gender Equality and 10. Reduced Inequalities.

This study has been supported by the *Her Choice* alliance and their Nepal local partner, Child Workers in Nepal (CWIN). The *Her Choice* alliance program is an alliance of four Netherlands based organizations that are working alongside partner organizations to fight child marriage practices in eleven countries (Her Choice Alliance 2016). Their long-term goal is 'to support the creation of child marriage-free communities in which girls and young women are free to decide if, when and whom to marry' (Her Choice Alliance 2016). This research aims to be influential and of use to those in government, and non-government organizations (NGOs). Specifically, those who are involved in areas such as policy development, school curriculum writing, public health, social work, youth advocacy and community development projects.

CWIN is a Nepali NGO that works through policy, advocacy and social work to support and protect the rights of the exploited and disadvantaged children in Nepal. The headquarters is in Kathmandu while they have other chapters located throughout Nepal including in Nepalgunj, Banke. In the case of this study, CWIN played a role in providing empowerment workshops to school children.

1.2 Comprehensive Sexuality Education (CSE)

As previously discussed, CSE is a gender-focused and human rights based approach to sexuality education in schools. CSE, as described by the United Nations Population Fund (UNFPA), is a method that intends to address sexuality and sexual behaviour in a holistic manner. This means that CSE seeks to encourage youth to develop a positive view of sexuality as part of the 'healthy life cycle'. The goal of CSE is to provide age-appropriate education to youth at different stages in their life, that will equip them with the life-skills and information they need to make informed decisions (UNFPA, 2015). This approach also holds potential to educate young persons on ways to prevent potential health concerns such as unplanned or early pregnancies, as well as the spread and contraction of sexually transmitted infections (STIs), Human Immunodeficiency Virus, and Acquired-Immune Deficiency Syndrome HIV/AIDS. Through CSE implementation in the school curriculum (as designed) and in community youth programs, the aim is to inform and empower youth (in their choices) to prevent and treat sexual health concerns. CSE addresses issues such as child marriage, gender inequality and healthy youth relationships through their core values of encouraging child and human rights as well as promoting gender equality and inclusion. Specific elements of CSE, as explained by the United Nations Population Fund (UNFPA, 2015) include:

1. A basis in the core universal values of human rights.
2. An integrated focus on gender.
3. Thorough and scientifically accurate information.
4. A safe and healthy learning environment.
5. Participatory teaching methods for personalization of information and strengthened skills in
communication, decision-making and critical thinking.

6. Strengthening youth advocacy and civic engagement.

7. Linking to sexual and reproductive health services and other initiatives that

address gender equality,

empowerment, social and economic assets for young people.

8. Cultural relevance in tackling human rights violations and gender inequality.

9. Reaching across formal and informal sectors and across age groupings

1.3 Problem Statement

Although CSE is strongly advocated for by highly respected international organizations, such as the United Nations and its partners, there is more research to be done. "Even though there is growing interest in the rights-based approach as a new model for sexuality education, little is known about how youth conceptualize issues of sexual rights and gender equality in their relationships." (Berglas, et, al. 2014, pg. 289). Further investigation is necessary into how this style of education is implemented in schools in developing countries and if it is addressing the youth issues CSE intends to solve. There is also further need to investigate the success, if any, of this style of teaching in comparison to competing approaches of sexuality education that are further discussed in the theoretical framework. This case study of one school in the town of Nepalgunj contributes to the knowledge gap regarding how CSE is implemented on the ground level.

1.4 Outline of Thesis

After this introductory chapter, the theoretical framework (chapter 2) will discuss the discourses of approaches to sexuality education, and how gender norms in Nepal affect youth decisions. This will be followed by chapter 3, the literature review, which will summarize the recent studies that have been done in the field of sexuality education in Nepal. Chapter 4 will provide background information on Nepal. The research methods framework (chapter 5), includes the research questions and epistemology. Chapters 6,7 and 8 are the three chapters with empirical findings that were obtained from field research addressing the sub-research questions. These chapters include: (1) An analysis of the study content for teaching sexuality education, (2) the perceptions and experiences of educators in CSE and (3) an in-depth look at boys and girl's perceptions of dating and marriage in their community, as well as, their views on sexuality

education and gender equality. Chapter 9, is the final discussion chapter that will further engage with the findings and seek to provide an answer to the main research question. Chapter 10 provides specific recommendations to teachers, CWIN and the Nepal government as well as ideas for further research. This will be followed by chapter 11 that presents a final conclusion for this study.

Chapter 2 Theoretical Framework

> "[In CSE] The focus is on pedagogic theory, rather than theories of behavior change; instead of attempting to "change" young people, it enables them to develop, understand and enjoy their sexuality." (UNFPA, 2015, pg. 4)

2.1 Sexuality Education

The following theoretical framework presents recent theories and debates for approaching sexuality education. Youth sexuality education is one approach that seeks to prevent a variety of sexuality health concerns, including early pregnancy and the spread and contraction of HIV/AIDS. Specifically, in response to growing numbers of those with HIV in Africa there has been a movement after the 1980s to educate youth on safer-sex practices to prevent further spread of the infection (Pigg, 2002). The HIV/AIDs fear was not only a fear for African nations but also became an anticipated experience for poorer countries such as Nepal (Pigg, 2002). According to Pigg's research on the social history of sexual health in Nepal, to approach this potential HIV/AIDS epidemic, international donors began to fund AIDS intervention programs such as education campaigns. These education campaigns on HIV have transitioned over the last few decades into more holistic education programs in schools on 'healthy' lifestyles and biology (Piggs, 2002).

There are multiple attitudes towards sexuality education (and how to approach such a topic). The following sections will review the theories behind approaches to sexuality education.

2.1.1 Approaches to Sexuality Education

Discourse on approaches to sexuality education has been well researched and explained by Miedema, et al. in the article *'Education about HIV/AIDS—theoretical underpinnings for a practical response'*, in that they summarize the various approaches to sexuality education (that would otherwise be difficult to organize and understand). Sexuality education can be found in classrooms in the Global North as well as in some in the Global South, though not all teach the subject with the same philosophy. For example, sexuality education can be taught from place of

abstinence-only (a moral approach). Miedema et al., article has identified three approaches for teaching sexuality education and these include: 1. A rights-based approach, 2. Through scientific evidence and 3. Through a morally informed approach.

Rights Based Approach

The rights based approach to sexuality education is supported by the Universal Declaration of Human Rights, among other important conventions including the Rights of the Child and The Convention of Elimination of all Forms of Discrimination Against Women (Plan Nepal, 2012). This style is characterized by the following concepts: Choice, Empowerment, Rights and Participation (Miedema et al. 2011; UNESCO, 2015). Choice and empowerment are often however, buzz words used in youth programs (Cowan, 2010). This is popular as it sees girls and youth as active participants who have autonomy and a voice in what happens in their lives. Youth can participate in public life can claim their rights and in this case youth have a right to have access to sexuality education and to take part in the changing of program approaches (Miedema et al. 2011; UNESCO, 2015).

Scientifically Inform

A scientifically based education program would be teaching students about the anatomy of men and women and the science of reproduction. This approach can use diagrams and models to explain sexual health. It can also however, use scientific evidence to discuss the biological of early motherhood. This style of teaching seeks to provide scientific evidence to support the goal they intend to achieve, whether it may be to just teach reproduction processes very generally or to educate on HIV as way to prevent the spread. Miedema et al., (2011) however make a point that science can sometimes provide a 'truth' that is not universal to all cultures and communities. For example, menstruation is understood very differently in Nepal as a 'unclean' experience for women in their culture, which differs from what is taught as a normal experience in the context of the Global North. This can be a potential problem in teaching in countries outside the Western world.

Morally Inform

A third popular approach that Miedema et al. have identified as an approach to sexuality education is one based upon morals. This approach is often utilized by more conservative groups and is deeply connected to religious values and beliefs such as the norms of remaining a virgin until marriage, monogamy and heterosexual relationships. Morally informed sexuality education will take on the view that children are non-sexual beings and should be shielded from learning sexual health information until they are of 'appropriate age'. Miedema et al. explain that this approach also uses biological determination to argue that men and women are inherently different sexual beings and that it seeks to strengthen the traditional family.

Abstinence-only education is an example of teaching sexuality education through values and morals. This style of educating encourages young boys and (especially) girls to protect their 'virginity' until marriage as it is an example of their 'purity'. In this concept virginity is a key element of 'purity' that is connected to a person's (usually a girls) value. Purity is a concept appears that appears throughout this thesis. Although 'purity' is a concept that can be taught by SE in school this study notices that it is a value encouraged towards women by community members in a Nepali society. This will be further discussed in Chapter 4 regarding gender in Nepal.

All three approaches have their assumptions, strengths and obvious weaknesses, what is important from understanding this framework is that there is a variety of teaching approaches that are being used to provide sexuality education.

Comprehensive Sexuality Education (CSE)

 "Comprehensive Sexuality Education (CSE) is an age-appropriate, culturally relevant approach to teaching about sex and relationships by providing scientifically accurate, realistic, non-judgmental information" (UNESCO, 2015). This alternative method encompasses a rights-based approach that also scientifically informs youth about their reproductive bodies and sexuality. It can have different names including: "prevention education, relationships and sexuality education, family life education, HIV education, life skills education, healthy lifestyles and the basics of life

safety" (UNESCO, 2015 pg. 13). Comprehensive sexuality education is organized to provide information to students throughout their lives in a 'building-block style', to provide age appropriate information throughout their life (UNESCO, 2015). "The focus is on pedagogic theory, rather than theories of behavior change; instead of attempting to "change" young people, it enables them to develop, understand and enjoy their sexuality" (UNFPA, 2015 pg.4). This contrasts with competing methods of SE such as the Moral approach, where adolescents are viewed as innocent and vulnerable who are too immature to make thoughtful choices. The ways in which all the approaches differ and align can be found in table 1. In this table approaches are organized by the see sexual health issues they attempt to address, the methods they use, their view of adolescents and what they do not address in their education.

CSE is commonly advocated for by the United Nations and other influential international organizations that seek to end child marriage, poverty and gender inequality. The United Nations has stated that the responsibility of providing young people with CSE lies with individual governments. This is because CSE is considered a human right that deeply connects with a persons' overall health, wellbeing and dignity. (UNESCO, 2015) Throughout this study there will be referral back to the guidelines of what topics constitute CSE as described by UNESCO (United Nation Educational, Scientific and Cultural Organization). (Table 2)

Approach	Problem	Solution	View of Adolescents	What is not addressed
Moral	AIDS, STIs, Unplanned pregnancy, abortion, homosexuality, premarital sex,	To teach values and the morality of Abstinence until marriage, monogamy and heterosexuality.	Innocent, vulnerable, immature to make thoughtful decisions on sex and pure.	Contraception options, sexuality diversity,
Scientific	AIDS, STIs, misinformed students, unplanned pregnancy, high rates of fertility	Through scientifically proven evidence on reproductive biology, physical health and potentially contraception.	Boys and Girls at certain stages will be mature enough to learn about the biology of sexual reproduction and potentially make informed decisions based off these learnings.	Sexuality diversity, emotions, consent, cultural practices, sexual abuse and human rights.
Human Rights+ Comprehensive Sexuality Education	AIDS, STIs, gender inequality, unplanned pregnancy, high rates of fertility, child marriage, rights abuse, sexual abuse, lack sufficient education,	Comprehensive and scientific information: communication skills, make youth aware of their rights,	Vulnerable to coercion or exploitation, capable of making informed decisions and change makers.	How to implement in different cultures…

Table 1. Approaches to Sexuality Education similarities and differences (Miedema, et al. 2011 & advocates for youth, 2007)

Topics/Content		
Generic life skills		
Essential topics	Decision-making/assertiveness	
	Communication/negotiation/refusal	
	Human rights empowerment	
Desirable topics	Acceptance, tolerance, empathy and non-discrimination	
	Other gender life skills	
Sexual and reproductive health (SRH)/Sexuality Education (SE)		
Essential topics	Human growth and development	
	Sexual anatomy and physiology	
	Family life, marriage, long-term commitment and interpersonal relationships	
	Society, culture and sexuality: values, attitudes, social norms and the media in relation to sexuality	
	Reproduction	
	Gender equality and gender roles	
	Sexual abuse/resisting unwanted or coerced sex	
	Condoms	
	Sexual behaviour (sexual practices, pleasure and feelings)	
	Transmission and prevention of sexually transmitted infections (STIs)	
Desirable topics	Pregnancy and childbirth	
	Contraception other than condoms	
	Gender-based violence and harmful practices/rejecting violence	
	Sexual diversity	
	Sources for SRH services/seeking services	
	Other content related to SRH/SE	

Table 2. CSE Framework (UNESCO, 2015 pg. 27)

2.2 Gender Relations and Equality

One key element within CSE is to utilize a gender focus (UNESCO, 2015). Few sexual health education approaches before CSE placed emphasis on gender or human rights thus CSE is an exciting development to explore (Haberland et, al. 2014). An approach that utilizes a gender focus can be identified as an outcome from theories of 'Gender in Development'. Under the umbrella of Gender in Development, the theories include: Women in Development (WID), Women and Development (WAD) and Gender and Development (GAD). WID was the first attempt, and is still the most often form of gender in development, that seeks to empower women through inclusion in the economy. While WID has its value in a capitalist society, WID fails to consider women's experiences and other cultural role expectations that would affect her involvement in the economy. WID as well fails to include men, who also experience poverty and oppression. Following the WID approach came WAD. WAD seeks to challenge the underpinnings of gender inequality. An example of WAD in Nepal includes the elimination of gender and social discrimination (Acharya, 2004). In 1995, the Beijing Women's Conference was held to discuss and develop plans to improve gender equality and women's empowerment (Acharya, 2004). After the implementation of WID and WAD a new theory was introduced, GAD. Through understanding the goals and approaches of CSE you can see its roots from Gender and Development. Meaning that CSE aims to educate boys and girls equally about sexual health, responsibility and working together to challenge gender inequality. GAD views both men and women as equal partners who need to address gender inequality and oppression together and that equality cannot be achieved if one group is left behind. CSE seeks to create an egalitarian learning environment that will empower boys and girls to view themselves as equal partners in relationships and that they can look after their own health (Haberland et, al. 2014).

Chapter 3 Literature Review

The following chapter will provide a summary of aspects of research completed on the topic of sexuality education and youth relationships in Nepal. This includes presenting what information is known on these topics, what research has been completed, what the previous studies have found and finally will identify the knowledge gaps as noticed by researchers and myself. Significant contributors to research on sexual health education implementation in classrooms in Nepal include the United Nations, Dr. Dev Acharya, Edwin Roland Van Teijlingen and Padam Simkhada who have conducted research in the field of child marriage, youth relationships and sexuality education. First this review will provide a background summary of the culture in Nepal regarding dating relationships and marriage.

3.1 Early Marriage and Relationships Within Nepal

What is known: Early child birth, abuse and gender inequality are major concerns for those who seek to end early marriage. Consequences of early pregnancies include high rates of maternal deaths and often these girls are from the developing world (UNFPA, 2013). 90% of adolescent pregnancies in the developing world involve girls who are already married (UNFPA, 2013). It was estimated in 2008 by UNICEF that 70,000 adolescents died annually due to causes related to child birth and pregnancy (UNFPA, 2013).

According to a recent study from Plan Nepal, the Nepal 1963 Civil Code raised the legal minimum age of marriage to twenty, and if there is parental consent, the age of eighteen (Plan Nepal, 2012). Parents who are known to have allowed their children to marry before eighteen are subject to three years in prison and fined 10,000 rupees (about $90USD) (Pandey, 2016).

What research has been done: On a global level, UN organizations such as UNICEF and the UNFPA have conducted large scale studies for ideal ways of implementing and organizing CSE into schools in developing nations. On a country basis, International organizations such as Plan Nepal, UNICEF and Human Rights Watch have conducted independent research projects on the causes and outcomes of child marriage. Whereas smaller case studies from researchers such as

Dr. Dev Acharya, Edwin Roland Van Teijlingen and Padam Simkhada have been involved in investigating specific research on youth relationships and sexual health education on a micro-level (specific regions/towns in Nepal) that contributes to the greater discussion on sexuality education.

What has been found: Researchers on both the international, national and local scale have noticed that the society of Nepal, though mostly in the Kathmandu area, is transitioning away from cultural practices that took place in prior generations. Child marriage, for example, is now illegal and decreasing in practice. A 2016 study by UNICEF on Nepal noticed that 10% of girls under 15 and 37% under 18 are married (Girls not Brides, 2016). Prior to this in 2014 UNICEF reported, 29% of girls under 15 and 59% of girls at 18 had been married (UNICEF, 2014).

