

# Gender Based Violence

In Mirpurkhas District, Sindh, Pakistan



**The Civil Society Support Programme**

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## List of Acronyms

<b>BISP</b>	Benazir Income Support Program
<b>CBO</b>	Community Based Organization
<b>CSSP</b>	Civil Society Support Programme
<b>FGD</b>	Focus Group Discussion
<b>GBV</b>	Gender Based Violence
<b>GTA</b>	Gender Transformative Approach
<b>KII</b>	Key-Informant Interview
<b>NGO</b>	Non-Government Organization
<b>SM</b>	Social Mapping
<b>SSRO</b>	Sindh Rural Support Organization
<b>UC</b>	Union Council

## Acknowledgements

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## Key Terms

**Sex** refers to the biological characteristics which define individuals as female or male.

**Gender** refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. It varies from society to society and can be changed. While most people are born either male or female, they are taught appropriate norms and behaviors – including how they should interact with others of the same or opposite sex within households, communities and work places.

**Gender Based Violence-GBV:** “Gender-based violence (GBV) is the general term used to capture violence that occurs as a result of the normative role expectations associated with each gender, along with the unequal power relationships between the two genders, within the context of a specific society.” “The primary targets of GBV are women and adolescent girls, but not only are they at high risk of GBV, they also suffer exacerbated consequences as compared with what men endure.

**Masculinity:** Masculinity (manhood or manliness) is a set of attributes, behaviors, and roles associated with boys and men. As a social construct, it is distinct from the definition of the male biological sex. Standards of manliness or masculinity vary across different cultures and historical periods. Both males and females can exhibit masculine traits and behavior. Traits traditionally viewed as masculine in Western society include strength, courage, independence, violence, and assertiveness.

**Patriarchy** is a social system in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. Some patriarchal societies are also patrilineal, meaning that property and title are inherited by the male lineage. Patriarchy is associated with a set of ideas, a patriarchal ideology that acts to explain and justify this dominance and attributes it to inherent natural differences between men and women.

**Gender Equality** entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles, or prejudices. Gender equality connotes equal access to resources and services.

**Gender Equity** connotes fairness in the distribution of opportunities and benefits. Equity is the means, and equality is the result.

## Executive Summary

Pakistan has a population of approximately 207,774,520 million, with women comprising 48.76% percent. The World Economic Forum placed Pakistan as the second worst country on gender equality in its Global Gender Gap Index 2017 and placed Pakistan 143rd out of 144 countries. Almost 55% million people (29.5%) are living below the poverty line, half of whom are women. Approximately 70 of the female population continues to be deprived of education and find it hard to get education, as in rural areas no separate schooling is present. They are the victims of the violence as they are not allowed to go outside.

Recent data of 2016 – 17 revealed that in Sindh 7,900 cases were reported for seeking help whereas least number of cases 456 was reported from Baluchistan<sup>1</sup>. According to the report of HRW-2017 that 21 percent of girls get married before the age of 18 whereas it is estimated that there are about 1,000 “honor killings” every year. In year 2017, 200 women and girls killed across Sindh, This is indicative of the deep disdain held for women by larger society. This disdain frequently translates into Honor Killing 63 women were killed across the province whereas One hundred and thirty-five women and girls were killed over domestic issues. 40 women and girls, including teenagers were raped, 131 women and girls supposedly committed suicide, 15 women and girls, including teenagers, were burnt alive, 92 cases of harassment and 99 cases of domestic abuse, 17 cases of early child marriages and forced marriages were reported in 2016-17 from different parts of the province. Whereas, most of the time Police were not informed in the cases of domestic violence incidents, while in some of the cases the police did not record the incidents in their daily police diary.

On the basis of above stated situation analysis Civil Society support program-CSSP and NCA decided to work in Mirpurkhas for the said purpose the district was decided later the Taluka ,

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union councils and villages had to be decided while through the process of consultation the area were selected for the working.

The baseline concludes a set of key findings, conclusion and set of recommendations to reduce gender based violence in identified geographical outreach within district Mirpurkhas. This report covers social profile of people living in 40 villages of district Mirpurkhas, supported by data collected through focus group discussion-FGD and key informant interview-KII, data collection exercise was extensive and detailed and both male and female groups were engaged for data collection in the area.

Key conclusions of the baseline include the following;

- Extreme poverty is one of the major factors in the area which further reflects in no education or low literacy rate of education among girls and women in the area.
- Religious leaders/influential people of the area play a greater role in key decision that badly effects the lives of young girls and women such as they discourage parents on girls' education, and encourage parents for early marriages.
- No exposure to civil society organization and their non-presence in the area is also effects the lives of young girls and women, as civil society organizations offer wide range of programs and initiatives for girls' education and economic empowerment.
- Gender based violence is associated with women only, there is no understanding of gender based violence inclusive of boys and men.
- Gender based violence is understood as women being inferior to men and beating women is widely accepted by women as well.
- Community lives in a very closely knitted circle of their own clans and cast which is also one of the reasons that does not allow them to get the opportunities to learn from other or exchange of experiences.
- Girls and boys education shall be endorsed through government agencies under article 25-A, free and compulsory education for all.
- Political participation of women is non-existent in the area which further deprives their socio-economic plight.

To counter and minimize the risk of gender based violence in the area it is strongly recommended to work with all key stakeholders and actors involved in instigating violence and also those responsible for effective implementation of law against gender based violence. Men engage or gender transformative approach needs to be employed to counter violence against girls and women in the area. Education and opportunities for economic empowerment will also pave the way to minimize the risk of gender based violence against girls and women in the area.

## **Baseline Study Report**

# **Gender Based Violence**

## **in Mirpur Khas District Sindh Pakistan**

### **1. Introduction & Background**

The Civil Society Support Programme (CSSP) is a non-profit civil society organization which emerged as a response to the challenges facing the civil society of Pakistan, with regards to the fight against poverty, social injustice, and governance issues. It was established in 2007 and received registration under Trust Act 1882 in 2007 and got registration under societies Act 1860 in 2013. CSSP is aimed at socio-political transformation of citizens and institutions through organizing, educating, engaging and empowering citizens for a democratic, just and peaceful society; it envisions a responsible citizenry and proactive democratic society.

The Civil Society Support Program (CSSP) aims to work closely with the youth, civil society organizations, media, academia, researchers, trade unions and elected representatives, and uses means of advocacy as mechanisms for creating change. Working with women and youth is at the core of their mandate, and CSSP has already managed dozens of projects focusing on youth & women empowerment, education, human rights and good governance.

## 2. Justification for Program/Project

Pakistan has a population of approximately 207,774,520 million<sup>2</sup>, with women comprising 48.76% percent. The World Economic Forum placed Pakistan as the second worst country on gender equality in its Global Gender Gap Index 2017 and placed Pakistan 143rd out of 144 countries. Almost 55% million people (29.5%) are living below the poverty line, half of whom are women. Approximately 70 of the female population continues to be deprived of education and find it hard to get education, as in rural areas no separate schooling is present. They are the victims of the violence as they are not allowed to go outside.

Geographically and culturally Pakistan is very diverse, but violence against women is endemic, and widespread, cutting across all differences, found in streets, homes and in offices. Gender-based violence in Pakistan includes domestic violence, honor killings, dowry violence, rape, forced marriages, child marriages, public humiliation, and sexual harassment. Extreme forms of physical abuse include burning, acid throwing, physical mutilation and female infanticide. Denial of inheritance and low reporting of GBV are noteworthy phenomena in Pakistan.