Although the incidences of early marriage is decreasing it is still an ongoing practice. Early marriage within some Nepal communities are arranged by parents for a plethora of reasons including family and religious tradition, dowry, for a better opportunity for their children such as marrying into a higher caste, economic benefits, protecting girls from rumors, and the idea of marrying a girl before puberty (Human Rights Watch, 2015).

Relationship Changes in Nepal

What is known: As previously discussed, changes regarding relationships such as dating, marriage and intimacy are transpiring in Nepal. More young adults and adolescents are beginning to date and have intimate relationships before marriage.

What research has been done: Local case studies and research on adolescent relationships in Nepal have been conducted by Regmi et, al. in the article 'Dating and Sex Among Emerging Adults in Nepal, Choe et, al. 'Early Marriage and Early Motherhood in Nepal' as well as from Dr. Ahearn Literacy, Power, and Agency: Love Letters and Development in Nepal'. These articles have worked with young person's Nepal through focus groups, interviews and surveys to identify how/if dating is practiced in Nepal and how these relationships are developed.

What has been found: Choe et al, explain that marriage is now coming from a place of 'love' instead of an arrangement that was traditionally practiced and this is an indicator that the society is changing. This is because prior marriage commitment was decided and arranged by the parents; now young persons are going against this tradition and making their own choices (Choe et.al, 2005). As Ahearn points out in her research on 'Literacy, Power, and Agency: Love Letters and Development in Nepal', the increasing literacy rates of young women and men has been an important element to 'love' marriages. Increased literacy rates in as Ahearn points out, have allowed Nepali people to reach out to other communities to develop relationships that were once not possible (Ahearn, 2004).

However, access to technologies such as social media and the influence of both Western and Indian media are also noted contributors to changes in the culture of relationships amongst young people. A recent study on young adult dating in Nepal showed that young persons are learning about dating and relationships from popular culture that comes from abroad such as movies (Regmi et, al. 2010). This finding can show that globalization is playing a role in influencing changes in relationship cultures in this society.

An additional factor that has been identified as an influence on the changing in dating culture also includes peer pressure. In a recent study conducted by Regmi et al., on dating relationships of adolescents in Nepal, peer influence was a very important factor in decisions on love and dating (Regmi, et, al. 2010). Rural and urban male participants argued that boys want to go on dates because of their peers' encouragement. There is a demonstration effect of peers. Young urban boys argued that some boys date girls just to show off to their friends" (Regmi et, al. 2010 pg.685). Reflecting on the changes within the Nepali communities both rural and urban, there is a pattern of increasingly more young people taking part in more liberal relationships.

What is the research gap? The articles suggest that with the increase of young adults taking part in intimate relationships there is still a lack of education and confidence to use contraception as well as other sexual health services. This can suggest that there is potential for further research on how to develop sexually services that are youth friendly and acceptable in their culture. In addition I believe that this means there is a need for further research on how CSE can play a role in supporting youth in making choices that they will look after their sexual health.

3.2 CSE Implementation and Evaluation

What is known: This study and previous literature focus on the value and implementation of CSE within schools as a method to empower youth to make healthy life choices and to prevent potential sexual health issues. Literature shares the view that globally, "Effective CSE has to be both inclusive and non-stigmatizing. It should address sexual and gender-based violence and promote gender equality, as well as ensure the needs and rights (to education, privacy, fulfilling relationships and SRHR) of all young people, including those living with HIV" (UNESCO, 2015, pp.34).

What research has been done: How to implement CSE and how to evaluate such as program has been determined by UN sectors such as UNFPA and UNICEF. These articles include: '*Emerging evidence, lessons and practice in comprehensive sexuality education'* and '*The Evaluation of Comprehensive Sexuality Education Programmes: A Focus on the Gender and Empowerment Outcomes'.* These two documents reflect on case-studies that include interviews from developing countries around the world, utilize a human rights approach as defined by the UN and use statistics from groups such as the WHO and other UN extensions. On a local scale Dr. Acharya has conducted case study research in towns throughout Nepal with youth and teachers on how sexuality education is implemented and evaluated as well as the obstacles in doing so.

What researchers found: Dr. Acharya argues that evaluations must be made with students and teachers that not only be completed but also shared with organizations, government and health care professionals. "[Currently] there is a lack of coordination and cooperation between schools and NGOs to share any evaluations and areas that can be improved (Acharya et, al. 2010 pg.446).

In addition both UN and Dr. Acharya have found that parental involvement is highly necessary so children can learn at early stages about their health from home and the people that they trust. "Parents' participation in the planning of sex education program is particularly important since their values can influence the young person's attitudes and beliefs" (Acharya et al. 2010, pg.448) Unfortunately, the reality is still that parents are still not in communication with schools about what topics or information they should be discussing with their children at home before going to

school (Acharya et al. 2010). The studies have shown that further research is also needed on who boys and girls will trust most for information and advice regarding sexual health. From what research has found so far is that adolescents are more likely to ask for advice and information from their friends than from health practitioners, this may be due to fear of being judged or be stigmatized. (Acharya, et al. 2010) This is a finding that I also noticed in my own research and discuss in chapter 8.

Concerning the curriculum used, there needs to be a review of the information and if it aligns with experiences of the youth of the community. For example, in one study from the WHO, they share that one evaluator noticed there was more information needed that addressed Chhaupadi, a practice in which women during their menstruation are kept in cow sheds away from their family as they are considered impure. "Adolescents need evidence-based information to counter misconceptions and local superstitions. (especially with) Chhaupadi that regards women as impure during their monthly period." (World Health Organization, 2017) This also includes paying attention to those groups who would otherwise be marginalized in the society or who might need more support such as girls, those unable to attend school and the disabled.

What is the knowledge gap (identified by the researchers and myself) :

Researchers who have field experience, such as Dr. Acharya, have also expressed that there have only been a few studies in Nepal that examine and evaluate the sexuality education taught in government-funded schools in communities beyond Kathmandu.

UNESCO has identified in their papers that teacher training is still an underdeveloped part of CSE around the world and that supporting these teachers is a key priority. The research continuously shows that teachers are struggling because of a lack of confidence and comfortability with the topic that is caused from insufficient teacher training and the cultural taboo of discussing sex. "Most Nepalese teachers, from both government and private schools, are reluctant to discuss sex education…Teaching sexual health is often very poor, which is directly associated with teacher's embarrassment, lack of knowledge and poor teaching techniques. In addition, teachers are also confused as existing courses are insufficient to address young people's need" (Acharya, et, al. 2010 pg.446). Throughout my own field research I also noticed teachers feeling uncomfortable teaching SE (as discussed in chapter 7).

Beyond the obstacle of lack of training there is also an issue of sufficient teaching materials for the class. "There are not enough audiovisual materials to teach sex education program in Nepalese schools. Teachers must rely on a textbook which hinders the effective teaching of sex education. It has created an uncomfortable situation for them and they want to do better. To achieve the key objectives of sex education, a more positive attitude is needed to develop effective teaching aids." (Acharya et, al. 2010 pg.446) Reflecting upon these comments regarding obstacles in teaching CSE, it became important that in this research teachers would be interacted with and given the opportunity to share their perspectives.

3.3 Conceptual Framework

Figure 1 is a visual presentation of the conceptual framework that helped to organize and direct this study. The intention has been to understand how CSE plays a role in influencing youth decisions and perceptions, however, it has been important to recognize it is not the only element of influence as the literature as pointed out. Additional influences in boys and girls lives in Nepal, as discussed in the literature review, include family and cultural traditions as well as modern culture (see section 3). These are competing influences in an adolescent's life that I needed to be aware and sensitive to during my time in the field. This model is a mixed presentation of the on-ground literature findings (influence 1 and influence 2) as well as the theoretical (influence 3). The literature has helped provide content for influences in an adolescent's life that is culturally relevant to this study. While the theoretical framework has been useful in organizing how SE can be approached in school and the goals/assumptions and methods behind each approach.

Boys and Girls Choices and Perceptions Regarding Sexual Relationships, Gender and Sexual Health

Influence 1. Family and Cultural Traditions. Such as Gender Norms

Influence 2. Modern Culture. Examples: Movies and Social Media.

Influence 3. Sexuality Education 1: from school. and 2: CWIN

Human Rights Approach

Scientific Approach

Moral Approach
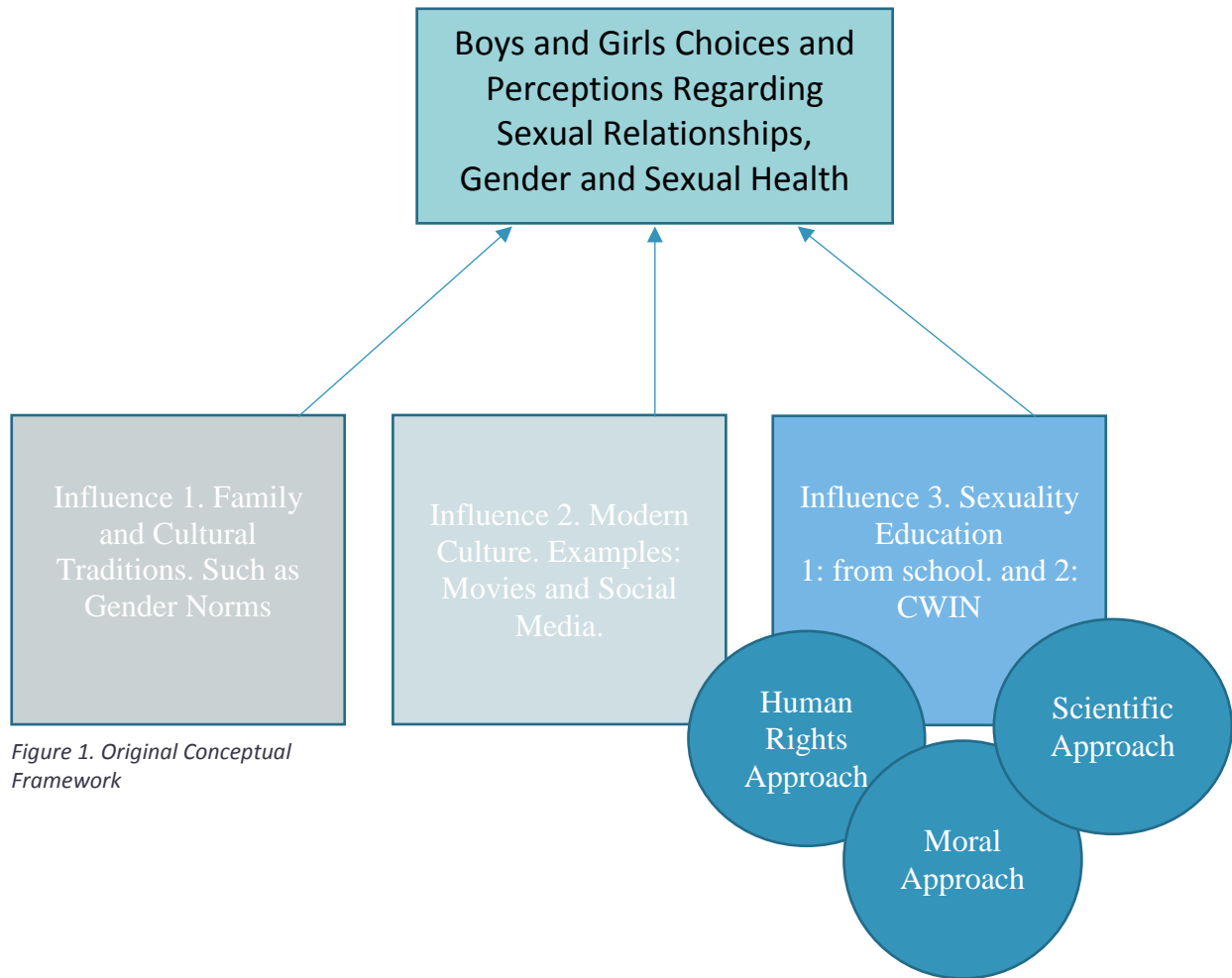
Figure 1. Original Conceptual Framework

Chapter 4 Background of Nepal

4.1 Geography and Statistics for Nepal

Most tourists when entering Nepal will fly into Kathmandu, once in the city they will notice the ongoing construction that is working to rebuild many of the sites destroyed in the 2015 earthquake. The country of Nepal is a landlocked nation in South Asia bordering India and China (Tibet). The population is about 31 million and there are more than 60 ethnic groups that make up Nepal, each with a different language, religion and area of residence (Choe et.al, 2005). Some geographical highlights include that Nepal is split into three broad ecological zones: Terai (plains), Hill and Mountain (Choe et.al, 2005). "The Terai ecological region, a sub-tropical plains region, borders northern India. Because of the proximity of northern India, the social and cultural practices in the Terai region are influenced by essentially the cultures of northern India" (Choe et.al, 2005, pg.143). Within Nepal there are also many refugees from Tibet and Bhutan.

According to the Asian Development Bank (ADB), 25.2% of the population of Nepal is living below the poverty line (ADB, 2017). While a recent UNICEF study on Nepal has found the literary rates for males 15-24 is at 89.2% and for females in the same age range the literacy rate is 77% (UNICEF, 2013). The population of Nepal is relatively young with 24 being the median age of Nepalese people and life expectancy is about 70 years (World fact book, 2017). This case study took place in Nepalgunj, Banke district of Nepal. Banke is found in the South-West of Nepal in the Terai region. Nepalgunj is about 7km from the Indian border. Nepalgunj has a population of 74,000 people, based off a 2011 census and of this population the majority are of Hindu or Muslim religion. Nepal is a patriarchal nation where the people of the southern regions are known as 'Indo-Aryan' (ADB, 1999). This is a diverse group of people, who often share similar cultures, that can be found in Northern India, Southern Nepal and Bangladesh.

Figure 2. Map of Nepal (n.d)

Figure 3. Map of Nepalgunj Banke, (n.d)

Chapter 5 Research Framework

5.1 Research Questions

Acknowledging the previous research literature and theoretical framework, this study has intended to answer the following research question in Nepalgunj, Banke Nepal:

How is CSE taught at Shri Secondary School, in Nepal and to what extent does this education have influence on male and female youth in their perceptions on sexual health, gender and relationships?

Reflecting on this research question, the following sub-questions have been created to help in further investigating sexuality education in Shri Secondary school (study location):

1. 1. What is the content of education materials in the school curriculum for sexuality education and in the CWIN manual and how is it taught?

Sub-question #1 is answered in chapter 6. This section provides an overview and analysis to the reader of the information that is in sexuality education textbooks and in CWIN materials. In addition, this chapter also illustrates how sexuality education is taught in the class and if the information and style aligns with the CSE framework (found on page 17.)

1. 2. How do teachers and CWIN facilitators experience providing the sexuality education at Shri Secondary school and to what extent do they witness its effectiveness particularly relating to child marriage?

Sub-question #2 is answered in chapter 7. This section presents the backgrounds and perceptions of teachers and CWIN facilitators who teach sexuality education. Sharing their experiences provides insight into the obstacles teachers face and how they are attempting to educate youth to prevent future child marriages.

1. 3. How do students perceive sexuality education they are receiving at Shri Secondary school and what are student's perspectives of relationships in the community?

This final sub-question #3 is answered in chapter 8. Student perceptions are vital to this study; specifically because this research will (potentially) impact the lessons they receive in school. I wanted to share their voices and perspectives in this study so they would be connected to the outcomes.

5.2 Research Design:

This research can be understood as a case study that utilizes a descriptive approach, where time was spent in the field at one specific location learning from the local people about their culture and sexuality health education. During the field study, local participants shared their experiences and voices. These perceptions are shared as data in the findings. To obtain findings, this study has utilized mixed methods including: content analysis, participant observations, focus group discussions, in-depth interviews and a self-administered questionnaire. Following the data collection, the data from various sources was then analyzed by hand and compared.

5.3 Ontology and Epistemology:

In many ways, my epistemology (study of knowledge) as a researcher throughout the research process can be identified as interpretive. As Bryman explains, interpretivists in social science attempt to understand the common-sense of the individuals they study to explain the decisions that they make (Bryman, 2016). Thus, throughout the research it was important to me to ask questions to participants and Nepali people to learn why certain practices such as child marriage are done in their society. I felt that this could be an opportunity to find linkages for how sexuality education could be more influential and useable for this community. This practice of thought can be found in the journal reflection below. Regarding ontology (thought to how is reality developed) my perspective aligns with a 'constructionist'. The constructive perspective is the notion that the concepts that are utilized by individuals in a society have been constructed through social interactions (Bryman 2016). In this case, I would argue that people's views on

sexuality health have been determined by culture but that CSE has potential to challenge how people think and perceive sexual health and relationships.

In adherence with the notion that qualitative research is effective to study the effects of cultural systems on individual social interactions, I have utilized mostly qualitative methods. Methods used are those that present the voices of those directly involved in learning and providing sexuality education. As a researcher, I have sought to share the voices, experiences and ways of knowing from participants and research subjects. This study has taken the views of boys and girls, teachers and CWIN staff into consideration, in order to develop a holistic perspective that is thoughtful, insightful and gives a fair representation of their experiences with sexuality education.

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Box 1. Journal Reflection from Field Diary:

"Today my research colleague, Rory, shared a quote with me, 'Don't tear down a wall before you understand why it was put there'. This quote has resonated with me because it connects deeply with what I have been learning everyday here. This learning is that there has been reasoning behind how and why Nepalese culture and society structures are developed the way that they are- that the people have developed their society through interactions over time. This society has developed in a way that has made sense for their community. I have been struggling to understand why boys and girls are married at young ages and why the caste system was created- however speaking with the local people I have learnt so much about why these practices were once started. Perhaps I do not agree with these practices on a personal level but I am gaining important learnings on why these practices had been created and to gain understanding before critiquing.

February 5th, 2017. Nepalgunj, Banke, Nepal

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5.4 Study Location of Nepalgunj, Banke,

Pictures of Study Location

Picture 1. Students at school for a festival celebrating Saraswati, Hindu Goddess of Wisdom.

Picture 2. Main street in Nepalgunj

Picture 3. 3 of 5 buildings for classes at Shri Secondary School

The fieldwork was carried out between the end of January to end of March 2017. The first and last week of research was spent in Kathmandu at the CWIN headquarters while the rest of the field work (6.5 weeks) was spent at a local school in Nepalgunj, Banke District. The town of Nepalgunj is located 7km away from the Indian border and in the Lower Terai area. Due to the closeness of the border Nepalgunj hosts persons from Indian as well as those from Nepal. Nepalgunj is a busy city that has a newly paved highway that hosts both new and old technologies such as motorized rickshaws and ox pulled carts.

The city is home to those from different religious communities Hinduism being the main religion with smaller groups of Muslims and Christians. This means that the mornings commence with the sounds of the calls to prayer from mosques throughout the city, while the evenings were filled with street feasts to celebrate Hindu weddings. The main community groups include Tharu, Madhesi and Nepali. The Tharu community is the indigenous peoples to the foothill region of Nepal their religion is not specific but some are Hindu, Buddhist and others follow cultural spiritual beliefs. The Madhesi people identify as those with Indian heritage living in the Terai area of Nepal who follow either Hindu or Muslim culture and religion. The Nepali peoples are those who identify they are from the country of Nepal but do not have ties to the indigenous population (Human Rights Watch, 2015)

Nepalgunj hosts several international organizations for the Southern Nepal/India region. These organizations include UNICEF, the Red Cross and the World Food Program. During field visits I took the time to speak with staff at the Red Cross to learn more about their programs for youth and disaster management. They shared that due to its geographical location, Nepalgunj is a main site for storing emergency aid services such as emergency shelters and cots. These services can be transferred to less accessible places in Nepal or India that may be at greater risk for natural disasters.

Shri Secondary school was the main site for research. This school is, despite its name, is both a primary and secondary (grades 1-10) school where children from aged five to eighteen attend. In addition this school provides education for deaf and hard of hearing students up to grade 5. The school is slightly out of the main city center but is near the communities where the students live.

The school consists of five one-story buildings on campus that have 2 classrooms in each. A sixth building has an additional level for the headmasters' office and staff. There is also a separate facility for toilets, donated by Plan Nepal. In the schoolyard, there is an open space for students to play sports, the most popular feature of it being the volleyball net. Boys and girls could be seen before and after class enjoying volleyball together.

During our first meeting, the headmaster, Deepak Chemjong, shared some background information with me about the school and its pupils. The classes for students run every day except Saturdays and classes are each 45-minutes long. According to the headmaster, the students attending this government funded school were often from poor and/or indigenous and/or Muslim backgrounds. According to the headmaster, many students attend this school, with 70 girls and 65 boys between the grades of 8-10. I did not ask about the total number of students in the school. Mr. Chemjong explained that there are only a few government-funded schools in Nepalgunj, often families would send their children to private schools if they could afford it, in the hopes that these schools could provide their students with better opportunities and services.

Shri Secondary was full of excitement and activities. For example, in the first week the school celebrated Saraswati, the Hindu Goddess of wisdom. The students were encouraged to bring their younger siblings to school, a lunch was provided by the school and students performed several dances and songs (as shown in picture 1).

5.5 Study Population and Sampling

The study population for this research included secondary school students who are receiving sexual health education (between the ages of 14-22), health teachers from Shri Secondary school and CWIN staff. Students were gathered for the sample through the headmaster after giving criteria on the gender and grade level needed (those in gradesc9-10 who are taking Health Population and Education). According to the numbers of students registered, all students in classes 9 and 10 were involved. The three teachers of health and sexuality education were also involved in this study in addition with CWIN staff who offer boys/girls empowerment sessions that also educate on sexuality education.

5.6 Data collection Methods and Tools

In the following I elaborate on data collection methods that I used to obtain data during fieldwork and why these methods were selected for this study. At the end of this section is Table 4 that presents a summary of the research tools used

1. *Content analysis*. Previous preliminary research on sexuality education narrowed down this study that students learn sexual health education topics starting at class 8. The students learn about sexual health in the course HPE. The information from preliminary research was that this curriculum is the standard in government funded schools. Thus, the first step of research was to do a content analysis of the textbook using a checklist inspired by the CSE guidelines (Table 8). The decision to do a content analysis was to identify the following: any trends or specific messages in the materials, any missing topics, groups or issues, to identify what learnings are being the prioritized and finally to identify how/if students are being given options on where they can find help or support. This method is reliable and valid in that it can be repeated with the same or other texts on this topic.

2. *Observations (summary found in table 3).* One of the key objectives for this research was to develop understanding of youth experiences with CSE and the societal context. To achieve such an (ambitious) goal of understanding an entire culture and community during the field work time, I took extensive field notes and spent time with students in and out of the classroom. I observed 3 HPE classes, 2 Girls Empowerment sessions (not in school) and 6 days (3 days for boys and 3 for girls) worth of Boys and Girls empowerment workshops organized by CWIN.

Although the Girls Empowerment sessions by CWIN are separate from school lessons I felt that these sessions may play a role in educating young girls on sexual health who were also potentially attending Shri Secondary school. My intention in attending these sessions was to learn if there was information that girls were learning from CWIN that the girls would bring to school. The research ended up not using this information but it did seem significant to show for context in the Nepalgunj what CWIN was working on in

addition to workshops in school. The empowerment workshops show that there is outreach education for girls who may not be able to attend school that is headed by an NGO that is working with Her Choice.

Observation checklist included: Where was the location, themes discussed, intended audience, interactions between facilitator and students and the activity.
Participant observations was needed for this study to observe the relationships between students, their teachers and how the classroom was organized. For example, paying specific attention to if students are separated by gender for where they sit in class and/or if teachers are shying away from topics of sexual health. I also desired to be able to write a thick description of the research area so the findings would be authentic and transferrable for future studies.

TYPE OF ACTIVITY	TARGET GROUP	THEME COVERED	LOCATION	DATE
Girls Empowerment / Life Skills lesson	Girls from a poorer community, Lagdawa, who may not be able to attend school	Life skills	Girls Empowerment Centre, Lagdawa	02/02/2017
Girls Empowerment / Life Skills lesson	Girls from a poorer community, Lagdawa, who may not be able to attend school	Peer pressure and 'bad behaviors' such as smoking	Girls Empowerment Centre, Lagdawa	09/02/2017
HPE	Students in grade 9 & 10	Female reproductive system	Shri Secondary School	07/02/2017
HPE	Students in grade 9 & 10	Population Statistics, STIs and lifestyle comparisons between cultures in Europe and Nepal	Shri Secondary School	07/02/2017
HPE	Students in grade 9 & 10	Needs vs. Demands (in relation to dowry), discussion on culture, and consequences of child marriage in Nepal.	Shri Secondary School	08/02/2017
Boys Empowerment Workshops (CWIN)	Boys in grades 8-10	Family relationships, community, goals vs. dreams. Puberty, Rights of the Child.	Shri Secondary School	18/02/2017-20/02/2017
Girls Empowerment Workshops	Girls in grades 8-10	Family relationships, Sharing stresses, puberty, goals vs.	Shri Secondary School	21/02/2017-22/02/2017

Table 3. List of Participatory Observations

Observation Guide: Although I did not have a determined set of factors to look for, I took detailed notes on the number of boys and girls in the room, their teachers age, how students interacted with one another, themes discussed, interesting comments and the styles of questions students would ask.

3. *Focus group discussion (FGD's).* With groups of 4-5 students separated by gender and class level, and the interpreter I organized 8 focus group discussions. Focus group discussions was chosen for this study with the thought that it would be a flexible method to allow for a good discussion and students could feel more comfortable talking in a group. Topics included:

   o How do boys and girls perceive the sexuality education they are receiving in school?

   o What societal influences affect the decisions made by boys and girls in relationships and also early and child marriage? What influences impact how boys and girls view gender and gender roles?

These FGDs took place in an empty classroom near the headmasters' office that was used for staff meetings and storage space. It took about two weeks in total to do all the FGDs due to timing with the school and the interpreters schedule. Once I arranged to visit the school, Mr. Chemjong would ask me how many students I needed, their grade level and gender. Students would then be sent from their classes (during school hours) to me in the empty room where the FGD would commence. Rajani, the interpreter, and I would introduce ourselves, explain the reasoning for the discussion and why we would like to have them involved in the study. Working with Rajani was an overall positive experience, I would send her the outline of the questions before the FGD and we would plan beforehand how the FGD will be organized. Each FGD started with us sitting in a circle and everyone introducing themselves with their name, age, grade, community background (either Madhesi, Nepali or Tharu) and their favorite fruit (this was a small icebreaker). The FGD lasted roughly 30- 45minutes depending on the energy of the students and the length of answers students were willing to give. At the end of each session I would ask students if they had any more they would like to share and if they had any questions for me. After the FGD Rajani and I would give the students a candy to say thank-you and we would look over my notes to fill in any gaps that were missed during the FGDs. As well, we would discuss what went well and what we could improve on for future FGDs.

4. *Individual interviews- CSE.* In this study, 3 teachers and 5 CWIN staff were interviewed. These individuals hold responsibility as gate keepers of knowledge for students. They offer valuable insights for my research that are needed for information on students and the societal context of their school. To further engage with these individuals, I organized private in-depth interviews with the sexual health teachers and the headmaster from the study school as well as CWIN staff in both Nepalgunj and at CWIN headquarters in Kathmandu. Interviews lasted about 45 minutes with each person where I had tailored questions for the respondents. In total, I interviewed 8 people who were working with youth in the health education field.

In each in-depth interview, except for with CWIN staff in Kathmandu, I had my interpreter, Rajani, translate the interviews that were audio recorded. In each interview, I explained my position and introduced what my research was focused around and how the interviews would be used for this study. In each interview, I asked for consent before recording and kept notes of important themes that arose during the interviews. I believe this method allowed for the most authentic and credible responses because the respondents knew more about the topic and about the situation in Nepal. The adults were also all from Nepal so they could reflect from their own adolescent experiences that related to the topic. Authentic responses from the headmaster was specifically useful for this research in that he talked about local issues that have been occurring in this community over his 20-year period of working at this school

5. *Survey using a self-administered questionnaire.* After the completion of the qualitative methods I finished the field research in Nepalgunj with a self-administered questionnaire for students who had also taken part in the focus groups discussions and/or who were in the same class as those in the FGD. This was done with the intention to gain credibility for the responses students gave on what they know independently about sexual and reproductive health and then about what they may experience. The surveys were administered to students in classes 9 and 10 and there were 25 student respondents in total (14 female and 8 male students 3 students did not record their sex).

Table 4. Summary of methods, Groups of Participants, Tools and Themes discussed

Research Method:	Participants	Tools:	Main Topics:
Participant Observations	4 HPE classes, student attendance ranged between 9 students to 21.	Note taking in field journal and photographs	Female reproductive system, statistics of Nepal population, Quality of life, how to prevent the spread of HIV/AIDS, lifestyle comparisons between Nepal and Europe, family relationships, struggles of adolescences and early marriage.
	2 Girls Empowerment sessions (not in school) 14 Girls attended out of 27	Note taking in field journal and photographs	Negative behaviors such as smoking and drinking, peer pressure, addiction in families, child marriage and how to talk to friends and family about quitting smoking.
	Boys and Girls empowerment workshops organized by CWIN at school	Note taking in field journal and photographs	Chapter 1. 'My World', how can I build trust with my family and friends? Chapter 2. 'Habits', what are 'healthy' and 'good' habits in our society? Chapter 3. Adolescents, what physical and mental changes occur? Chapter 4. Opportunity and Needs Chapter 5. Rights and Responsibilities Chapter 6. Differences between boys and girls
Focus group discussions	38 students in 8 FGDs, 4 with males, 4 with females male = 18 (4-5 boys in 1 FGD) females = 20 (5 girls in a FGD)	Discussion guide, (Method: Audio recordings of the discussions)	Sexual health education, decisions on early marriage, marriage, intimate relationships, sexual health knowledge such as on HIV/AIDS.
Semi-structured interviews	Teachers of health curriculum 3 teachers male = 2 female = 1	question guide	Individual education and experience, goals of education, youth relationships, early marriage and experiences teaching HPE.
	1 Headmaster male =1	Question guide	Sexual health education in the school and teacher training. Child marriage prevalence and other social issues in this school and community.
	Social workers and educators = 2 from Nepalgunj; Program coordinators = 3 from Kathmandu 5 CWIN staff female = 3 male = 2	Question guide	Early marriage, organization and participation of CWIN. Romantic relationships of youth in Kathmandu area. Challenges for CWIN in programs to end child marriage.

Informal conversations	Interpreters and other community members 8?		Chhaupadi practice, Youth relationships, Gender inequality
Self-administered structured questionnaire	25 students male = 8 Female = 14 Gender Unknown = 3	Method: Note taking of the interactions of students during survey and of post-survey feedback.	Health education, social norms and beliefs, knowledge of child rights and of sexual health, influences in their lives, views of early marriage and decisions within a marriage.

5.7 Operationalization

The table found in the Annex #2 section further breaks down and explains how the main concepts within the research question are defined. These key concepts include: sexual health education, relationships, early marriage and choices. These are key concepts to further deconstruct as they can have multiple meanings depending on the situation and culture in which they are used. These concepts are broken down by dimensions, variables and indicators. The concepts have been refined further from the theoretical framework, in-field experience and literature from CWIN.

5.8 Interpreter Rajani

Rajani was my interpreter who was assigned to work with me from CWIN in Nepalgunj. She is a recent graduate from the University of Kathmandu with a degree in Journalism and English. Recently Rajani returned home to Nepalgunj from Kathmandu to look after her mother and is currently working for a local newspaper. Throughout our research time together Rajani has been open about her excitement from hearing young girls sharing that they want to be independent women when they finish school.

5.9 Data analysis and Interpretation:

Data and information collected from primary and secondary sources was analyzed using various research methods. Data collected from five mixed methods (content analysis, observations, in-depth interviews, FGDs and surveys) in the field was then later fully organized and analyzed once returning from the field.

5.9.1 Quantitative Analysis

The descriptive quantitative analysis of the structured questionnaires was completed through inputting responses into an excel spreadsheet, and tracking frequency counts in the responses. These results were then presented as findings in the appropriate tables, graphs and charts.

5.9.2 Qualitative Analysis

All recordings of interviews and FGDs were transcribed from Nepali into English by interpreter Rajani in the field. These transcriptions turned out to be summaries that were not realized were so until back from the field. Thus, I listened to the recordings again once back from the field and attempted to pull together parts from the recording that were in English into the notes. This is a limitation to the study that is further discussed in section 5.11. Once the primary sources were organized, Manual thematic analysis of in-depth interviews and focus group discussion transcripts was completed through identifying common themes and important quotes relating to CSE.

The qualitative data from classroom observations as well as from informal conversations were tracked in a handwritten field journal and then later categorized into important themes and quotes that related to CSE, perceptions of gender, relationships and any information relating to child marriage. Reflecting upon the theoretical framework and literature reviews, connections were drawn to how data I gathered either supported or contrasted with this information.