Recent data of 2016 – 17 revealed that in Sindh 7,900 cases<sup>3</sup> were reported for seeking help whereas least number of cases 456 was reported from Baluchistan<sup>4</sup>. According to the report of HRW-2017 that 21 percent of girls get married before the age of 18 whereas it is estimated that there are about 1,000 “honor killings” every year<sup>5</sup>. In year 2017, 200<sup>6</sup> women and girls killed across Sindh, This is indicative of the deep disdain held for women by larger society. This disdain frequently translates into Honor Killing 63 women were killed across the province whereas One hundred and thirty-five women and girls were killed over domestic issues. 40 women and girls, including teenagers were raped, 131 women and girls supposedly committed suicide, 15 women and girls, including teenagers, were burnt alive, 92 cases of harassment and 99 cases of domestic abuse, 17 cases of early child marriages and forced marriages were reported in 2016-17 from different parts of the province. Whereas, most of the time Police were not informed in the cases of domestic violence incidents, while in some of the cases the police did not record the incidents in their daily police diary.

The Sindh women development department report shows that a total number of 1643 cases of various types of gender based violence were filled by women from across the province since July 2017 to April 2018. Mirpurkhas reported 35 out of 252 cases of domestic violence.

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<sup>5</sup><https://dailytimes.com.pk/117538/report-finds-7900-cases-of-violence-against-women-in-sindh/>

<sup>6</sup><https://www.thenews.com.pk/print/263747-over-200-women-and-girls-killed-across-sindh-in-2017>

The caste determines socioeconomic class in most cases, making lower and scheduled caste (Bheel and Kolhi) Hindu community members more vulnerable to injustice and violence than others. Most (Muslim) landlords forbid religious minority children to get an education because that could socio-politically empowers them.

Although the legal age for marriage in most of Pakistan (except Sindh) is 16 years for girls and 18 for young men, child marriages, a violation of child rights, are very common including in Sindh. Three years have passed since the Sindh Child Marriage Restraint Act, 2014 was passed, but the implementation remains weak. Major reason for forced marriage is “watta satta” (exchange marriages, of two pairs of brother and sister or other close relatives) wherein dowry usually does not need to be paid. In such exchange marriages (that are especially high in Sindh)<sup>7</sup>, if one couple has problems or a divorce/separation takes place, the other couple is also under pressure from family to do the same. For the mitigation of GBV following project model was designed to be implemented in

The Civil Society Support Program (CSSP) aims to work closely with the youth, civil society organizations, media, academia, researchers, trade unions and elected representatives, and uses means of advocacy as mechanisms for creating change. Working with women and youth is at the core of their mandate, and CSSP has already managed dozens of projects focusing on youth & women empowerment, education, human rights and good governance. On the basis of above stated situation analysis Civil Society support program and NCA decided to work in Mirpurkhas. Through a consultative process with local communities and relevant government department the selection of Taluka , union councils and villages was made.

### 3. Scope of Baseline Study

The purpose of the baseline study was to assess the Socio political and economic situation in context of gender based violence (GBV) for bench marking the current situation of the area. The base line will support in measuring the results of GBV interventions under this project. The baseline study will help to collect and analyze the data to set achievable and realistic indicators against each outcome and output of the project framework. In addition, the baseline study will serve as reference point to be able to show change, the collected baseline data/information can be used to set achievable and realistic targets to ensure accuracy and utility of the set indicators. Baseline study is conducted in 40 villages of 5 union councils of Mirpurkhas District for organization’s programme intervention.

<sup>7</sup> United Nations. (2015). Transforming Our World: The 2030 Agenda for Sustainable Development. Available at [http://www.un.org/pga/wp-content/uploads/sites/3/2015/08/120815\\_outcome-document-of-Summit-for-adoption-of-the-post-2015-development-agenda.pdf](http://www.un.org/pga/wp-content/uploads/sites/3/2015/08/120815_outcome-document-of-Summit-for-adoption-of-the-post-2015-development-agenda.pdf)

## 4. Objectives of the Baseline Study

The main objectives of this baseline were

- i. To Appraise and document the current status of GBV in 5 selected Union councils of Mirpurkhas district
- ii. To develop baseline indicators for measurement of outcomes of the GBV program
- iii. To map out stakeholders (Institutes and networks) influencing GBV policies & practices in the area.

## 5. Methodology

This baseline was a qualitative study in addition with village profiling of 40 villages in the district Mirpurkhas, Sindh. Following tools were employed for data collection;

Tool Title	Male	Female	Refusal
Social Mapping	21	21	9
Focus Group Discussion-FGD	21	21	9
Key Informant Interviews-KII	21	21	9

Respondents told that they find this theme of gender based violence, domestic violence and early forced marriages very sensitive and they are not willing to take part in such discussions.

### 5.1 Geographical Area Selection & Process

#### i. Step One

The process of area selection was carried out through consultation meetings with different stockholder by conducting one to one meeting and FGD with CAG Members for discussion on the area situation in the context of GBV. Under this activity the meetings were conducted with following people. Initially there was a list of 40 villages developed for baseline data collection in consultation with relevant stakeholders from government department.

S#	Department	Designation
1	Social Welfare Department	DO
2	Bar Association	Lawyer
3	Police Department	In charge Women Complaint Cell
4	Non Govt; Organization	Project Manager
5	Social Activist	Social Activist
6	Inter-Faith Harmony Group	Member
7	SRSO	Consultant for Baseline MPK
8	SRPO	Program Manager MPK
9	Religious leader	Religious Leader

## ii. Step Two

After having the initial list of 40 villages 8 union council, members of CAG had another round of consultation and agreed that CSSP shall focus on those union councils and villages who have not been covered under any project related to GBV.

Taluka Shujabad was more emphasised for this project implementation as this Taluka has dense population and very marginalised population and also it is nearest Taluka of Mirpurkhas. CAG also emphasised the union councils and talukas already covered by Baanh Beli shall not be covered under CSSP project to avoid overlapping.

Based on background and work already done 5 union council were selected out of 8 and 3 union councils were dropped i.e. (Makhan Samoon, Sindhri & Hussain Bux Marri) because these three villages are covered by Baanh Beli.

To further validate the need of the work in identified 05 union councils CSSP project manager and social mobilisers held meetings and consultations with local people.

## 5.2 Parameters for Geographical Area Selection

- Any other organization is not working on GBV
- Where highest ratio of GBV Cases reported during last six months
- Where dense population of minorities are settled
- Majority of Deprived communities
- Thick Populated areas (UC/Villages)
- Minimum 40 household should be in village.

## 5.3 Ethical Consideration for Data Collection

The entire data collection exercise was based on informed consent and volunteer participation from the respondents. Each of the respondents for all data collection tools were asked to sign the written consent form prior to any discussion or interview. Interviews/discussions were immediately withdrawn where respondent refused to be part of this baseline data collection, because of the sensitivity of the theme.

## 5.4 Key Challenges

Issues and Challenges faced by the team during data collection process are;

- Availability of community members was one of the challenges due to their daily wages jobs/labor work constraints.
- Majority of the people works in the field which was again a challenge to hold their time and commitment.

- General election in Pakistan 2018 was also very busy as majority of the people were busy in voter mobilization and active participation in election campaigns.
- Meeting space was also a challenge as there was no such venue where FGDs or KIIs could be held properly.
- Some of the female respondents were not allowed to meet for FGD or KII, they were accompanied by male family members.
- Baseline data collection theme was quite sensitive and it was hard for data collection team to probe or ask more questions around GBV, domestic violence, early and forced marriages.
- Muslim community members were not very cooperative especially female respondents.
- Communities have higher expectations from NGOs and they expect more and more financial support from NGOs.