The content analysis of the (translated) textbooks was completed through referring to the CSE framework as a checklist (See table 2). This was an ongoing process organizing how the textbook content information could be interpreted as fitting into CSE, it was important to have clear definitions on CSE and consistent referral to how the UN has categorized CSE elements as found in the theoretical framework.

The findings from the study populations and methods were then triangulated for an interpretation of the findings. This information had to be restructured and some information had to be excluded as to best fit with the research questions. I realized reading over my findings that the questions

asked and responses given were too often on the topic of child marriage and not enough on sexuality education or on youth relationships. Thus, some of the questions that are answered in the interviews are not included in this study because they did not relate to CSE.

5.10 Ethical Concerns:

Throughout this study, I explained to participants who I was, the institution I was representing and my academic intentions with this research. I always made sure I obtained consent from the participants and continued to ask for consent from students throughout the study. Consent is integral for this study to show the youth that as a researcher I respect their boundaries and the information that they are providing to me for this academic study. Consent and using anonymity is especially important for working with youth on these sensitive topics, as sexual health and intimate experiences are personal and emotional. Discussing sexuality has the potential to cause harm to youth, including the risk of bringing up past negative feelings and can put youth at risk of social exclusion of their family. I decided that to protect the identity of the youth to only use their characteristics (age, community background and grade) for this study when referring to their responses. Respondents for this study were informed that findings of this research would be used in my thesis but also shared with CWIN, Her Choice and potentially government branches involved in education and policy. I explained to students that if they could provide general feedback it has the potential to be shared with those who are involved in education program development such as from CWIN and the education ministry. Sharing this information can be an incentive for students and teachers to give authentic feedback on what they would like to see improved, however, on the other hand it could have also intimidated the students to share only positive feedback.

5.11 Limitations:

Reflecting upon this study, there are areas of learning and improvement for each method that was used throughout the fieldwork experience and data analysis. In the following section I express and acknowledge that there are limitations in this study that affect the findings. The intention of sharing this information is to be transparent in the obstacles faced throughout this study and to acknowledge improvements that can be made for future research.

Focus group discussions with students was one of the methods I looked most forward to use as I hoped that it would be an opportunity to hear the voices of students. Although, the FGDs were useful in gaining some information on the content of youth experiences and views with child/early marriage and sexual relationships in general, I realize that it would have improved the discussions to have had trained Nepali youth facilitators lead the FGDs who were known to the students before I did the study. This is because it might have provided the students with a comfortable space to give reliable answers. During my research period many of the students, specifically the girls, were only giving one word responses and were often very shy. This could be for varying reasons such as being uncomfortable discussing these topics, afraid of what other students might think and that their comments may not be kept anonymous.

Self-administered surveys: Unfortunately, with the survey there were issues of attendance with students and then the reliability of the responses that they gave. The surveys were only delivered to students who attended class on this day and because the 'class 10' students were on their exam break there were only six 'class 10' respondents. This means that there was not a significant number of students in the older grades who took the survey. The students also struggled with the questions, in that many of the youth would speak their answers out-loud when filling in the questions, so it likely could affect how the youth responded on their personal experiences. This then impacts the reliability and validity of the data collected in the surveys. There was also an issues in how I asked for students to 'rate' from 1-10 who is most influential in their choices.In the future, this study would be improved by providing questionaries' to adolescents in smaller groups and to start with a pilot survey to identify what could be improved and redo the surveys with the older students.

Interpretations and language: Language was an obstacle I knew I would struggle with in this research process as Nepali is the main language and I was told not many in this town would speak English. Reflecting on the field research I realize I was too reliant and trusting of my interpreter to give direct translations of responses from the FGDs and in-depth interviews and this impacted the depth of my findings. The 'transcriptions' I received at the end of the research period were summaries of the responses instead of direct responses. Listening to the recordings, I

realized that there were some long conversations that were quickly summarized into English and the questions I asked on the spot were not translated in the way I intended. I have had to attempt to fill in the gaps where translations were summarized. I felt that although my interpreter was young she was more reliable than the other interpreters in our group so I had not asked for further support when in hindsight this may have been useful for double checking work. In addition, the conversations and interviews were often interrupted by other staff members who would come into our space and watch as they were curious about what we were discussing. This may have taken away from the potential authentic responses the interviewees could have provided.

Time in the field: Time spent in Nepalgunj for field research added up to 6.5 weeks while another 2 weeks was spent in Kathmandu. While in the field I felt it was necessary to finish the research time in Kathmandu with CWIN as I felt that I needed more information about how their organization was working with schools. This is because I felt I was receiving different information about the work of CWIN and I wanted further information from their coordinators. However, this meant that I took away spending time in Nepalgunj. Again in hindsight, it would have improved the responses if I had spent more time following up with the respondents or visiting a second school in Nepalgunj to have a greater sampling population and additional responses for this study.

Overall, this research experience was an opportunity to learn how to use different scientific techniques in the field for international development research. Reflecting on this experience there are methods that can be improved, such as the class organization for surveys, and readers must be aware of the limitations that took place in this study. In the future, utilizing experienced interpreters who are well-known to the community, delivering a pilot survey and spending more time in the field would significantly improve the study.

Chapter 6 Study Content of Educational Materials and How CSE is Taught

What is the content of education materials in the school curriculum for sexuality education and in the CWIN manual and how is it taught?

The following chapter will present the content within the HPE textbook, these lessons incorporates information on sexuality education. Within this chapter, the textbook information that was presented while I was in the field will be analyzed with the CSE framework in mind. HPE is mandatory class for students grades 8-10 and is taught using a government composed textbook. In addition to this textbook that is distributed to students in health class, CWIN workshops are also included, in teaching sexuality education. The information that will be presented here is only a portion of the lessons students receive in their textbooks, as the research period in the field does not represent the lessons completed in the entire school year. Firstly, this chapter will present a content analysis of the HPE textbook in contrast or likeness with CSE framework as developed by the UN. This will be followed by an analysis of the CWIN teaching materials that are also used in sexuality education in school in the gender-empowerment workshops. Ultimately this chapter seeks to inform readers what information is available to students in their textbooks.

Every day of class (which includes Saturdays) for 40 minutes over the school year the students in secondary school attend the HPE class instructed by their teachers. In HPE, students are each given a textbook that has been written by the Curriculum Development Centre (CDC), a sector of the Ministry of Education Nepal (Acharya, et al 2017). According to previous research, this curriculum is updated through feedback that is gathered from teachers and parents through the CDC and then given to the National Curriculum Council for further review and implementation (Acharya, et al 2017). The course was first introduced to students in grades 9 and 10 in 2000 by the Ministry of Education Nepal (Acharya, et al 2017). The classes that I attended were focused on topics: 2. Demographics, Population Change and Management, 5. Family life Education and

Quality of Life and 8. Adolescence (Teen Age), Sexual and Reproductive Health Education (discussion on reproductive organs).

In addition to these classes, CWIN provides boys and girls empowerment workshops. These workshops take place in a classroom at the school and are spread out over the course of three school days. Three days are specifically for boy's empowerment sessions and then the following three days are for the girl's empowerment sessions. The empowerment workshops take place at Shri Secondary school and only those enrolled in the school in grades 9-10 must attend. These workshops are mandatory and CWIN provides a lunch to students who attend. During the empowerment workshops, classes are cancelled for all other students. Two trained staff members from CWIN then come to the school and lead these workshops with support of the headmaster. This can be problematic as the students who are not in these grades and/or are not the specific gender group being taught are then not attending school which takes away from the purpose of these programs to educate youth.

6.1 Textbook Content

According to the Headmaster, the curriculum and textbook are developed by eleven educational representatives from districts across Nepal. It was unknown by the headmaster how these representatives were selected. Health, population and environment are the three topics selected to be grouped together for sexuality education as they are understood to be corresponding to one another. Within the HPE textbook the contents are split into 10 topics (See box 2).

> "Environment, population and health is concerned with complex connection between humans, their health and their environment. The health, population and environments education helps to produce healthy, alert and active manpower… Education brings positive changes on people's attitude, behaviors and their skills. Over population growth adversely affects environment and health. Therefore, the balance between population and environment is a must for a healthy life." (Translation of Health, Population and Environment textbook, pp.1)

As the excerpt shows, the Education Ministry considers the topics of health, population and environment to be interconnecting elements that together influence the wellbeing of community and individual health. This approach can be considered as teaching health education from a holistic perspective and through a scientific approach.

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Box 2. Contents of HPE Textbook:

1.      Concept of Health, Population and Environment Education
2.      Demographics, Population Change and Management
3.      Population, Environment and Development
4.      Population and Environment Status of Nepal
5.      Family life Education and Quality of Life
6.      Natural Resources and Biodiversity
7.      Environment Health and Diseases
8.      Adolescence (Teen Age), Sexual and Reproductive Health Education
9.      Consumer's Health and Community Health
10.     Primary Health Care and Precautions and Security on Risk
```

Through participatory observations of the HPE classes, I saw that teachers from core courses such as math and languages facilitate these lessons where they follow the textbook. During the field research period, I observed all HPE classes that dealt with: the reproductive system (ch.8), Quality of life and statistics of population (ch.4 & 5), sexually transmitted infections (ch.8) and early marriage as a community health issue (ch.9).

6.2 Content Analysis:

The HPE textbook that is analyzed in this section is the English translation of the Nepali textbook that was provided to me by my interpreter. After receiving the translated chapters I made notes on the concepts and messages that were provided in the texts and compared it with the CSE framework. I also reviewed the notes made in the class observations to see if the information in the textbook aligned with the information given in the lessons I attended.
As shown in box 2 there are 10 chapters in the textbook, of which four chapters directly relate to the research topic that is analyzed including: Demographics, Population Change and Management (ch.2), Family life Education and Quality of Life (ch.5), Adolescence (Teen Age), Sexual and Reproductive Health Education (topic 8) and Consumer's Health and Community Health (ch.9).

Chapter 2: Demographics, Population Change and Management

In chapter 2 of the textbook regarding 'population management', students are provided lessons on family planning methods, the following is a direct translation of the information from the textbook that they are given:

1. Indirect methods for family planning: Spacing of births, marriage when over 20 when a woman's body and mentality is more mature, female empowerment and gender equality.
2. Direct methods for family planning: This section is split into two sections 1) natural family planning and 2) artificial methods. Each method is explained with its rate of effectiveness, how to use, advantages and disadvantages.
a. Natural family planning: 1. Calendar planning, 2. Withdrawal method, 3. Lactation amenorrhea method (LAM) 4. Cervical mucus test methods 5. Basal body temperature method
b. Artificial methods for family planning: 1. Condoms (male), 2. Female condom, 3. Hormonal pills 4. Depo- Provera Injection 5. Norplant 6. Permanent devices such as a vasectomy or tubal ligation 7. Emergency contraception.

Family planning in this case is approached by providing students with information on how to delay or prevent pregnancy either with or without artificial contraception. This information provided in the textbook completes one of the desired areas in CSE, to educate on contraceptive methods other than condoms. Students are ultimately educated about the options available and the messages offer alternatives that may accommodate to different religious beliefs, however this was not specifically said in the textbook, though can be argued to be part of the essential topics listed in CSE for 'Society, culture and sexuality as culturally relevant'. An additional desirable topic from CSE is to offer information on sources for where to find sexuality health services. From the information I received of translations of the content and sitting in on the classes this information was not offered. However, this information may be given at another time in the year that I was not made aware of. What is also interesting about this section is that family planning is justified for specific reasons "Spacing of births, marriage when over 20, when a woman's body and mentality is more mature, female empowerment and gender equality". This approach can be viewed as aligning with CSE for encouraging gender empowerment and individual choice.
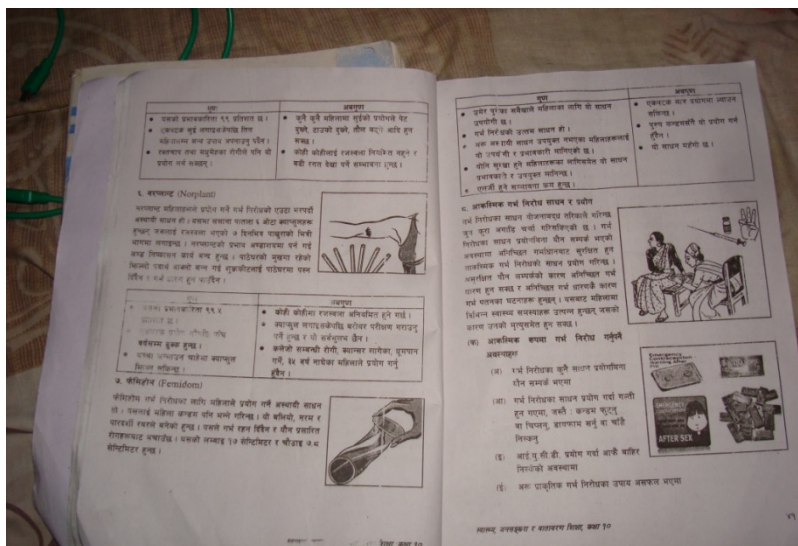
Picture 4. HPE textbook image for contraception methods

Chapter 5: Family life Education and Quality of Life

Chapter 5 ultimately is a holistic health approach that includes diet, family size, housing, sanitation, cultural practices and spiritual wellbeing. The main concepts that it covers that align with the CSE framework are the essential topics on reproduction, family life and to an extent on the desirable topic on gender based violence (found in the discussion on social and cultural values).

> "Family life education is the process of giving knowledge and information to make family life happy and prosperous. Family life education teaches us to be responsible towards the family before and after marriage. The education provides importance of needs of family such as basic needs, social needs, psychological needs, etc. and management of family to attain quality of life." (health, population and environment, chapter 5)

The focus of chapter 5 aligns with CSE through the discussion on family size that covers an essential CSE topic of 'reproduction'. This chapter challenges the culture of having large families in Nepal and encourages family planning as a choice partners make together to either delay or prevent pregnancy to have small families that will potentially have a better quality of life.

Summary of the subsections included in the Quality of Life and Family Education Chapter:

1. Nutrition: Discussion on what makes a balanced diet.

2. Family size: *"A small family can easily access various physical and basic needs. But, if the size of the family is large, the limited resources must be split and distributed to all the family members, which makes it difficult to fulfil the all the demands of the family members as one must spend more amount of money to fulfill the basic needs. In the large family, parents can't take care of their family children properly and will not be able to fulfill their responsibility, which may degrade the quality of life. But in the small size family, these types of hurdles do not come and the parents will be able to maintain the quality of life"* (Health, population and environment, chapter 5).

3. Sanitation: The message is that to have a healthy family and community you must keep your home and environment clean.

4. Education: Importance of education as a tool towards increasing a standard of living as it helps one get a higher paid job and can allow one to be knowledgeable on preventative illnesses.

5. Family income, security and saving: Discussion on including everyone in the family to contribute economically to the family and why saving is important in case of emergencies.

6. Housing: Messages to youth why a home is considered a basic human need.

7. Social and cultural values: This section of the textbook identifies problematic cultural and social practices within their society. "*Social and cultural values also determine the quality of life of a family. Superstition, gender and caste discrimination, untouchability still exist in the society, which affects our life directly and indirectly. The concept of a large family is powerful with more helpful hands and having a son is compulsory. Similarly, the orthodox tradition like use of alcohol in festivals, harsh menstruation rites and dowry system slow the quality of life.*" (Health, population and environment Chapter 5).

8. Proper spiritual development: Within this chapter the message expresses that in their culture spiritual security is an essential part of a person's mental wellbeing.

In conclusion, Chapter five is sharing messages and information to boys and girls that good health is a holistic practice. It does not focus on the individual but instead the discussion is focused on the family, nutrition, education and community.

Chapter 8: Adolescence (Teen Age), Sexual and Reproductive Health Education

According to translations, this section focuses on sexual and reproductive health through lessons on puberty, sexually transmitted diseases and safe motherhood. Topics discussed in the lessons on puberty discuss changes in the body and emotional changes we as well as lots of information on STIs such as how it can be spread through sex work, the symptoms of STIs and prevention. This section covers an essential topic from CSE on 'Transmission and prevention of sexually transmitted infections'. Following this section is a discussion on safe motherhood. Within this section, the lessons students are encouraged to learn include conditions that make pregnancy dangerous (age, illness, weight, number of children she has birthed prior) and how to have a safe pregnancy (nutrition, exercise, checkups, vaccinations). The final part of this chapter also explains how to take care of a new born baby including breast feeding and immunizations. Family life and information on pregnancy and childbirth are other areas of significance in the CSE framework that this section communicates. Following this chapter is a chapter on community health.

Chapter 9: Community Health

The messages within the textbook, focus beyond the individual and instead it encourages the collective action of the community when it comes to overall health.

"Community is a group of people with diverse characteristics who are linked by social ties, share common perspectives and engage in joint action in geographical locations or settings. The health of an individual of a community is not a problem of a single person. It is the concern of all people in the community. Any one disease can affect all the people in a community. Health is determined by environmental condition, availability of drinking water supply, availability of food,

habits of people, health education and available health services. These services are the public concern of public responsibility in the community." (Translation of Health, Population and Environment, chapter 9)

Scope of Community Health in the textbook:
1. Availability of nutritious and quality food.
2. Prevention and control of communicable and epidemic diseases
3. Environment Health and Sanitation
4. Immunization program
5. Prevention of malnutrition
6. Prevention and control of accidents and injuries
7. Preparedness for disasters
8. Health education
9. Control of drug addiction

Within the Nepali communities, the society is more focused on the collective instead of the individual. Likewise, this content shows how that the government views health education as a public/community concern. The community health section shares with student's important information that aligns with health concerns in their country such as disaster preparedness, disease and immunization.

6.3 CWIN Materials

Although CWIN is not specifically focused on educating about sexual and reproductive health, their program covers topics that the school curriculum does not, but that are deemed essential learnings for adolescents in sexuality education as expressed by the CSE framework. Specifically, CWINs workshops cover topics that overlap what is offered in the HPE textbook including human development (anatomy), family life human in addition to new information including child rights information on child marriage, and gender equality. The CWIN curriculum is written and developed by CWIN staff and materials are funded by UNICEF and UNFPA. This may be the reason that CWINs information strongly aligns with the CSE framework and UNICEF Rights of the Child.

The CWIN information and lessons within the learning materials can be identified as a 'Rights based approach' to sexuality education, as presented in the theoretical framework. This style is characterized by its use of concepts including empowerment, rights, and participation. Through

observations and review of curriculum the following summary outlines the lessons of the CWIN Boys and Girls Empowerment Sessions, specifically at Shri Secondary school.

CWINs textbook content:

Chapter 1. 'My World', how can I build trust with my family and friends?

Chapter 2. 'Habits', what are 'healthy' and 'good' habits in our society?

Chapter 3. Adolescents, what physical and mental changes occur?

Chapter 4. Opportunity and Needs

Chapter 5. Rights and Responsibilities

Chapter 6. Differences between boys and girls

In the first boy's empowerment workshop, they were asked to draw a map of their community. I believe the intention for this was for the boys to learn about who they can trust in their community for help such as the hospital or school which is important for sexual health education (as shown in picture 5). From the observations of the gender empowerment sessions, it is important to note that the boys and girls were taught separately. Different issues that were gendered were discussed in each class but not about the opposite sex and gender experience. For example, in the boy's session on changes in adolescences. The group discussed masturbation, however this topic was not discussed with the girls. Whereas in the girls' empowerment session, they discussed menstruation and slightly about Chaaupadi Paratha, where none of this information was discussed in the boy's session. I later asked CWIN staff about why the workshops are organized in such a way (see section 7.4)

Picture 2. Boys empowerment workshop, community mapping

Beyond facilitating workshops with their curriculum, CWIN leadership in Kathmandu also explained, when asked about involvement in the education system, that they are part of the review board for the school curriculum:

> Kianna: "You mentioned that the school curriculum is important - is CWIN involved in giving feedback to the education system?"
>
> CWIN Kathmandu: "Yes, CWIN is a well recognizable group and we have been invited to provide this feedback. CWIN has the experience and the government has given us the responsibility a long way back to analyze the curriculum and the (health) textbooks of students from grade 1-12. For the public schools, we review the curriculum and textbooks and do so through a child rights perspective. Whether it is child friendly or not- it means that the government trusts us. We looked at it from a human and child rights perspective as well as from a gender point too." (Kumar, CWIN, 2017)

6.4 Summary

In conclusion, this chapter explored the information students are receiving in school textbooks and from CWIN workshops and how the lessons align with the CSE framework. Findings for this chapter identify that Scientific (in school) and Human Rights (from CWIN) based approaches are utilized within the contents of these teaching materials that cover much of the key learnings students need moving forward into adulthood. Although values regarding abstinence or virginity were not discussed or pressured onto students there was also no discussion on sexuality diversity and there was mention that STIs were transferred through sex workers. This type of message does not align with CSE as it contributes to the stigma of STIs, devalues sex work and sex workers and denies acknowledging sexual diversity. Information on sexual abuse, communication skills, human rights and sexual behaviours were also not found in the school textbook reading. Currently sexuality education materials are not limited to being taught by the school textbook, but now in collaboration with NGOs such as CWIN. These NGOs will be invited by Headmasters to teach their programs in schools to fill the knowledge gaps of student's classroom learnings but they do often overlap with the information students are already learning in school. This is especially true for information on puberty as both CWIN and HPE discussed body and emotional changes for both boys and girls in their lessons.

Chapter 7 Teacher and CWIN Facilitator Experiences

How do teachers and CWIN facilitators experience providing the sexual health education at Shri Secondary school and to what extent do they witness its effectiveness particularly relating to child marriage?

This chapter will explore the experiences and perspectives of teachers of sexuality education and of the CWIN staff who are facilitators of boys and girl's empowerment sessions. The intention for this part of the study is to learn from the educators and teachers their experiences to teach sexuality education, the obstacles they face in their work and how they view their role in teaching CSE. Teachers and educators are significant to this study as they hold pragmatic insights and knowledge on how students are responding to these lessons. They may also have perceptions on areas of change that need to be recognized by those in higher positions in the government and international agencies who develop policy and curriculums for CSE. Teachers in this study are those who are employed by the school to teach courses while Educators, are those who are trained to teach sexuality education specifically in either an informal or formal setting like a workshop or a class.

7.1 Teachers of Sexuality Education

Sexuality education in school is taught by both teachers and experienced educators from CWIN. The government school teachers were open and enthusiastic throughout the study to share their experiences and thoughts from teaching sexuality education. Three health teachers, two men and one woman, and the male headmaster were the primary respondents in this section. All three of the teachers were also giving lessons in different subjects. Throughout the interviews the questions were centered around the following topics: individual teacher experience and training, their views of sexuality education, and obstacles teachers face in teaching this course.

7.2 Individual Training and Experience

One on one interviews took place during the week on teachers breaks usually in the hallway of the school. There was no other location to do these interviews on campus as the classrooms were

all in use and outside was far too noisy. During our interviews in the school there was always an interested person, usually the headmaster's secretary, who would want to listen into the conversations. This was an experience I had to get comfortable with and confident in asking for privacy. I was first a bit frustrated when the secretary would come and sit next to me while I did the interviews or would bring in tea during the discussions as I was concerned it would affect how the interviewees responses. This was a cultural experience I had to overcome and work with throughout the interviews. However, teachers seemed to be very open to speaking with me and had even asked in the first week if I would do an interview with them. Teachers from this school were of middle age and they had mentioned they grew up in Nepalgunj. The female teacher instructs Nepali language while the male teachers were instructing math and science lessons.

Only one out of the three teachers had professional training for instructing sexuality education. This caused teachers who had not been trained to feel uncomfortable in answering student questions because of the lack of knowledge they had on the topic. Two teachers who responded that they did not receive training expressed that they often felt uncomfortable teaching this class, whereas the trained teacher said he felt confident in his knowledge on reproductive and sexual health. One of the untrained teachers said, *"Students feel awkward when learning about the reproductive organs and then I feel uncomfortable because I am unable to give complete information." (Sharid, class 8 health teacher, 2017).* The female teacher who expressed a similar struggle to the one above said that she would take more training if it became available.

When interviewing the headmaster, he expressed he knew of the situation and that this is a current obstacle. *"There are no opportunities for teachers to have training for sexual health education. Sometimes the health post center will come to teachers to give them training about health." (Deepak Chemjong, Headmaster, 2017)*

Box.3 Journal Reflection from Field Diary:
Today Rajani and I attended two HPE classes for observation work. Both classes were supposed to be 45 minutes. The first class focused on the reproductive organs, specifically on the female reproductive system (as shown in photo 4). The teacher from this class was a Nepali language teacher, included in the respondents, who says she volunteered to teach the class because of unavailable staff to do so. This teacher told me she was frustrated that she had to teach a class because of the lack of materials she was given. The second class I attended was disorganized. The 45-minute class was only

25 minutes because the teacher was late and another staff member had to step in. The class lessons included information on statistics of the population in Nepal and on the quality and style of life of people in Nepal comparing those in Europe. For example, the teacher discussed how the values of those in Europe were different from those in Nepal such as having smaller families in the West. I wonder how often these classes are cut short and what can be done to ensure these classes can continue?...
(Journal Entry February 7[th], 2017)

7.3 Obstacles for Teachers