## 6. Key Findings

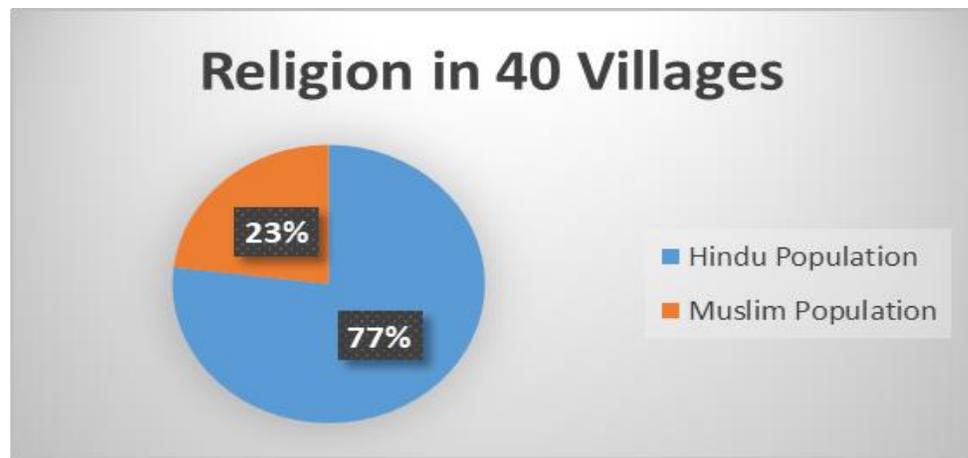
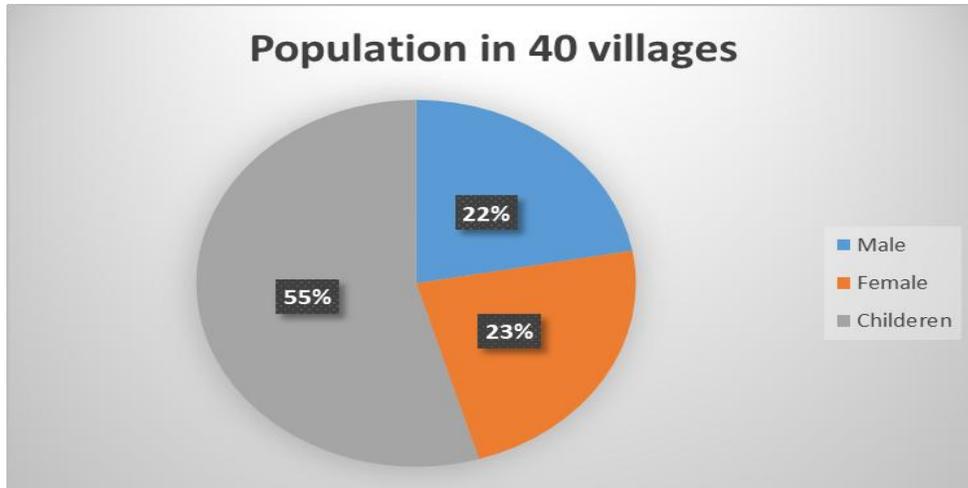
Based on the data obtained through various data collection tools employed for this baseline i.e. FGD, KII, Social mapping, village profile following categories are framed to better understand the situation of GBV in District MirpurKhas, Sindh. There were 40 villages covered under this data collection exercise and all tools mentioned above were employed for data collection purpose in each of 40 villages. Key framed categories of finding around GBV are as following;

### 6.1 Community Life and Safe Spaces

There were at least 21 FGD with female groups and 21 with male groups for this baseline data collection. Majority of female groups have recorded the responses that “communities” in the area are very well knitted and connected with each other.

There is no such concept of having a community hall or separate space where male and female can socialize or convene in case of any emergency, both male and female groups referred to prayer area as their safe space in case of any stress.

Population in 40 villages of Mirpur Khas			
Male Population	Female Population	Children Population	Total Population
5388	5649	13283	24330



Some of the responses reflect that people of the area are very close to their respective religion both Muslim and Hindu<sup>8</sup> (both are in majority in the district, however out of 40 villages, 30 have Hindu majority population and 10 have Muslim majority population).

In response to one of the questions that who do community meet in times of stress and grief, female responded that their homes are the place where they share their problems among family members, while Muslim male shared that mosque, and Hindu male shared shrine and temple are their source of strength during stress and bad times of their lives.

**“if in the community anyone (male) is sad or under stress condition, than they use more drugs smoking and drinking wine etc.” Said a female responded**

<sup>8</sup> Data source FGD/KII and social mapping data for this baseline study

Some male responded shared that in case of stress they drink alcohol and increase intake of other drugs and cigarettes as well. There was also mention of separate space for men known as Otaque where all the men get together both in happiness and sad occasions and do drugs. The minimum house hold size in a village is 18 and maximum is 200, people of the area believe that it is like one house hold and they are like one family, they share their sorrows and happiness among each other.

Majority of the responded shared their attachment with the religion and shrine is primary source for them to seek blessings to overcome their problems. Poverty and poor health is identified as primary problems by the responded both male and female.

There is an indigenous community behavior to mark any outsider visiting their village as a “threat” to their girls and women and also to their valuables such as money or livestock etc.

## 6.2 Freedom to Commute & Safe Mobility

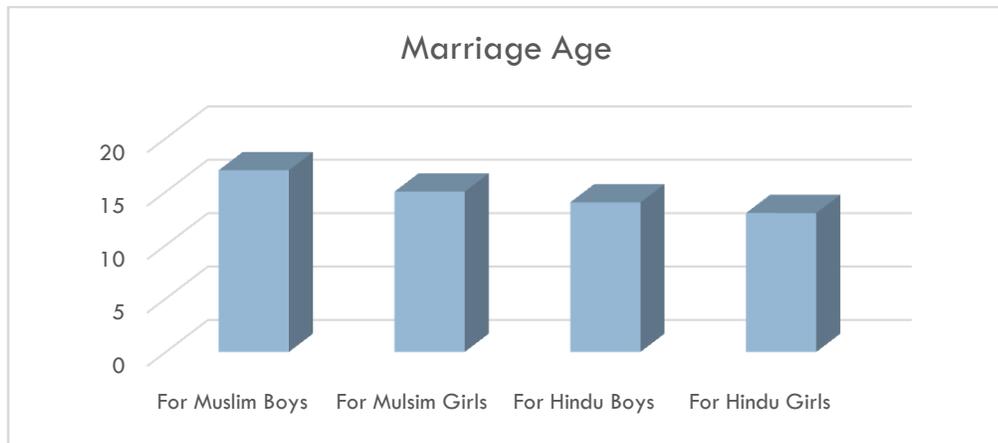
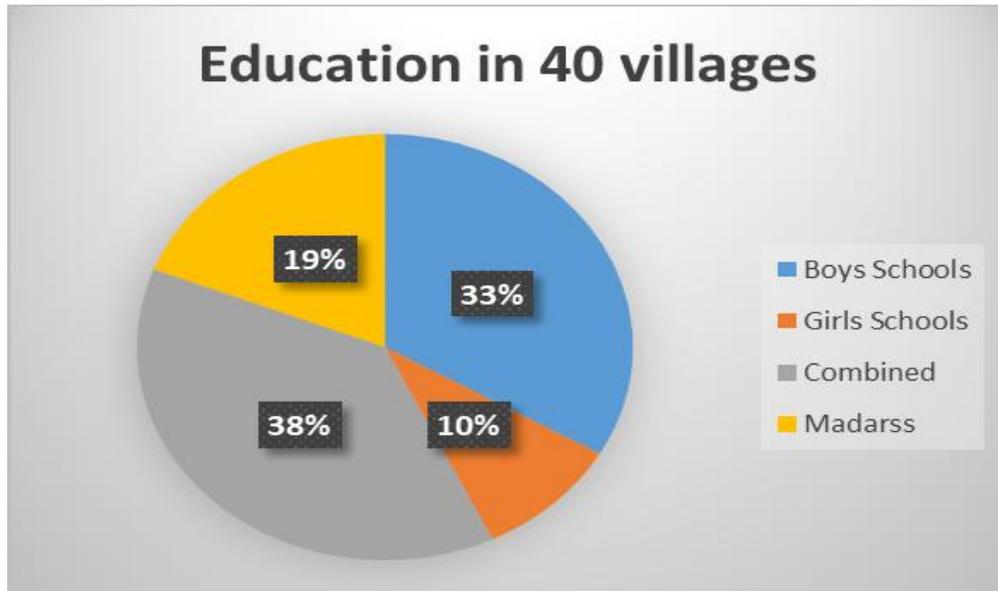
There are two kind of commuting needs identified by female respondents one is within village and other is outside the village, visiting hospital and going to market for shopping are considered far commuting and girls going to school and women going to fields are considered within village commuting. Majority recorded their responses identifying commuting unsafe, as they face harassment by men on their way to market, hospitals, fields and schools. On freedom of mobility, girls and women are not allowed to go outside the house alone, at first priority they have to be accompanied by men and if not then at least a group of 4 to 5 women shall go together. Women need prior permission from their male family members to step out of the house.