All the teachers in the interviews expressed that they also struggle to teach HPE because of a lack of adequate teaching materials. They in general expressed similar difficulties, *"We are not provided with materials to teach this subject* [sexuality education], *we go through the course book and sometimes we will draw figures of organs on the board." (Sharid Baghwan, Math and Health teacher, 2017)* This situation is shown in photo number 2. Although the teachers utilize the resources they have, they explained that it has been difficult to show students examples of contraceptive devices for family planning or models of human anatomy that would otherwise make these lessons easier to teach. They also did not have access to supplementary tools like pamphlets or videos available to share with students.

In the photo 4, a group of students in class 8 are sitting in their sexuality education class. In this lesson, it shows the method of teaching the students, where they are learning the functions of the parts within the male and female reproductive system as well as the names in English and Nepali. Students are expected to memorize each part of the organ and then asked to recreate a poster in groups which are then put on the wall; the original image drawn by the teacher is shown in this photo.

Picture 6. Class 9 Health, students learning the names of reproductive organs in Nepali and English

Teachers were also asked if they faced any difficulty or feedback from parents of students who were learning sexuality education. This question was asked because parents are an influential group in a youth's life and their perceptions of these lessons is valuable to the study. Parents have authority over a child's life, including having the capability to pull their child out of school. Thus, it is important to hear how parents are coping with their children learning new information that may contradict the values or messages they receive in their home. The teachers however unanimously expressed that they did not have negative experiences with parents. Although, there is tension regarding lessons on child marriage between teachers, youth and parents. Teachers said in the interviews that while they try to teach their students to say 'no' to child marriage, the ultimate decision is made by the parents as supported in the literature.

Lack of information also is an obstacle. Teachers lack the training to know how to report or seek help regarding sexual assault and this is missing in the texts and in conversations in classrooms. This was an issue brought up by the headmaster, when asked about what information is still missing in the curriculum, Mr. Deepak Chemjong, expressed that sexual assault is happening to adolescents but boys and girls will not report their assault as they fear feeling ashamed in their community. *"People here are not open about sexual harassment. The victims will hide it because they feel shy in our society." (Deepak Chemjong, Headmaster, 2017)*

7.4 CWIN Educators

Within the office in Nepalgunj, there are five paid staff members but CWIN will hire more people as their programs grow, according to Asha, CWIN Nepalgunj staff member. The two respondents in the Nepalgunj interviews have been working for CWIN for 17 years and are both certified social workers, these are the two of three facilitators for CWIN workshops in this Nepalgunj. The third facilitator Shida, is the program coordinator and is often be involved in community outreach with children. Also, included in this section is an interview with CWIN coordinator, Kumar from Kathmandu. This next section will primarily share perspectives of CWIN staff and their involvement in school health education.

7.5 CWIN Programs and School Involvement

To begin the interviews, CWIN educators were asked what is the main goal for their programs. Respondents made similar remarks as the following comment,

> "CWIN's main goal does not seek to give children their rights, it is about making them aware of what their rights are for and how they are an important part of their life. In addition, we spread awareness to adolescents about the negatives of early marriage." (Asha, CWIN Nepalgunj staff member, 2017)

CWIN staff utilize a more hands-on approach of facilitating sexual health as an on-going dialogue than as a lecture that can happen in the classroom. Throughout the interviews with educators there is significantly more discussion about how they have experienced teaching specifically on child marriage within the gender empowerment sessions and working with schools. CWIN identifies that child marriage is a societal issue that is affecting the well-being of youth and is a main topic discussed in their program:

> "Child marriage is a really bad practice in our society. It is directly hampering the life of children. There is a growing death rate of girls below 20 from child birth. It also raises the population rate. Mostly girls are unable to get education (if they marry). They have high risk of getting miscarriage and failure of their reproductive parts because their body is not yet mature to be pregnant. Here we see after marriage girls are unable to attend their school. And boys continue their study."
> (Asha, CWIN Nepalgunj staff member, 2017)

Thus, in this section there is a greater emphasis on child marriage education and advocacy than on other aspects of sexuality education such as reproduction. CWIN's approach can be interpreted as one that focuses on the empowerment of the child through education on their rights. Education and schools are viewed by CWIN as a highly valuable tool and location to influence youth and share information about child marriage and sexuality education. Through schools CWIN can share their messages on child marriage.

> Kianna : "What role do schools play in ending child marriage?"
>
> Kumar: "Schools curriculum, teachers and the school's environment is an important part. The teaching and learning services are another important part. Environment, such as safe learning spaces and providing the information to students is important."
>
> Kianna: "Can you tell me how CWIN coordinates their programs with schools?"
>
> Kumar: "School programs are a major site for our workshops, we empower the children through reaching out to them via the child clubs [apparently, each school in Nepal has an extra-curricular school club, such as CHEERS[1]]. So, through child clubs we find schools- that is the way to be active in the schools- we distribute different materials amongst the children that then goes to schools but basically through the child clubs we reach out to youth about their child rights. They [youth] are not just recipients but they are also partners [community delegates] for our activities and for the promotion of the child rights themselves, they can be the change agents when they are working in the schools." (Kumar, CWIN, 2017)

CWIN working with schools to provide their workshops shows there is an assumption that education through schools and child clubs are a way to share their message. It also shows that schools see the value of CWINs workshops and trust them as a reliable group to educate youth on topics that are seen relevant and valuable to the students such as [combatting] child labour and child marriage.

In addition to discussing CWIN goals, I also wanted to ask why the boys and girls empowerment sessions were separated by gender. The following an excerpt from the transcript where I ask on gender segregated workshops:

> Kianna: "When I was in school, I saw the boys and girls are learning separately. Why they are separated?"

---

[1] CHEERS Nepal is a youth led NGO that focuses on leadership development for Nepali youth, they discuss social issues and will have guest speakers attend their weekly meetings.

Asha: "It is because of the concept, we have all grown up like this in our society- it is by our nature. This is the age they [boys and girls] love to sit with their own friends. At this age they are not attracted to opposite sex."

Kianna: "Is this CWINs prospective as well?"

Asha: "No, we want them all to be equal."

Kianna: "Is it school or CWIN decision to sit separately?"
Asha: "NO its all student's decision to sit separately."

I believe that in this exchange there was a mix up in translation. While I was trying to ask why boys and girls were given separate empowerment workshops in school, I believe Asha was answering why boys and girls sit separately in class. This conversation however does have its merit in that it shows how this individual views young persons as not yet interested in sex.

7.6 Summary

Over the course of this chapter, findings on the perceptions and positions of teachers and CWIN staff have been conveyed. Teachers for SE face challenges such as feeling awkward and unconfident in providing information and discussing sexual health with students. This stems from the lack of training and from a lack of teaching materials to support teachers in their work. Whereas CWIN facilitators can provide sufficient education to students on human rights in extension to CSE because of their backgrounds in social work but also from their trainings from CWIN. CWIN is clear about what they expect from their facilitators whereas there is not yet information for teachers on how they can best present CSE or what information they are expected to give students.

Chapter 8 Boys and Girls Perceptions of CSE and Relationships

How do students perceive sexuality education they are receiving at Shri Secondary school and what are students perspectives of relationships in the community?

Chapter 8 comprises of findings on boys and girl's perceptions on the following topics: dating practices, sexual and reproductive health, and views on gender roles and equality. Student voices are essential to this research and provide relevant insights to program developers on what can be improved in school lessons and who are major influencers in the lives of boys and girls.

8.1 Perceptions of Dating

Young people were asked in the FGDs and surveys about young people's dating practices in their community. Dating was defined with the students as two people who are romantically interested in one another spending time together (such as going to a movie). Within the FGDs students tended to give brief or no response when asked about adolescent dating. The girls were especially more hesitant than the boys when asked about dating practices in their community. However, after about three weeks spent at the school, a group of girls explained further, as shown in the following excerpt, why boys and girls do not want to talk about youth relationships in their society.

> Kianna: "Why might someone want to keep their relationship a secret?"
>
> Female student: "If anyone knows about their relationship, they will be treated badly, they fear being shamed or embarrassed and feel that their family will be ashamed in front of society people."
>
> Kianna:" Does the community blame both boy and girl?"
>
> Female student: "Most they blame to girls."
>
> Kianna: "Why do they blame to girls?"
>
> Female student: "The community people will say that she has a bad character, that's why the boy went to her, it is because of girl that it happens."
>
> (FGD 6. Females, 15-17, class 9, students)

This group of girls presents a perception of how they think they will be perceived and treated in their society if they decide to date or have sexual relations prior to marriage. In the FGDs with boys they did not discuss these fears but just said in general that it was their culture that made it unacceptable to date before marriage.

Although boys and girls will not openly discuss or admit to dating, when asked in the anonymous survey young people admit youth dating practices. In all FGDs boys and girls expressed that they did not know of any relationships between adolescents in their community. While in the surveys, (as shown in table 5) most boys (5/8) reported that they have dated or are currently dating, and some (3/14) girls stated that they have dated (one of these girls who said yes to dating was married). If we assume that students are being honest in the surveys, this means that about a third of student respondents have had relationships. In addition, while the boys and girls were shy to discuss relationships prior to marriage in the FGDs, most students (11/14 girls and 5/8 boys) expressed in the surveys that they believe it is acceptable for girls and boys to date before marriage. A conclusion we can draw from these responses indicate that while most students are accepting towards boys and girls dating before marriage, they perhaps do not publically talk about dating involvement in their community.

Table 5. Dating practice of respondents in survey

Question: Have you dated?	Boys (N=8)	Girls (N=14)
Yes	5	3
No	3	11

Table 6. Is it acceptable for boys and girls to date before marriage?

Question: Is it acceptable for boys and girls to date before marriage?	Boys (N=8)	Girls (N=14)
Yes	5	11
No	3	4

8.2 Influences on Boys and Girls Choices

Although young people receive sexuality education in school, peers and family also play a significant role in providing youth with sexuality health information and advice. Through FGDs and self-administered surveys student's responses once again contrasted, specifically regarding whom they trust for information and advice on sexual health. Throughout the FGDs that took place in the classroom, students expressed that they trusted their teachers and friends for advice and information regarding sexual health.

> "We go to our teacher for advice about relationships or sex." (FGD 1. Females, 14-17, class 9-10, 5 students)

> "We go to our sibling, sometime to parents or to friends." (FGD 2. Males, 15-17, class 9, 5 students)

> "We go to our friends, sisters, we don't go to our family because we feel shy. We share with other friends/ sisters because we trust them, they understand our feeling and they suggest us what to do they keep our feeling secret." (FGD 3. Females, 14-15, class 8, 5 students)

> "We go to our friends or siblings. If the condition is to critical we go to our family." (FGD 4. Males, 14-17, class 9-10, 4 students)

If we take only these excerpts as data it would provide an indication on the importance of having well trained teachers and educated peers. These findings also would provide information that some boys are not open with their family unless it is an emergency.

However, when asked similar questions in the surveys, the responses told a different story. Students were asked to vote for who they trust for advice or who is an influence in the following situations: Who do you trust for information or advice on Sex and/or Relationships? And, who do you trust for information regarding Reproductive Health? Students could choose from: Mother, father, sister, brother, friends, Teacher and Doctor. Students could vote for single or multiple persons for each question. Student responses were compiled and then organized by gender and then each gender had their top three persons who they trusted sorted into a table (Table 6 & 7). Patterns that can be identified include that girls trust their mothers and teachers for advice and information on topics regarding sexuality more than they trust their brothers or fathers. Whereas boys, prefer to reach out to their friends or brothers for insight instead of from their sisters, parents or teacher.

Table 7. Top three of persons who students trust for information or advice on sex and/or relationships, by gender

Ranking	Girls N=14	Boys N=8
#1	Mother (9)	Friends (6)
#2	Teacher (8)	Brother (4)
#3	Friends (7)	Teacher or Mom (both have 2 votes)

Table 8. Top three of persons who students trust for information regarding Reproductive Health, by gender

Ranking	Girls N=14	Boys N=8
#1	Mother (12)	Friends (5)
#2	Teacher (9)	Brother (4)
#3	Doctor (8)	Doctor (3)

Box 4. Journal Reflection from Field Diary:

After speaking with my interpreter Rajani, I am beginning to learn about the organization of the Nepalese culture. From my understanding, marriage in Nepal was once organized as a way to look after one's family and a way to pass down property to the males in the family. The culture is structured in a way that it is the son's responsibility in the family to look after his parents. Thus, for a girl to have a home she needed to marry and move in with a man and his family. This relationship is organized so that a man and his family will have someone to share the home care responsibilities with while the woman will gain a home and security. This structure would have made sense in a time where women were unable to own or inherit property as well as were not able to work for an income. In addition, there were no elderly care facilities in this time for the parents or grandparents. Unfortunately, what this means is that the daughter(s) in a family were and still are less valued less because she eventually leaves her family to look after her husbands and her family is required to pay a dowry to her husband. This structure of the family and marriage is still ongoing in Nepalgunj. I wonder how elderly care and women's rights change these dynamics?

Additionally, during the CWIN empowerment session two of the boys shared that their family is pressuring them to marry because it is the belief that this is the only way their grandparents will be incarnated when they pass away. (Journal Entry, February 26[th], 2017)

8.3 Perceptions of topics in Sexuality Education

Students were also asked to share what topics they felt were not included in their studies but would be of interest. At the start of the study, typical responses from students about what they wanted to learn in school were responses that they were satisfied with the current lessons. In the

FGDs when asked if they enjoy this course or if they think they will use this information in their future they tended to respond with a 'yes' or head nod for yes.

> Kianna: "Do you enjoy this course?"
>
> Student: "Yes we are enjoying this course. In this course, we are learning about positive things, it teaches us about respect, care, love to all."
>
> Kianna: "Do you think you are learning useful information from this course that you will use in the future?"
>
> Student: "From this course the useful information is that we live together, to not make discrimination between peoples. If anyone is suffering from illness we will be able for give them help".
>
> Kianna: "What do you think could be improved? Is there information you feel is missing or that should not be included in this course?"
>
> Student: "No, we don't feel anything is missing in this course."
>
> (Class 8, Girls FGD)

However, as the study continued after about two weeks, perhaps due to feeling more comfortable with my presence, students were willing to share in the focus group discussions about what they wanted included in their education:

> "In the course, there is not even basic information mention about (dating) relationships, students want to know about it." (FGD 1. Females, 14-17, class 9-10, 5 students)
>
> "Yes, we wish to know more about it (relationships) because we need to learn about this as it will be useful in our future. Yes, we talk about it in class but we never talk or discuss sitting together with girls because we feel shy." (FGD 2. Males, 15-17, class 9, 5 students)

8.3.1 Student perspectives of Marriage

FGD findings suggest that girls and boys have different perceptions on marriage. Girls in the FGDs were particularly vocal about their perceptions of marriage and their goals for their future. As shown in the first chapter on the curriculum, these perceptions most likely have been influenced by CWIN gender empowerment programs that students have taken part in. Early arranged marriage is a customary practice for many groups within Nepalese society, however what this data shows is that youth are wanting to postpone or avoid marriage but they are not against arranged marriage.

"We do not want to get married, we want to be independent." (FGD 1. Females, 14-17, class 9-10, 5 students)

"This is not the right age to get married. It's a part of life, we will do it later, after having an education and job." (FGD 3. Females, 14-15, class 8, 5 students)

Boys were also vocal about marriage being something they will do later in life but were not opposed to this idea.

"We want to get married but after only having quality education, good job, own house." (FGD 2. Males, 15-17, class 9, 5 students)

"Yes, we think about marriage but only after our studies are completed, when we have a proper job, this is when we will settle down." FGD 7. Males 16-18, class 9-10, 4 students

Concerning young people agreeing to an arranged marriage, in the survey out of 14 girls there is an equal split agreeing to an arranged marriage, whereas with the 8 boys, most of them were OK with their parents arranging their marriage (Figure 4). This finding is important because it contrasts with the literature in that youth are no longer following the arranged marriages organized by parents, as discussed in by Choe et, al. on the transition of relationship practices in Nepal, in fact these results show that more than half of youth are still ok with their parents arranging their marriage.
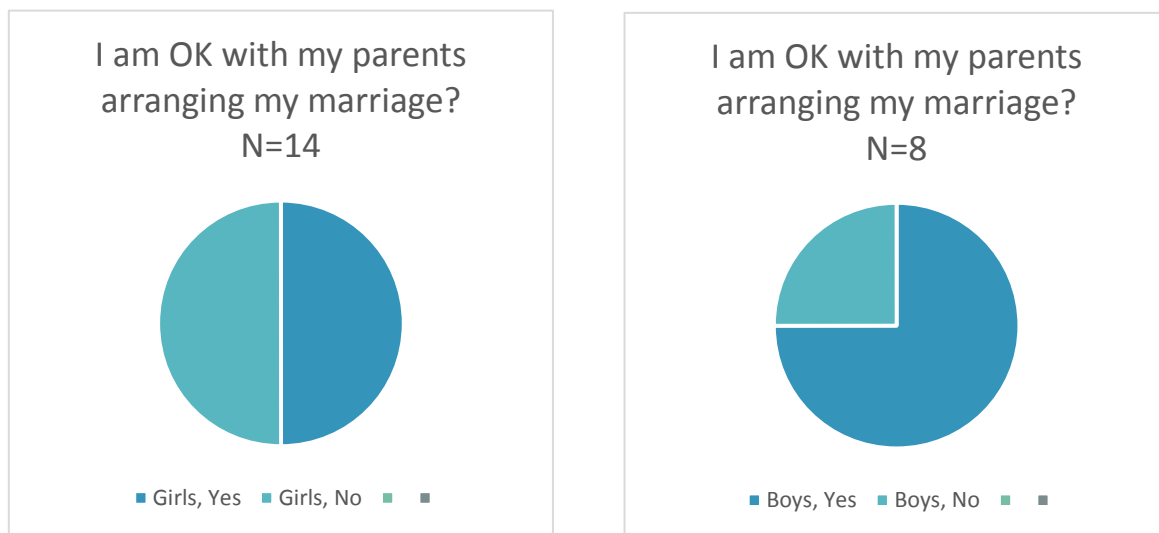

Figure 4. Girls (N=14) and Boys (N=8)view of arranged marriage

8.4 Gender Roles and Gender Equality