**“Few houses have hand pumps. Few females go to fetch water from stream. They try to get water from a nearby stream so that they don’t encounter with unknown males.” Said by a female responded**

Majority of the households in the village don’t have any water supply reaching to their house but they fetch water from common well, which is usually far away from the village and women consider it unsafe to commute this long distance every day. Some of the households have hand pump for water supply but many of those are salty water and they ultimately have to go to well to fetch water for running their house chores, cooking and drinking.

Girls education situation is dependent on safe commuting in the area, there are total 21 schools in 40 villages and it includes both public and private schools and Madaars as well, and out of these 21 only 2 public schools for girls and out of 8 combined public schools and 4 madaars the

average turn out of girls students is 4 to 5 per school which is very low and it is only for primary classes and it is absolute absence to post primary grades. Parents choose Madaars for girls and formal schools for boys as they believe there is no use of sending girls to schools as they will marry soon and will take over household chores.

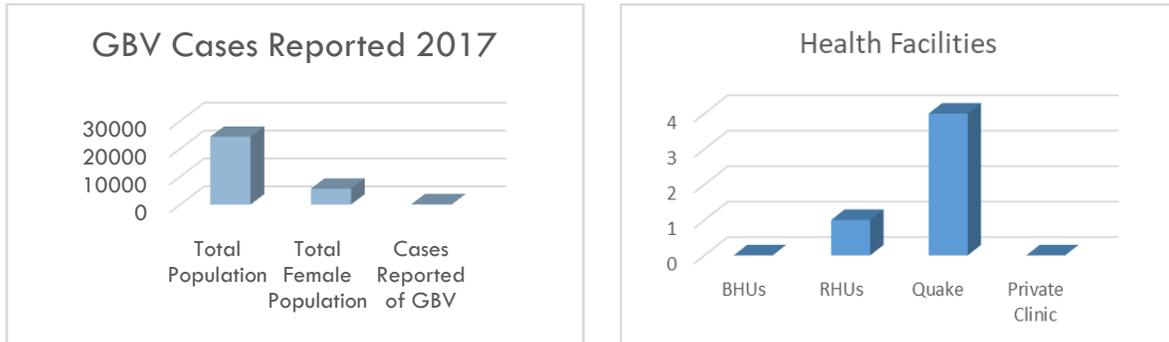


Out of 40 villages sample size only 4 villages have one quack each and there is only one RHC overall. There is only one district hospital in Mirpurkhas city area where all the villagers have to come by car/rikshaw etc. This data tells the story of poor health and poor access to health services for people of these 40 villages as poor people are unable to bear the expenses and they are depending on quacks . Out of strict cultural norms women are not allowed to use public transport and due to extreme poverty they can't afford private taxi/rikshaw, it is identified as one of the major challenge in commuting.

One of the major challenges faced by the community is non-availability of toilets at homes and both men and women go out in the fields for toilet needs. This non-availability of toilets in 30 villages where Hindus are in majority invites risks of harassment and violence against women, it also has serious issue of hygiene and sanity and turns out to be skin diseases, diarrhea, and contagious infection.

### 6.3 Understanding of GBV

There is a clear recognition of violence against women among the community members both male and female but it not necessarily linked or understood as gender based violence. The term gender based violence is not known in the community, violence against women is quoted as cultural norms and widely accepted by women as well. Women are titled as “less wiser” , “body without brain”, “inferior to men” and these titled are quoted as endorsed by their religious and cultural beliefs, though there was no such reference provided by the respondents.



Major causes of violence are an outcome of extreme poverty where there are no sufficient resources with a family to run the life business and men get frustrated and beat their wives, daughter, and sisters and in some cases even mothers. Some men beat their wives just because they do wake up early in the morning, they have not cooked the food, fetched the water or did the dishes. Sometime cause of violence and beating women is because men are drunk or high on drugs and they beat their wives.

Social mapping data suggest that there were 150 cases of GBV in the area including 40 villages and an average of 3.75 cases per village is recorded.

Any dispute between be it married couples or any other family issue is brought to elders of the family, if not resolved here then brought to feudal of the area and it usually gets resolved with his inference. Brining any such family issues to police station is very rare and it is considered a cause of shame to bring internal issues to the police. In some of the cases some of the social activists in the area are also involved in dispute resolution such as “Masi Rashida” is known for this. Among 40 villages there was only one case of divorce was mentioned by the respondents.

## 6.4 Masculinity vs GBV

It is learned through the data collected from respondents of identified 40 villages of Mirpurkhas that masculinity is developed in such a certain way where men are considered superior to women both physically and intellectually and all the house chores are considered as very low level of labor and therefore associated with women only. The prevalent cultural narrative of “masculinity” is very harsh on women, there are some male family members who really want to support their wives in their household chores such as fetching the water or bringing the fodder for animals but they are afraid of being ashamed by their village fellows being “less man” or “not a real man”.

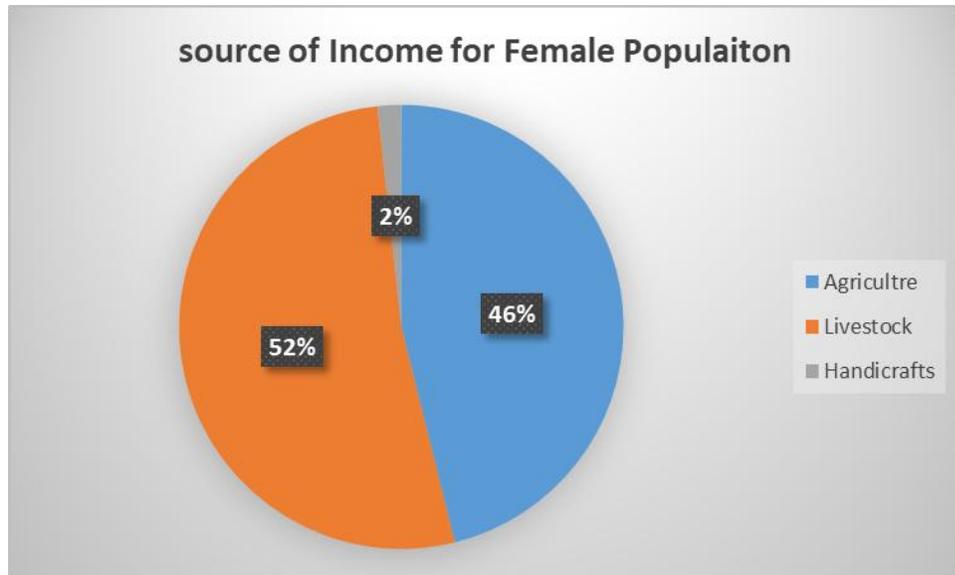
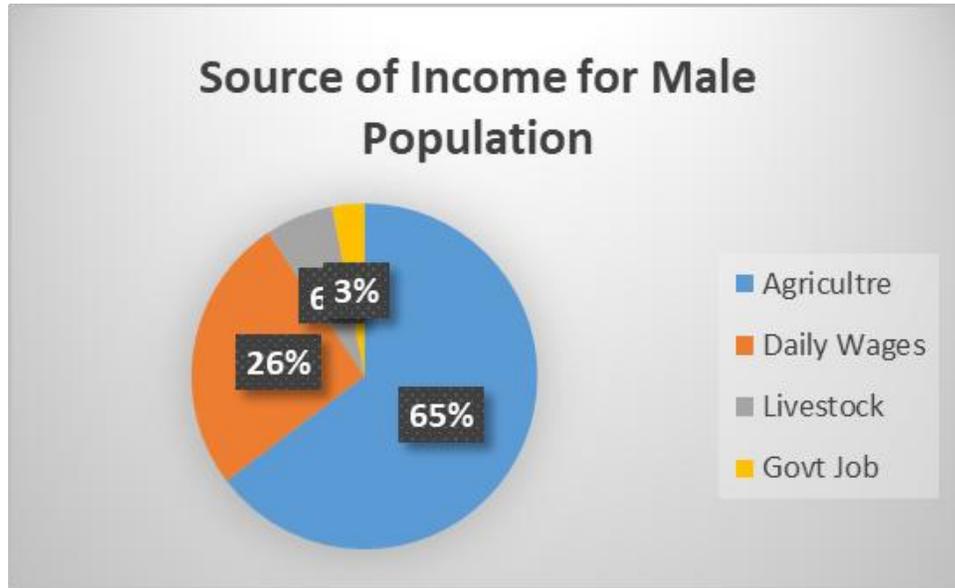
“Men always work hard as compare to female, only men has right to take decision.”  
Said a male responded

This strictly observed “dos” & “do nots” are equally tough for men, they have to carry a very strong position all the time just to prove their superiority over women. It also difficult for them where they are not allowed to share their sadness or grieves with women because they are “men” and they need to be strong and this is why they have separate spaces outside the village where “only men” come together and it also leads to drug abuse among men which is not only causing violence against women but also risk mens’ health too.

## 6.5 Economic Empowerment and GBV

Majority of the population in identified 40 villages of Mirpurkhas are poor. There is lack of education in the area as reflects in the number of schools in the villages is as low as 21 schools in 40 villages which means less than one school each village. Land is owned by the feudal of the area and common villager works are bonded labor in fields, approximately 80% of male and 60% of female population of the area is associated with agriculture as source of income. Some of the male population in the area is associated with daily wages labor work and less than 5% is

associated with government jobs. Similarly, female population is assorted with handicraft work to make their livelihood but the income generated from handicraft is very low, mainly it does not have access to big markets, secondly the skill set is not updated with market trend. Majority of the females are associated with reli9 business, which is a very sophisticated and time taking hand stitching work.



<sup>9</sup> A sheet made of stitching various pieces of clothes with on one piece. This is a traditional household linen and widely used across Sindh for multiple purpose from bed cover to quilt or comfort or a rug on the floor.

The income generated by female family members is handed over to male members and they decide where or how and when to spend. Women have no control over their income, and if women refuse to hand over the money to male members she is beaten to bruises. In many of the cases men spend this income in buying drugs for themselves or they go for 2nd marriage by offering girl's family a good dowry.

## 6.6 Early & Forced Marriages & GBV

Data shows that early and forced marriage is part of cultural norm and it is widely accepted without any significant resistance. Both male and female respondents believe that it is men's right to make decision for girl's marriage, each household male would decide when and whom their daughter/sister would be married. Girls are not asked for their consent or choice for marriage, but boys have this privilege they can force their parents to marry the girl of their choice.

The same cast marriages norm is strictly observed, the customary practice of "watta Satta" is still prevalent in the area and it is usually used as tool for dispute resolution between two families or clans.

**"There are some attempts to murder among young grooms out of pressure of early age marriages stress" step to finish his life. Shared by local community in the village**

Mirpur Khas is predominate with Hindu majority as data shows that just out of 40 villages 18 are 100% Hindu population and whereas only 3 villages are 100% Muslim population. In rest of the villages again Hindu are in majority from 60% to 80% average. Early marriages are more evident in Hindu majority area and average age of marriage for a girl is 13 and for boy is 14. Whereas, in Muslim majority population marriage age for girl is 15 and for boy is 17. Childhood engagement and wedlock are also very common in the area both in Hindu and Muslim population, however girls are sent to husband's house when she reaches to the age of puberty. Some of the female respondents shared that it is done to avoid any such situation of love marriage or marriage out of cast or clan.

**"Male is superior over woman. We marry on money. A woman must obey our decision. Our ladies are not mature and sharp". Said by a male responded**

Data tells that early and forced marriages leads to domestic violence where young bride is not mature enough to take over the responsibilities as wife and then she is beaten and tortured. Similarly, young boys are also not ready to take over the financial responsibilities of a household and it cause stress and violence. Age disparity between a bride and groom is also reported in data, where aged men bring young teenage wives against heavy amount paid to girl's family. Poverty plays a vital role in marriage decisions in the area where parents find girls as financial burden and want to shift the burden by marrying her off. Some of the female respondents shared their great urge for education for their daughters as tool to delay to marriages and also to find a good source of income.

**“A girl was pregnant when she was taken to hospital for checkup; and doctor looked at appearance she was underage pregnant girl and was not mature to bear the delivery pains. So the doctor insulted a lot her mother in-law and other attendants those who were with her” shared by female during FGD**

Reproduction and family planning decisions are again with the men, they decide when to have a child and how many children. Girl child is still a taboo and considered as curse for the family, this girl who gives birth to female child is beaten by her husband and in laws. Family planning decisions are shared decisions too where mother in law and husband decides.

Majority of Hindu population in the area is not aware of Hindu marriage act and they are dependent on “Bhagat”, they pay money to him and he register their marriage with him and also do not care about legal age of bride and groom. Similarly, in Muslim communities, “NikkahKhawn” is all in all and he does not abide by state law and register marriage against money.

## 6.7 Actors Instigating GBV

Gender based violence rampant and deep rooted in the area and it has multiple actors and factors to instigate. The primary victims of GBV are girls and women only. Among factors, extreme poverty, lack of education, lack of skill set, lack of access to information about GBV or its complaint mechanism and limited mobility. Among key actors, male head of the family be it father, brother, husband or son but also mother in law and sister in law who instigate violence against daughter or sister in law.