In CSE teachings, gender equality and empowerment are key concepts that are included in the education provided by teachers and CWIN. How boys and girls understand gender roles and gender equality from these programs and in their lives, will now be discussed. Within the survey findings, they reflect that while students understand the concept of gender equality, they do not fully grasp how gender equality is practiced in their everyday lives in ways such as gender roles. In the compiled survey data, we can see how social norms and values regarding gender contribute to how boys and girls view responsibilities and choices within relationships. Figures 5 and 6 present a comparison of how boys and girls have knowledge of gender equality, but when asked about their views and experiences in their society the results show gender discrimination towards women and girls as shown in table 7-9. Figures 7-9 presents the 'yes' and 'no' responses broken down by sex, boys (N=8) and girls (N=14), to survey questions regarding the norms and values of gender roles and sex in their community.

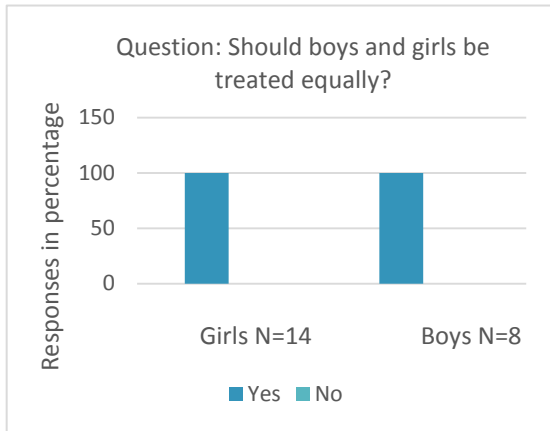*Figure 5. Should boys and girls be treated equally? (Girls)N=14 (Boys) N=8*

Figure 6. Are both partners responsible for family planning? (Girls) N=14 (Boys) N=8

Question: Should boys and girls be treated equally?

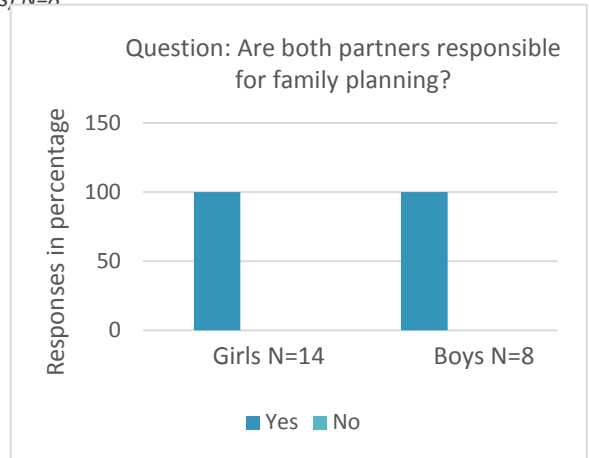Question: Are both partners responsible for family planning?

Figure 7. Are Women responsible for initiating sex? (Girls) N=14 (Boys) N=8

Figure 8. Are there specific roles for men and women? (Girls)N=14 (Boys) N=8

Question: Will a girl lose respect if she has sex before marriage?

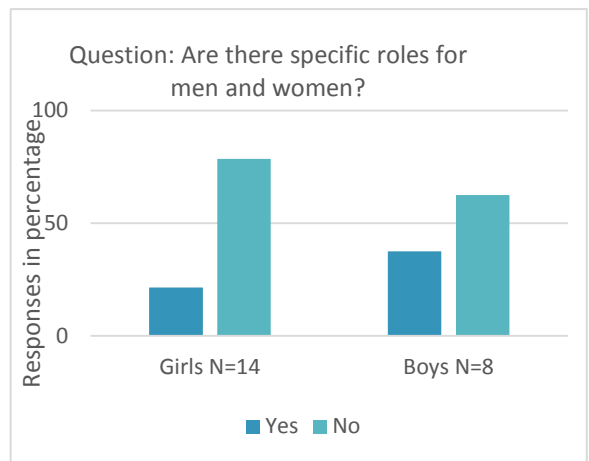Question: Are there specific roles for men and women?

Figure 9. Is a girl considered untouchable during menstruation? (Girls) N=14 (Boys) N=8

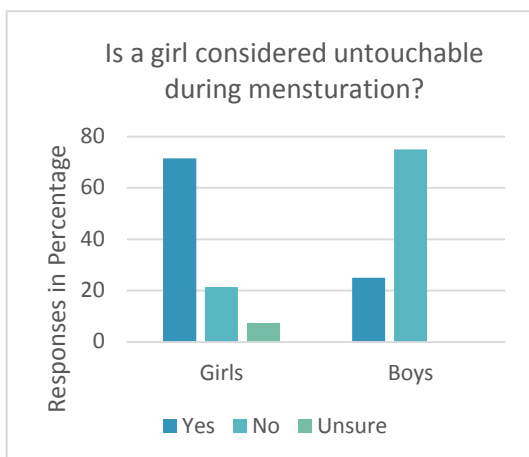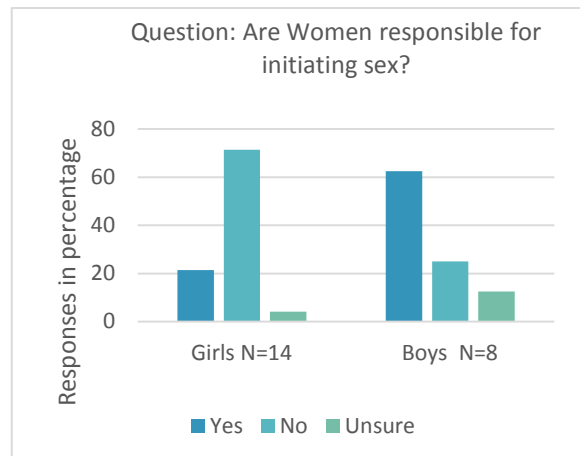*Figure 10. Will a girl lose respect if she has sex before marriage? (Girls) N=14 (Boys) N=8*

Is a girl considered untouchable during mensturation?

Question: Are Women responsible for initiating sex?

All students (N=22) responded that men and women should be treated equally and that both partners are responsible for family planning (tables 5& 6). In addition, most girls (N=14) (11/14) and most boys (N=8) (5/8) believe that there are no specific gender roles for men and women. However, when asked very specific questions regarding their culture or daily practices, there is a pattern of ongoing gender discrimination against women from the perceptions of boys and girls.

8.5 Summary

Findings in this section of the research reflect boys and girl's perceptions of sexuality education as well as dating and marriage within their society. Through FGDs students share some information on marriage practices and the barriers to dating in their communities. The findings show that students are positive towards dating practices but they themselves would not admit to being in a relationship to their community. Students also share who they trust for information regarding sexual health and relationships where the data expresses that in girls trust their mothers for information on sexuality and relationships and boys trust their peers. Students shared in the FGDs that they wish they were learning more about relationship practices such as gaining communication skills. When asked in the survey, students all agreed that boys and girls should be equal, however, once asked about specific gender roles students expressed differently beliefs.

Chapter 9 Discussion

How is CSE taught at Shri Secondary School, in Nepal and to what extent does this education have influence on male and female youth in their perceptions on sexual health, gender and relationships?

The following chapter will now further examine the findings that were presented in the previous sections and answer the main research question. The aim of this thesis has been to develop a case-study and gauge how sexuality education is taught in Shri Secondary school through evaluating how it aligns CSE framework. Through mixed methods, the research shows that CWIN and the school are succeeding in implementing many elements of CSE. This chapter will discuss the research findings and compare the findings of this research with previous literature, as well as the present the developed conceptual scheme.

9.1 Summary of the Findings

Sub-question 1: What is the content of education materials in the school curriculum and in CWIN manual used for sexuality education and how does it align with CSE guidelines?

The content analysis of education materials and class observations of CWIN workshops and HPE lessons brought to surface the lessons students receive for SE. Although only a few topics were presented in this section due to what was observed in the field, extensive time was spent reviewing the messages and topics within this course. The HPE course covers some CSE topics including: human growth, sexual anatomy, family life, reproduction, condoms and transmission and prevention of STIs. Reflecting on the theories for approaching SE, I argue that this school curriculum utilizes a scientific approach to educate youth on sexuality and reproduction, through presentations on human anatomy and family planning methods. In addition, students learn about the current population of Nepal and how there is an interrelationship between the natural environment and human health. It could also be recognized though that the teaching style pushed the scientific approach through discussing behaviours and cultural practiced in their society such as child marriage. There was some discussion on child marriage and the teachers would attempt to explain why this is 'bad' practice in the Nepali society because of the consequences including

early pregnancy and having to leave school. This could be classified as a 'moral approach' to teaching in addition to the scientific approach as previously mentioned. CWIN collaborates with the school to provide additional education. From the findings, we see that CWIN utilizes the Human Rights based approach through informing youth about their human rights and interpersonal relationships such as with family. Ultimately, CWIN does not take the place of the sexuality education curriculum, instead it elevates the school program through providing additional workshops for students that cover aspects of CSE that are not implemented in the curriculum. Reflecting on the topics of CWIN and the textbook, overlap of information becomes visible. Table 9 provides a checklist of what information is provided by CWIN and the HPE textbook that aligns with the CSE framework.

As mentioned in the findings, the headmaster is concerned about sexual abuse of students and this was not addressed in the textbook or CWIN workshops. This topic is essential for learning as sexual abuse is an obvious form of human rights abuse. Desirable topics that were missed include sexual diversity and SRH services. These topics are missed most likely due to the strong cultural belief in marriage as well as perhaps difficult or unavailable services to access.

CSE is unique in its approach of utilizing a gender focus. However, in the gender empowerment sessions offered by CWIN, boys and girls are educated separately. The research observations indicate that this can cloud students' visions about what the opposite gender experiences. The theory of Gender in Development has found similar results, indicating that the practice of educating the youth separately by gender is not the most beneficial way to teach CSE. As previously discussed, CSE utilizes a gender focus where boys and girls are taught in a space that is egalitarian, where they work together to challenge gender norms and roles. Separating boys and girls and providing them with information specific to their gender may be comfortable and culturally safe, but it does not contribute to gender equality in the way that CSE intends. The teachers and CWIN staff both expressed that the boys and girls in class seemed to be more comfortable sitting with their own gender and this may be why CWIN choose to teach in such a way. The discussion of how teachers and CWIN staff experience teaching SE at Shri Secondary school is followed up in this next sub-question.

Table 9. CSE Framework vs. CWIN and Health Population Environment (HPE) Textbook

CSE Framework vs. CWIN and HPE lessons:	CSE Framework	CWIN and HPE Textbook
Generic Life Skills		
Essential Topics	Decision-making/assertiveness	
	Communication/negotiation refusal	
	Human rights empowerment	CWIN
Desirable topics	Acceptance, tolerance and non-discrimination	HPE & CWIN
Sexual and reproductive health/ sexuality education		
Essential Topics	Human growth and development	HPE & CWIN
	Sexual anatomy and physiology	HPE & CWIN
	family life, marriage and interpersonal relationships	HPE & CWIN
	Society, culture and sexuality: values, attitudes and social norms	HPE & CWIN
	Reproduction	HPE: Reproduction
	Gender equality and gender roles	To an extent CWIN & HPE
	Sexual abuse	
	Condoms	HPE
	Sexual behavior (sexual practices, pleasure and feelings)	CWIN (masturbation in boys empowerment workshop)
	Transmission and prevention of STIs	HPE
Desirable topics	Pregnancy and childbirth	HPE
	Contraception other than condoms	HPE
	Gender based violence and harmful practices	
	Sexual diversity	
	Sources for SRH services	

Sub-question 2: What are the experiences of teachers and CWIN facilitators on the sexuality education they give at the government funded school, Shri Secondary school?

The previous literature by Dr. Acharya and UN chapters express that teachers are highly important in the implementation of CSE, however, that there is a lack of guidance for training for how to prepare teachers for such lessons (UNESCO, 2015). Thus, it becomes difficult to evaluate how well teachers are providing CSE lessons. This area of the research seeks to bring attention to the struggles the teachers face instructing SE because of a lack of training and support. Through individual interviews and informal conversation, teachers express that they feel they lack support from higher administration and did not receive sufficient training they need to teach on this subject. Due to this shortfall in training, teachers expressed that they felt it made them lack confidence to answer all student questions and to teach certain aspects of the course such as on reproduction because they felt embarrassed. From the class observations, I would support this argument, there is a difficulty to conduct HPE lessons to its potential because teachers do not have instruction or guidelines to how they can be successful in their role. For example, one teacher who had not had training expressed to me that she felt frustrated teaching these lessons because she was not confident with her knowledge on the topics. The Ministry of Education is providing the curriculum but there is a need for teacher training and support.

Dr. Acharya has expressed in his findings that teachers are struggling to instruct on SE due to insufficient or no training and lack of teaching materials. Through interviews with teachers and participatory observations this study's findings support Dr. Acharya's research. The lack of support and training for teachers then trickles down to affect the quality of information students are receiving and in this impedes the implementation of CSE into the school curriculum. Proper evaluations and outcome assessments can help identifying which topics exactly teachers need training on, as recommended by Dr. Acharya. In my experience with the survey, the students shared with Rajani who then interpreted the comments to me, that the students were very excited to have someone ask for their opinions and I believe this would support Dr. Acharya's research that there is a need for implementing evaluations.

As shown in the interviews, teachers also feel that there is are few educational materials beyond the textbook that are needed to teach this course. Teachers expressed it would be much easier to educate youth if they had tools such as pamphlets, videos or models to show students. These findings strongly align with previous research by Dr. Acharya in this field (Acharya, 2010). One teacher expressed that she felt there needed to be further information in the textbook on child marriage and the social issues regarding dowry. As shown in the previous chapter, the textbook uses a scientific approach. If teachers are not aware of additional information they could include, such as information on communication and decision making, they cannot fully implement CSE into their teachings.

CWIN staff are also available to students for workshops. CWIN staff have a background in social services and in contrast to the teachers, they are trained to teach on sexual health issues. CWIN staff have experience with mediation and are knowledgeable about intervening when they receive reports of possible child marriages happening. This is not necessarily the case with school teachers. Although sexual and reproductive health is part of an individual's human rights, CWIN is more focused on discussing topics relating to child marriage than sexuality. This may be due to the responsibility the school has to provide this education while CWIN is focused on community practices on child marriage. The inclusion of teachers has been incredibly useful to answering the first half of the research question on how sexuality education is taught in Shri Secondary school. The final sub-question worked with youth to investigate how and if SE has played a role influencing their perceptions of sexual health, relationships and gender.

Teachers have expressed in the interviews that will they teach on child marriage to a certain extent, and even with the influence of CWIN, they still struggle with addressing child marriage in the community. In the interview, I asked one teacher how she responds in class when her students tell her they are getting married: "I say them to not to get married but they say they have to marry. If they do not they fear that their family will feel ashamed in front of society. I am unable to convince them." (HPE teacher). This finding does show that despite efforts of SE in school and CWIN, students choices are much more influenced by pressures of their family and their society.

Sub-question 3: How do students perceive sexuality education they are receiving at Shri Secondary school and what are student's perspectives of gender roles and relationships?

Through FGDs and surveys, students shared their perceptions on dating in their community, gender equality, sexuality education, and marriage. From FGDs we learn that girls are less likely to discuss dating because they are at higher risk of facing stigma in their community. Boys also experience stigma, but to a much less extent. They are more likely to be encouraged by their peers to date or take part in sexual activities. The surveys show that most boys and girls have liberal perceptions of dating. However, because of the stigma attached to these relations and the pressure on young girls to protect their 'purity', girls are less likely to take part or enter these relationships before marriage. These relationships will be hidden by the couple if they are partaking in them. Reputation is highly important to these young women and they must do what they can to protect how they are viewed in their society.

The outcomes on the question who students trust for information and advice conflict. As presented in the findings, the research shows a significant divide between genders when answering this trust question. Boys and girls had contrasting responses in both the surveys and FGDs. The FGDs worked with boys and girls separately due to previous recommendations in the research proposal. Within FGDs boys and girls expressed that they trusted their teachers for information and advice on sexual health and relationships. In the FGDs, boys and girl also said they trust their friends more than their parents. The contrasting results came from the findings in the survey. The survey indicates that boys significantly trust their friends and brothers more for advice and information than their mothers, teachers or doctor. While the girls highly trust their mothers, teachers, friends and doctor for advice and information instead of teachers like they has previously responded. This may tell us that girls and their mothers have a relationship in the society that is influential more so than relationships with friends or siblings.
These responses may be perhaps be due to the fear boys and girls have about the stigma they may face in their family and society for having relationships with the opposite sex outside of marriage.

Reflecting upon the previous literature on dating habits of young people in Nepal from Choe, 2005, there is some evidence that would agree that globalization has induced a transition in young people's relationships in Nepal. Informal conversations with young adults (college age) in Nepalgunj would support this finding in the literature as many young men and women are in dating relationships use technology such as Facebook to communicate with their partners. However, the adolescents in this study were not open to discussing dating relationships. The young girls were especially frugal in their responses as they are highly aware of the consequences they may face from their family and society for interacting with boys before marriage. In addition, boys (in the study) were much more influenced by their peers than by media, which is also expressed in Regmi's research article on dating in rural areas of Nepal. Although Dr. Choe's research can hold true to urban areas such as Kathmandu, this research indicates this is not necessarily the reality yet in rural areas. I would argue that cultural and religious beliefs may remain unchanged because of limited access to alternatives (i.e. via tourism/newcomers and/or technology).

Referring to the original question regarding sexuality education perceptions of students:
In the FGDs both boys and girls express that they want more information on relationship practices including healthy communication and negotiation skills. Initially students were unwilling to express that they wanted more information in their education on sexual health.

How boys and girls understand gender equality and gender roles was an unexpected finding. I was not sure what to expect from the students, however I had hoped that from their lessons from CWIN on gender equality that their perceptions on gender roles would be less traditional. CWIN emphasises on educating youth about gender equality, however, this study found that boys and girls do not fully understand gender equality in practice. Boys and girls believe in general that men and women should be treated equally and are partners in family planning. However, when discussing gender roles in the FGDs and in the surveys, students aligned themselves more with the ideas that women are responsible for the house work and looking after the family (husband's parents and her children). Girls especially believe uncleanliness during menstruation. This is may be an indicator that gender hierarchy is taught in the home and influencing adolescent views before they begin school. This is useful information that informs educators on the need to

integrate gender equality discussions at earlier ages and into different parts of the curriculum, especially in those parts that relate to the students' lived experiences. This will enhance the student experience of CSE.

9.2 Revised Conceptual Scheme

In response to the findings of this study, a new conceptual framework has been developed. This framework shows that friends, culture, society and sexuality education influence both boys' and girls' perceptions and decisions on sexual health, relationships and gender. Focusing more on sexuality education, CSE is the ideal approach because it will influence perceptions of gender equality and promote sexual health. CSE utilizes a gender scope that is rooted in a human rights and scientific approach that can result in more informed students. CSE can be implemented by Education Administration at the government level or by a school itself. However, the extent to which it is implemented relies on the capabilities and training of the instructors and the help of NGO groups such as CWIN.

Figure. 11 New Conceptual Framework
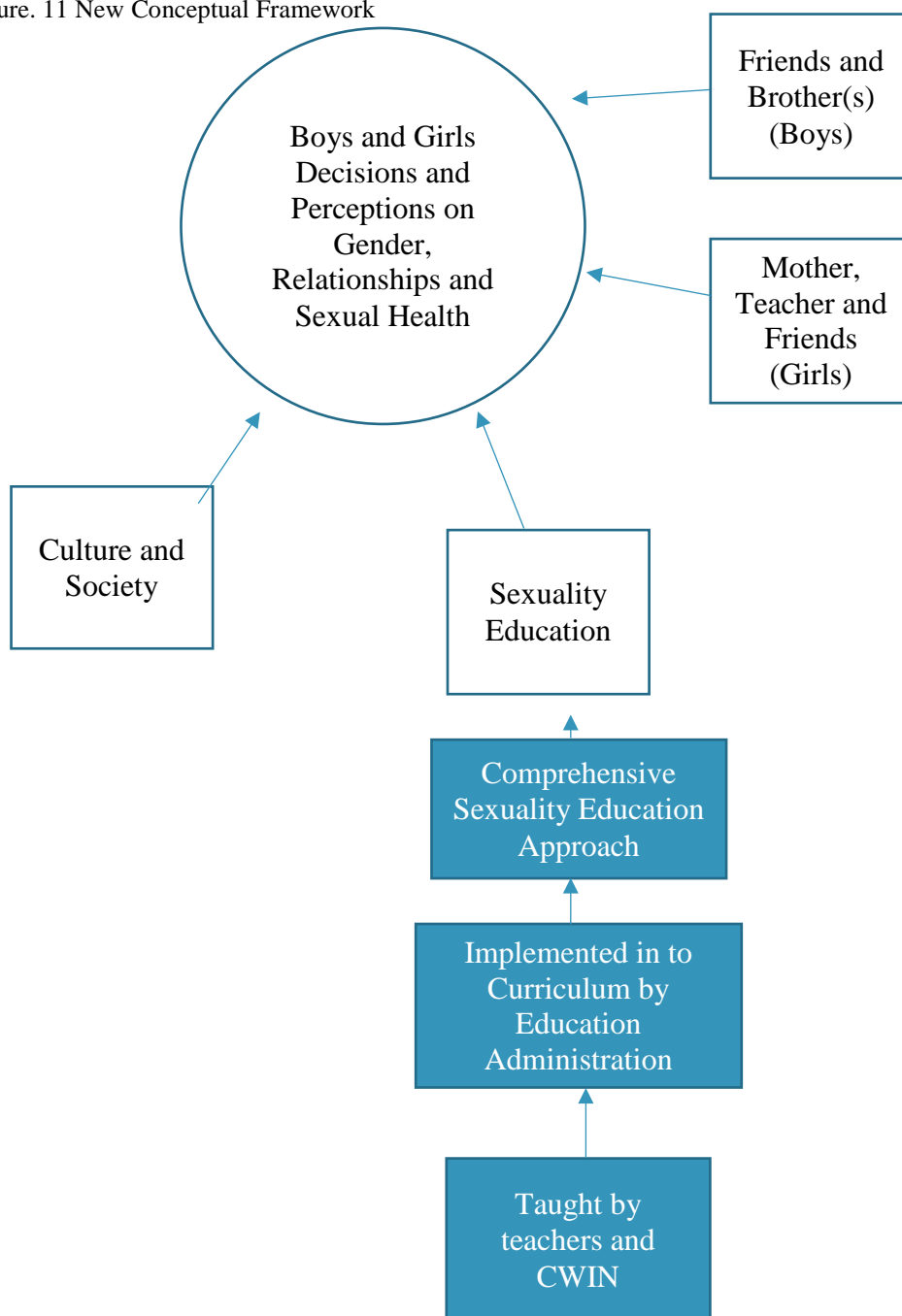
Chapter 10 Recommendations

Throughout this research experience, I have desired to share the voices of those who are directly involved and experiencing the outcomes of CSE including teachers, CWIN staff and the students. I hope that this study brings attention to the excellent ongoing work of CWIN, *Her Choice* and the staff at Shri Secondary School. In addition, I hope it provides knowledge and insightful recommendations to future researchers of CSE and SE in Nepal and Education Curriculum developers.

Based on the findings, the following recommendations seek to provide ideas to improve sexuality education so schools can conform with CSE standards. These recommendations can be utilized by teachers, the Ministry of Education Nepal and curriculum writers and evaluators.

Teachers:
- CSE can be further implemented in schools via discussions on sexual diversity and provide students with information on accessible health services.