**“Sometime females are also actor of GBV like mother in law and daughter in law.” Said a female responded**

Early and forced marriages are key factor too to instigate violence where female members of the groom shift the entire burden of household on newlywed young bride and who does not have enough experience and also energies to take such a huge burden and then it turns out to be beating and assault.

Religious actors such as imam masjid, bhagat play a vital role in instigating violence by endorsing male dominant over female, and glorifying a real man characteristic by beating one wife or not cooperating or sharing responsibilities with her.

## **6.8 Knowledge and Understanding about GBV, Hindu Marriage Act Laws**

GBV is understood only as violence against women and this violence is widely accepted as prevalent social and cultural norms in the area. Communities both men and women are not aware of laws against GBV, there is a very little knowledge among Hindu communities regarding Hindu marriage act, only few male respondents aware about this new law.

There is no CBOs/NGOs working or any legal aid center working in the area of 40 villages, non-availability of CBOs/NGOs is also identified one of the reason of poor or no dissemination of information regarding Hindu marriage act or even on legal age of marriage for boys and girls for both Muslim and Hindu community.

## **6.9 Political Empowerment & GBV**

Data suggest there is no trend among women to exercise their right to vote or join any political process in the area. The primary barrier to exercise their political rights is deep rooted patriarchy and controlled society by men. Women in the area are not allowed to obtain their citizenship cards CNIC, only a few female have their CNIC only when they get married off but still in cases marriages are done without girls CNIC against money to “Bhagat” or “Imam” respectively in both Hindu and Muslim Communities.

Data suggest women are in highly controlled environment in the village and they are not even allowed to have cell phone. Women and girls access to cell phone and freedom to connect through phone is considered a question their honor and dignity.

## 7. Conclusions

- Extreme poverty is one of the major factors in the area which further reflects in no education or low literacy rate of education among girls and women in the area.
- Religious leaders/influential people of the area play a greater role in key decision that badly effects the lives of young girls and women such as they discourage parents on girls' education, and encourage parents for early marriages.
- No exposure to civil society organization and their non-presence in the area is also effects the lives of young girls and women, as civil society organizations offer wide range of programs and initiatives for girls' education and economic empowerment.
- Gender based violence is associated with women only, there is no understanding of gender based violence inclusive of boys and men.
- Gender based violence is understood as women being inferior to men and beating women is widely accepted by women as well.
- Community lives in a very closely knitted circle of their own clans and cast which is also one of the reasons that does not allow them to get the opportunities to learn from other or exchange of experiences.
- Girls and boys education shall be endorsed through government agencies under article 25-A, free and compulsory education for all.
- Political participation of women is non-existent in the area which further deprives their socio-economic plight.

## 8. Recommendations

Based on the findings extracts from the data collected following are the recommendations;

### 8.1 Gender Transformative Approach-GTA

Most of violence is instigated by women but actors of violence are men, and sadly all the efforts reducing violence against women and gender based violence have been focused on women only but never engaged men in reducing violence against women. Therefore, gender transformative approach is recommended to apply.

## **8.2 Street Theatres in Local Language**

To bridge the gaps of information dissemination around gender based violence, laws to counter gender based violence, and Hindu marriage act street theatres in local language shall be used as a tool.

## **8.3 Capacity Strengthening of Female Community Leaders**

At least a group of 4-5 female potential community leaders in each of 40 villages of the area shall be formed and their capacity shall be built on countering gender based violence, pro women laws, and Hindu marriage act. These women can play a very active and effective role in reducing gender based violence in the area. Life skill based education shall be integral part of all trainings and capacity strengthening model.

## **8.4 Inclusive Approach**

To end gender based violence an inclusive approach of multiple actors is highly recommended, where government and communities shall work together. Local government line department shall be advocate to establish a community hall one in 5 villages at least, these community halls will provide an opportunity for multi stakeholders to sit together and discuss the issues such as gender based violence, early and forced marriages, girls education, economic empowerment for women etc.

Initiative such as Benazir Income Support-BISP shall be coordinated to extend support for poor families in these villages and also to provide small loans for small and medium enterprises for women led business.

## **8.5 Religious groups**

Both Muslim and Hindu communities are greatly influenced by religious leaders and practices, therefore it will be highly useful to engage religious leaders in discussions and dialogue to end gender based violence, early and forced marriages and girls education. Engagement of religious leadership shall be based on extensive trainings and capacity building first as the lack education themselves, both formal and informal.

## **8.6 Capacity Building of Relevant Public Departments**

Data suggests that villages of Mirpur Khas are at greater disconnect with the development at district level especially regarding gender based violence such as gender complaint cell etc. to bright this gap it is important to organize an extensive series of trainings for relevant public departments at district level and then connect this with village focal points to work together to improve the situation of gender parity and to discourage gender based violence. This series of training shall also include the content to restore community trust over the public departments to report and register their complaints over gender based violence.

## **8.7 Strengthen Civil Society Organizations**

Data suggests there is no organizations both community based-CBOs and non-government organizations-NGOs in the area. Community needs to be encouraged to establish CBOs and NGOs and they shall also be provided with capacity strengthening support both in linking and learning for financial and thematic support. Young leadership for CBOs and NGOs shall be encouraged.

**Annexure 1**

Baseline Study based on GBV Result-Based Framework for three Years Programme  
for District Mirpurkhas, Sindh by CSSP

## Social Mapping

<b>Time Duration</b>	<b>60 Minutes</b>
<b>Instructions:</b>  <b>Facilitator's Guide</b>  <b>Ground Rules</b>	<ul style="list-style-type: none"> <li>• Greeting! Before starting the social mapping I will give an introduction to the baseline for which this mapping is being conducted.</li> <li>• Social mapping is very helpful tool to understand and get the sense of any community living together in one area about their life in general, risks, support systems etc.</li> <li>• This social mapping will help CSSP to develop program accordingly to address GBV issues in your community. This is all about you and from you, I am here just to facilitate the process. I am not here to influence the process.</li> <li>• This is your space, its safe, and you all are free to draw your social map of your area.</li> <li>• Facilitators will make sure that pre informed written consent form is read and signed by the participants of this social mapping.</li> <li>• Ideal is to do this exercise before FGD and therefore it is strongly recommended to do it with the same identified groups of FGD</li> <li>• This will be helpful for participants and also a brain storming session to refresh their community life factors, supportive, risky or any other as they identify</li> </ul>
<b>Preparations</b>	<p>Have available pencils or markers of different colors, paper, sticks, stones, leaves, or potential drawing materials</p> <p>Add as many colorful stationery items as possible as it will increase the interest of participants to actively participate in this exercise</p> <p>Do arrange different colors sticky dots too, such as black, red, green and yellow</p> <p>Make sure social mapping exercise is taking place in good size of hall (indoor is highly recommended)</p> <p>Hall is clean, bright and temperature inside room is moderated up to weather needs</p> <p>Clean drinking water is available in the hall, and participants are informed about it</p> <p>Tea and snacks are arranged for the participants but tea break is only allowed after they complete drawing their social map</p>

<p><b>Structured queue for social mapping</b></p>	<ul style="list-style-type: none"> <li>• First of all ask participants to draw their area/community area on big white chart paper, it is suggest to use large size paper charts for this exercise and if needed joint few with masking tape or glue may be (facilitator shall make this chart ready before the exercise)</li> <li>• Once the participants have draw the social map (homes, hospitals, police station, schools, parks, markets, mosques/temples ,bus stations, etc.)</li> <li>• As the map istaking shape,other participants are likely to provide input or to getinvolved.Give plenty of time and space.</li> <li>• Wait until participants have completely finished before you begin asking questions.</li> <li>• Ask them to identify following areas; (for safe/happy they can use green sticky dot, for unsafe or danger they can use red, areas that need improvement they can paste yellow dots)</li> <li>• Wait until participants have completely finished before you begin asking questions. Then use the below questions to help you understand risk factors and services for women/men and girls/boys. After each question, give participants time to consider and indicate their responses on the map.             <ol style="list-style-type: none"> <li>i. Where do people in the community go if they need medical treatment?</li> <li>ii. Where do people in the community go if they are feeling sad, stressed out or shaken up?</li> <li>iii. Where do people in the community go if they want to express a concern about safety?</li> <li>iv. Is there a place where women/men can go to discuss problems together?</li> <li>v. Are there places on the map that are not safe for women/men and girls/boys during the day or at night?</li> <li>vi. Why are they unsafe?</li> <li>vii. Are there places on the map that are not safe for women/men and girls/boys during the night?</li> <li>viii. Why are they unsafe?</li> <li>ix. Where might a woman go for help if she/he is the victim of violence?</li> <li>x. Where might a girl go for help if she/he is the victim of violence?</li> <li>xi. Have you or anyone you know found any ways to reduce the possibility of becoming a victim of violence? What are they?</li> </ol> </li> </ul>
<p><b>Note</b> - Once the map is completed and important areas are marked by the community members then make a photo of the map and save it. Do not write any text on the map such as names etc. so it might put people at risk and it will also blurred the impression of map to understand and use it for post data collection and data analysis.</p>	

**Annexure 2**

Baseline Study based on GBV Result-Based Framework for three Years Programme  
for District Mirpurkhas, Sindh by CSSP

## Focus Group Discussion-FGD Questionnaire

<b>Time Duration</b>	Each FGD shall not exceed maximum time duration of 80 Minutes in total
<b>Instructions:</b>  <b>Facilitator's Guide</b>  <b>Ground Rules</b>	<p>The following is a guide. Try to ask all the questions below in the order given, but it is more important to maintain the flow of discussion and ask appropriate probing questions that facilitate in-depth discussion on the topic. Suggested probes have been included. You should try to encourage participation of all group members in the conversation. Start by explaining the ground rules (given below) followed by group introductions. Members of the data collection team (i.e. FGD moderator and note taker) should also introduce themselves and describe each of their roles.</p> <p>Ground Rules:</p> <ul style="list-style-type: none"> <li>• There is no right or wrong answers in this discussion.</li> <li>• We are interested in knowing what each of you think, so please feel free to be frank and to share your point of view, regardless of whether you agree or disagree with what you hear.</li> <li>• We value the right to confidentiality. You probably prefer that your comments not be repeated to people outside this group. Please treat others in the group as you want to be treated by not telling anyone about what you hear in this discussion today.</li> </ul>
<b>Introduction</b>  <b>Key Components:</b>  <b>Thank you</b>  <b>Introductions</b>  <b>Purpose</b>  <b>Opportunity for questions</b> <b>Signature of consent</b>	<ul style="list-style-type: none"> <li>• This group discussion is part of a baseline being conducted to understand GBV situation in your community. This data will be helpful to develop an advocacy plan to improve laws, policies, and build the capacity of those who are responsible of implementation of these laws.</li> <li>• Your participation and sharing of information about your life will further enrich the information being collected.</li> <li>• Ask the group if they have any questions or if they need clarification on what you have shared. Also encourage them to ask any questions they may have during the discussion</li> <li>• Arrange FGD in good, clean and safe environment, do consider the weather factor too, if it is hot do arrange fan/ac before hand</li> </ul>

	<ul style="list-style-type: none"> <li>• Also make sure there is power supply backup available in case of load shedding</li> <li>• Do arrange water, snacks for the participants to make them feel comfortable and welcome</li> <li>• Make sure all participants have shared their written consent, both for making notes and audio recording</li> </ul>
<b>Group Information</b>	<p>Date: _____ Starting time: _____ Ending time: _____</p> <p>Number of participants: _____</p> <p>Age range of the participants: min _____ max _____</p> <p>Education range of the participants: min _____ max _____</p>
<b>Questions</b>	<p>First I would like to ask you some general questions about life, or the way you live in your community or in this area.</p> <p><b>1. How do girls and women spend their time in this community? Are they working?</b> Probes</p> <ul style="list-style-type: none"> <li>• Girls go to school</li> <li>• Are women into any work here such as home based workers, factory worker, domestic help etc.</li> <li>• Who goes for day to day house grocery, water fetching, etc. is there any culture or trend of girls and women for doing daily grocery</li> </ul> <p><b>2. What are the problems/challenges faced by girls and women when they go out?</b> Probes</p> <ul style="list-style-type: none"> <li>• Do they use public transport or go by walk</li> <li>• Who they accompany when they go out</li> <li>• How often they need to go out alone or accompanied</li> <li>• Is any cultural constraint for girls and women restricting their mobility</li> </ul> <p><b>3. How your community assume and define gender roles of both male and female?</b> Probes</p> <ul style="list-style-type: none"> <li>• Is there any difference between male and female (physical strength, mental intellect, wisdom)</li> <li>• if there is any difference between two, who and how this difference is determined, is it religion or culture</li> </ul>

	<ul style="list-style-type: none"> <li>• who is described as good man (what characteristics, of being wise, strong, brave, beat his wife), who is described as good woman (what characteristics of being, submissive, obedient, cares for her family)</li> </ul> <p><b>4. Who is in charge or decision maker at average household in your community?</b> Probes</p> <ul style="list-style-type: none"> <li>• Who decides about girls/women education, marriage or assets buying and selling,(is it male family member involved if yes, who, father husband, brother or especially in case of widow who decides for girls/women)</li> <li>• Is there any trend of early or forced marriage in your community, if yes who are the factors of such action, who you think are responsible (male family members, religious leaders, economic conditions)</li> <li>• Is there any trend among the community to register birth of each new child including both male and female and who makes this decision</li> <li>• How common is for young girls and women to obtain their CNIC in general and before getting married in particular</li> <li>• Is there any case study where marriage solemniser refused to solemnize marriage of an underage child, if yes, how did this situation was dealt, was there any legal action taken against the family of underage child?</li> </ul> <p><b>5. What is understanding of term GBV among your community?</b> Probes</p> <ul style="list-style-type: none"> <li>• Explain the term GBV as violence against girls and women because of their gender</li> <li>• Encourage participants to share their understanding on GBV in their local context (if they discourage it or endorse it),</li> <li>• types of GBV or if they like to quote some incidents in recent past (not more than one or two)</li> <li>• Encourage participants to share who they identify as actor of these violence (male as head of the family including fathers, brother, husband, brother in law etc.) or they think female are also actor of violence such as mother in law or sister in law</li> </ul> <p><b>6. What are identified factors by your community those instigate or trigger GBV?</b> Probes</p>
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	<ul style="list-style-type: none"> <li>• Is there any cultural norms to beat women, or is there any religious leaders influence to beat women</li> <li>• What are common situation where it is widely accepted to beat girls/women in different roles (such as wives, sisters, daughters or mothers)</li> <li>• What are forces that allow or accept to beat women or any other form of violence against women including shouting etc.</li> </ul> <p><b>7. How your community deal with such a situation of GBV?</b> Probes</p> <ul style="list-style-type: none"> <li>• Do they report these incidents in police</li> <li>• Who decide to reach out to police station (who makes decisions males, females or any leader of the community)</li> <li>• Is there any trend of out of court or police station settlement of such incidents of GBV</li> </ul> <p><b>8. Do you find any similarity between domestic violence and gender based violence?</b> Probes</p> <ul style="list-style-type: none"> <li>• Is there any understanding or perception among your community to relate early, forced marriages to DV and GBV? If yes, encourage participants to share some examples from their community</li> <li>• between domestic violence, early and forced marriages?</li> <li>• What are the possible key factors for early and forced marriages, (inheritance, economic reasons to shift the financial responsibility to other family, to settle disputes, out of fear of forced conversations etc)</li> <li>• Is early and forced marriage practice have to do with gender as it is only for girls or it is equally bound for young boys too?</li> </ul> <p><b>9. How much your community is aware of laws against GBV?</b> Probes</p> <ul style="list-style-type: none"> <li>• Encourage participants to share if they have ever heard about any legislation against GBV</li> <li>• In case of members of hindu community are they aware of Sindh's Hindu Marriage Act , how community assumes this new act (do they find it helpful in registering and obtaining legal status of hindu marriges, do they find any link with this new act to end forced hindu conversation especially of young girls)</li> <li>• In case of muslim community members how important is Nikkah nama for the families, is there any trend to study and understand nikkahnama before signing it</li> </ul>
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	<ul style="list-style-type: none"> <li>• Have community been engaged in any of GBV related training/workshops, if arranged, would they be interest to attend and what their interest comprise of (topic and areas they want to cover)</li> </ul> <p><b>10. Who you think can contribute in reducing the risk and incidents of GBV?</b></p> <p>Probes</p> <ul style="list-style-type: none"> <li>• Encourage participants to share actors they identify can be helpful in reducing GBV risks</li> <li>• Steer the conversations towards the role of local religious leadership, politicians, law enforcement agencies, government department</li> <li>• Is there any trend where religious leaders advocating or upholding for girls and women rights</li> <li>• Encourage participants to be more specific in their response like name actors who they think can be helpful</li> </ul>
<p><b>Closing and thanks</b></p>	<p>Is there anything more you would like to add?</p> <p>Thank you for your time.</p>