- Potentially including health workers into the presentations in schools can develop trusting relationships between youth and health workers. In addition, this can be a tool to provide teachers with more support in teaching this curriculum.

CWIN:
- To prevent information overlap and overload, CWIN could decide to cut out information on puberty and reproduction so they can discuss other CSE topics and the school can continue teaching their textbook.

Government and NGOs providing teacher training:
- Teacher training to become more knowledgeable about the sexuality health topics, how to present sexuality education in alignment with CSE topics and how to talk to students about sexual assault.
- Make more materials available such as videos, pamphlets or models to help make teaching sexuality education easier for students to understand and for teachers to use.

10.1 Ideas for Further Research

- Findings in this study show that students are influenced by and trust the decisions made by their parents. However, parents in this region, especially mothers, did not have the opportunity to attend school when they were children thus they lack much of the knowledge relating to sexual health. It would be useful to studies on this topic of youth sexual health and education to further engage with parents about the lessons they share with their children. Family is highly valued within this community and further engagement with this group would fill in the knowledge gap about what students are learning at home.

- Further research with boys and girls on how students use their information that they learn in HPE. Do students practice what they learn and share it with their friends, younger siblings or their parents?

- Further research projects lead by those with a background in South-Eastern Religions would be useful to these projects. Religious leaders (Hindu and Islamic religion) are highly influential in this research area regarding the arrangement of child marriages and issues regarding sexual health. It could be beneficial to have an expert on this field to further investigate and discuss with these leaders about how they are teaching about sexuality and marriage to those who seek their guidance.

- Is information on LGBTQ in CSE taught in HPE in communities with cultures that would have not previously engaged with this topic. If so, how and what are the perceptions? Are there are organizations tackling this issue currently? Further research on sexuality in CSE in Nepal would be excellent additional information for this field.

Chapter 11 Conclusion

Advocated by the UN, CSE is an approach to SE that seeks to offer age-appropriate, culturally relevant information to boys and girls through providing evidence-based information that is realistic and inclusive (UNESCO, 2015). CSE, as defined by the UN, is intended to be implemented into the school curriculum that is taught by teachers who have been trained on this approach and its intent. CSE has been widely encouraged due to its effectiveness to work with students through empowering them in their choices thus reducing early pregnancy, increasing condom use and are changing attitudes towards gender and social norms (UNESCO, 2015). This thesis has been committed to contributing to the knowledge gap that has been identified in the literature. Despite this study's findings and in extension the findings in the literature, there still is a need for further research of how SE is implemented in schools in rural areas of Nepal, and evaluation of the outcomes from SE and CSE such as changes in behaviour, perceptions and rates of unplanned pregnancy and STIs. (Acharya et, al. 2010)

For CSE to be implemented into schools, teachers must be supported in their work. This can be achieved through providing teacher training on CSE, providing more materials to teach the subject as well as including groups such as CWIN to provide additional information that aligns with CSE. Further research is also needed on the success of implementing of CSE programs; "So far, there has been increase in strong research and advocacy unit in Nepal, and a range of scientific papers has been published from national and global context. However, government and research funders should invest in discovering how we can effectively and cost-effectively fit such practices in Nepalese context" (Acharya et, al. 2010 pg.449). The question after this that will need to be addressed in the future, will be to further investigate the outcomes of CSE in the lives of boys and girls once CSE is implemented into schools.

I argue that although boys and girls are faced with influences in their society, which can overpower their individual choices and even perceptions, CSE that is implemented by trained teachers in schools and CWIN have long term potential for changes in how individuals will view gender norms, relationships and sexual health.

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Annexes:

Annex 1: Research Methods

Research Method:	Reasoning	Tool
Participant observations	• To collect ethnographic data on the student and classroom culture. • Observe situations in class that had been discussed in the literature ex. Students separated by gender in where they sit in class, teachers shying away from topics of sexual health. • Help to develop thick description of the research area so the findings are authentic and transferrable. • To develop trust relationships with the teachers and students at this school for ease in the later research to come. • To better understand the culture of the community and school for my own benefit as a writer on this topic. This will contribute an authentic and credible research project. • To better gage the level of English skills in the class.	• Sitting behind the students in the back of the classroom, my interpreter and I listened to the lesson by the teacher. • I took notes on the number of students in the class, the organization of where they sat, who and how they responded to class questions and how the teacher presented the information. • Notes were also taken on what tools the teacher had access to for the lesson. (Did they have access to PowerPoint, diagrams, models, family planning devices, photos etc.)
Content Analysis of curricula	• To learn what the government specifically wanted youth to learn from the textbooks and what information students were or were not receiving. • To identify the gaps or bias in the texts. • To identify what is prioritized in their learnings. • To understand where the students level of education should be at from what their textbook explains.	• Working with my interpreter, we read over the textbook on health, population and environment. In this technique, I was specifically looking for what themes were discussed and what themes were left out of the texts. Did it provide information where students can get help? Did it ask students to reflect on their own lives or for their insights?
Focus group discussions	• Flexible to have an open discussion on sexual health education experiences and what students have more questions on. • To learn about the students so the information could be potentially generalized. • To learn about the social and cultural contexts for why certain choices are made in students' lives.	• Randomly selected students from classes 8-10 were put into groups of 4-5 people for the focus group discussions. • Students were separated by gender to feel more comfortable talking about private or gender specific issues. • Using a list of prewritten questions my translator would conduct the FGD while I would intervene with sometimes new questions that dug deeper into the current conversation. • A voice recorder was used, with the consent of students, to record the discussions. • Students were asked to be representatives of their student

		groups, not to share their own personal experiences unless they wanted to. • At the end 8 FGDs were completed.
Individual Interviews	• Variety of responses can come from individual interviews that cannot be categorized as a number. • Further probing is possible in an interview. • Clarification is possible.	• Interviews were organized with teachers and CWIN staff during their working hours. • I created a list of open ended questions that Rajani would translate ahead of time and then read to interviewee. If further probing was needed I could ask. • A voice recorder was used, with the consent of interviewees, to record the discussions.
Individual surveys	• To gain credibility for the responses students gave on what they know independently about sexual and reproductive health and then about what they may actually experience. The responses they gave in the focus group discussion	• At the end of class students would fill out the survey Rajani and I distributed. In the first round the students read it to themselves and the second round Rajani read the questions out loud and would answer questions of students. • After we would collect surveys. • I would input the results into an excel spreadsheet.

Annex 2. Operationalization Table:

Concept	2 dimensions	2 variables	Indicators
Sexuality education	a) Informative/ evidence based information b) Rights-based approach c) Anatomy of both sexes d) Generic life skills e) Sexuality Education f) Safe-sex	a) Negotiation and communication skills b) Empowerment c) Gender equality d) Inter-personal relationships e) communication lessons	a) Knowledge on variations of contraception and how to use them b) Gender inequality in the classroom c) Knowledge of how reproduction works f) Knowledge of sexual anatomy e) knowledge of STIs and how they are spread and treated.
Relationships	a) Purely Intimate relations b) Dating and non-physical c) Dating and intimate d) Marriage e) Friendships (same gender and sex) f) Friendships (different	a) Youth and their partners or potential partners. b) Who youth ask for information on sex and relationships	a) Ask boys and girls who they trust for advice or help on topics in sexuality health. b) Ask students how and if relationships are accepted in the community. c) Ask students who is or what is most influential in the choices they make regarding marriage and

	gender and sex)		relationships.
Early marriage	a) Early Love Marriage is either one or two consenting youth who choose to elope before they can legally marry. b) Arranged-child marriage in Nepal where parents will organize a marriage for two youth.	a) children under 20 married and unmarried. b) Parents of those under 20. c) religious leaders who will organize the ceremony d) government workers who give out a licence or allow for legal marriage of youth. e) politicians who advocate for the continuation of child marriage f) social workers trying to end child marriage	a) What do youth know and what percentage know about the laws regarding early marriage? Is what they know correct? b) How do youth understand marriage? c) How do the boys and girls think their communities value marriage?
Agency	a) Full consent of both parties b) Parents and close relatives influencing youth c) One party consents	a) Willing and wanting to marry b) Conditions on the choice c) No choice d) Manipulation	a) Discuss with youth if they want to marry and when b) Ask youth what they think of arranged marriages c) Ask youth and CWIN workers what happens if marriage is refused by the youth.
Sexual health	a) Are students sexually active or in relationships b) Emotional component of being intimate	a) Relationships b) Family planning c) STIs d) HIV	a) Knowledge on contraceptive, STIs, reproduction and puberty. b)

Annex 3. Focus Group Discussion Guide:

Group: (number of students and number FGD)
Age:
Sex:
Class:

1. **Topic: How is comprehensive sexuality education perceived by female and male students in Nepalgunj, Banke?**

   o Tell me about your 'Health, population and environment' course, what are you learning? What are the main topics?
   o What do you learn from population control?
   o Who is responsible for family planning?
   o Are they equally responsible?
   o Do you enjoy this course?
   o Do you think you're learning useful information from this course that you will use in the future?
   o What do you think could be improved? Is there information you feel is missing or that should not be included in this course?
   o Do you talk about relationships or marriage in this course?
   o Do you feel like your questions are answered in by the course or by the teacher?
   o Do you think this program is useful to you?

2. **Topic: What are the societal influences on female and male student's decisions in relationships and early marriage?**

   o What do you think about marriage?
   o Is this a goal in your life? At what age, do you want to be married at? *make note of the student's gender and age when they respond.
   o What do you think at what boys should get married?
   o What do you think at what girls should get married?
   o Why do you think boys should get married latter then girls?
   o What responsibilities of wife in marriage?
   o If family demands food/ clothes, is it the husbands' responsibility to fulfill these demands?
   o Is there any responsibility to your wife's parents?
   o What do you think about arrange marriage?
   o What do you think dating before marriage?

What influences do you think effect a person's decision to get married? (family, media, friends, culture?)

3. **Topic: Which groups of people are involved in decisions on early marriage for boys and girls?**
   o If a boy or a girl is married before 18 who usually decides or organizes this arrangement?
   o Do boys and girls, in your opinion/experience, have a say in when or who they marry?

Annex 4. In-depth Interview Guide (Teacher and Headmaster):

Teacher In-depth Interviews

1. Topic: What issues does the sexuality education curriculum seek to address?

   o Can you please tell me your name and what class you teach and the subjects you teach?
   o What is the training that you had to do become a teacher for sexual health education?

o What do you think are the main goals of teaching sexual health education to students?
o What topics do you teach? Are there any topics you add in or leave out?
o What materials are provided to you to teach this subject?
o Tell me about teaching sexuality education- do you face obstacles in teaching this? What might these obstacles be?
o What are the main goals that you hope to achieve in teaching sexual health education?
o Where did you learn information on sexuality education? Do you tend to follow the curriculum and is it easy or difficult to do so, which parts?
o Do you think students are using the information that they are learning, in what ways?
o What do you think students should learn more about to prevent early marriage?
o In class is there talk about healthy dating habits?
o Are there school rules about students dating?
o Are students open about their romantic relationships? Why or why not?

2. Topic: Which groups of people are involved in decisions on early marriage for boys and girls?
o Does child marriage ever come up as a discussion in class?
o Are required to teach about child marriage and if so in what context?
o Are students who are married treated differently in school by peers or teachers?
o Do you think schools have a role to play in reducing child marriage? If so, what do you think schools could do better to reduce child marriage?

Headmaster Interview Guide:

Introductory Questions
o What is your name and position at this school?
o How long have you been the headmaster at this school?
o What is your educational background? (university credentials and experience in teaching)
o Do you teach any classes at this school?
o What is the role of a Headmaster?

Questions about the school
o How many students attend this school and what are their backgrounds?
o Who funds this school? (Government, local donations, international donations, private funds)
o Who oversees writing the curriculum that your school uses? How often is this curriculum updated?
o Are teachers asked for feedback on what they believe needs to be improved in the curriculum?

Sexual Health Education Questions
o What is the most suitable grade or age for students to begin to learn about sexual health?
o Who do you think is responsible for teaching students about sexual health? (family, teachers or NGOs?)
o Who do you believe is responsible for teaching youth about their child rights?
o What other organizations have come in to the school to teach about health issues?
o Are there opportunities for teachers to have training on how to teach about sexual health education?
o What are the main learnings you hope students takeaway from health classes?
o What are the main issues in students' lives regarding sexual health that need to still be addressed?
o Is there ever any negative responses from families about the information students are receiving in school about sexual health?
o Why is homosexuality not discussed in school?

Child Marriage Questions
o Do you think schools should be involved in ending child marriage and in what ways?
o How does the school talk to student about what child marriage is and why the government and NGO's are seeking to end it?
o Do students drop out of school if they are going to be married or once they are married?

o   What more do you think needs to be done to create child-marriage free communities?

CWIN Interview Guide:

o   What is your name and role at CWIN?
o   What are the main goals of CWIN?
o   Tell me about the girls and boys empowerment programs at the school- what are the ideal outcomes for these sessions?
o   How were you trained to give these workshops?
o   Why are boys and girls educated separately?
o   What are the biggest challenges youth face in regard to their health and rights?
o   How is CWIN funded?
o   How often does CWIN do these workshops in schools?
o   Does CWIN receive feedback from students?
o   How long has CWIN been doing these empowerment sessions?
o   Have you or CWIN received negative comments or threats from the community for providing this education?

Annex 5. Student Survey (English version)

Background information

1.   Gender: (Please circle one)

Male   Female

2.   Age: _____
3.   Class Level: _____
4.   Community background: (Please circle one)

Nepali   Tharu   Madhesi   Muslim   Other

5.   Are you married?

Yes   No

6.   If married, do you live with your husband/wife?

Yes   No

7.   Have you dated?

Yes   No

Knowledge and Perception Questions:

1.   If you are a girl or woman, have you experienced 'Chhaupadi Pratha'?

Yes   No

2.   It is possible to contract HIV/AIDS when a person is married?

Yes   No

3.   Women's Birth control can prevent the transfer of STIs

Yes   No

4. Who is responsible for family planning/ birth control? (circle one)

The woman   the man   Both partners are equally responsible

5. Should boys and girls be treated equally?

   Yes   No

6. Is a girl considered untouchable during her period?

   Yes   No

7. Does a girl lose respect if she has sex before marriage?

   Yes   No

8. It is inappropriate for boys and girls to date before marriage?

   Yes   No

9. Are there specific roles for men and women?

   Yes   No

Influences:

1. From most influential to least influential, can you rate the following groups on who is the most influential in decision of who you marry and when (1 being least influential and 10 is the most) *please indicate with a number next to each group/person

**This part of the survey was misunderstood. Students instead circled/voted on one or several options that best suited their answer.

__ My personal desire

__ Friends/peers

__ Mother

__ Father

__ TV, movies, magazines

__ Internet

__ Partner

__ Culture/religion

2. From most influential to least influential can you rate the following groups (1 being least influential and 10 is the most) *please indicate with a number to each group/person

__ My personal desire

__ Friends/peers

__ Mother

__ Father

__ TV, movies, magazines

__ Internet

__ Partner

Culture/religion

Influences to enter marriage: (please circle one) *Who or what is influential in your decision to marry?

1. My personal desires

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

2. Friends/peers

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

3. Mother

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

4. Father

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

5. Both Mother and Father

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

6. Television, movies, magazines

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

7. Internet

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

8. Culture/religion

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

From most influential to least influential can you rate the following groups (1 being least influential and 10 is the most) *please indicate with a number to each group/person

Friends/peers
Mother
Father
TV, movies, magazines
Internet
Partner
Culture

Views on Early Marriage and decisions within marriage:

1. I believe sex should only happen within a marriage:

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

2. I believe that my parents should have the final say in who I marry and when:

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

3. I believe that I should decide who I can marry and when:

Strongly disagree   Disagree   Undecided   Agree   Strongly agree

4. I believe both the husband and wife should have equal say in what decisions are made in family planning:

Strongly disagree   Disagree   Undecided   Agree   Strongly agree