## Annexure 3

Baseline Study based on GBV Result-Based Framework for three Years Programme  
for District Mirpurkhas, Sindh by CSSP

## Key Informant Interview-KII Questionnaire

<b>Time</b>	Each of KII is maximum of 60 minutes
<b>Instructions for the Interviewer:</b> <ul style="list-style-type: none"> <li>• Flexibility</li> <li>• Openness</li> <li>• Clarity</li> <li>• Avoid interruptions</li> </ul>	<b>Instructions for the Interviewer:</b> <p>In-Depth Interviews are very important tool for gathering information for our research. This guide outlines the questions and topics that need elaboration as per respondents' knowledge, perceptions, and experiences. However, the interviewer has to be mindful of objectives of the research and allow flexibility in the discussion to allow plenty of room to the respondent to explain their answers. In doing so, be open to unexpected information or reactions. Begin interview with a friendly and familiar greeting, and actively listen with attention to capture key words, phrases, terms, and respondents' body language as they occur in the discussion. Listen to impressions, topics avoided by informant, deliberate deviations, and misconceptions or misunderstandings. Remember to use appropriate probes where required, while avoiding interruptions or cues that may hinder or bring a bias in respondents' responses.</p>
<b>Introduction :</b> <ul style="list-style-type: none"> <li>• Thank you</li> <li>• Your name</li> <li>• Purpose</li> <li>• Confidentiality</li> <li>• Interview structure</li> <li>• Opportunity for questions</li> <li>• Signature of consent</li> </ul>	<p>Greeting! Before starting the interview, I will give an introduction to the research for which this interview is being conducted. I will also provide a quick overview of the structure of the interview. (Ask for permission to start.)</p> <ul style="list-style-type: none"> <li>• This KII is part of a baseline being conducted to understand GBV situation in your community. This data will be helpful to develop an advocacy plan to improve laws, policies, and build the capacity of those who are responsible of implementation of these laws.</li> <li>• Your participation and sharing of information about your life will further enrich the information being collected.</li> <li>• Ask the KII respondent if she/he have any questions or if he/she needs clarification on what you have shared. Also encourage her/him to ask any questions she/he may have during the discussion</li> <li>• Arrange KII in good, clean and safe environment, do consider the weather factor too, if it is hot do arrange fan/ac before hand</li> </ul>

	<ul style="list-style-type: none"> <li>• Also make sure there is power supply backup available in case of load shedding</li> <li>• Do arrange water, snacks for the participant to make her/him feel comfortable and welcome</li> <li>• Make sure KII participant have shared her/his written consent, both for making notes and audio recording</li> </ul>
<b>Respondent Characteristics</b>	<p>Date: _____ Facility: _____</p> <p>Interview code: _____ Interviewer: _____</p> <p>Starting Time: _____ Ending time: _____</p> <p>Name of the respondent (optional): _____</p> <p>Experience (years/months): _____</p>
<b>Questions</b>	<p><b>1. How you find your community life in reference to girls and women safety?</b> Probes</p> <ul style="list-style-type: none"> <li>• Encourage responded to unfold community life a bit, how they find communal life useful or not</li> <li>• Who are major active groups in community are they women led or men led</li> <li>• What are major community activities and who participate the most male or female</li> <li>• What is situation of girls education in the community (if there is any change observed, maybe increase number of schools, more girls going to school, free or public transposition from schools for girls, etc.)</li> </ul> <p><b>2. How GBV is understood in your community?</b> Probes</p> <ul style="list-style-type: none"> <li>• Encourage responded to share her/his perceptions, knowledge about GBV,</li> <li>• Encourage responded to share if there is any case study or recent incident in the community or in the area</li> <li>• Focus on the perceptions and beliefs of the responded in favor or against GBV</li> <li>• Is there any connection between gender roles and GBV, as who is assumed fine if does violence against girls/women (male member always or female too, if male then who , father, brother, husband or son)</li> <li>• What are commonly accepted situation where GBV and domestic violence in different forms is accepted (rather appreciated in some situations)</li> </ul>

	<p><b>3. Who are the actors who instigate/trigger violence against girls/women</b> Probes</p> <ul style="list-style-type: none"> <li>• Encourage responded to share various actors internal or external (as in if family members or outsiders who are culprits of GBV)</li> <li>• and cultural norms (if any) instigating GBV against girls/women or any social or economic condition instigates GBV , encourage responded to share those conditions</li> </ul> <p><b>4. Do you find any link between GBV, domestic violence in relation with early and forced marriages?</b> Probes</p> <ul style="list-style-type: none"> <li>• Is there any trend where young girls are most at risk of GBV due to early marriage practices</li> <li>• Is there any trend where domestic violence is linked with GBV and early marriage</li> <li>• What factors contribute in forced marriages (inheritance, economic reasons to shift the financial responsibility to other family, to settle disputes, out of fear of forced conversations etc)</li> </ul> <p><b>5. Who you think are influential people in your area who can play an important role in reducing/ending GBV?</b> Probes</p> <ul style="list-style-type: none"> <li>• Encourage responded to share or identify the people in local settlement of the community who have greater influential to reduce or end GBV against girls and women</li> <li>• Is there any contribution by local religious leaders, economic situation, education, laws or polices to safeguard girls and women rights</li> <li>• How masculinity is linked to minimize the risk of GBV/DV as how a “real man” is described who uphold girls and women rights or the one who is involved in violence</li> </ul> <p><b>6. What policies and laws or actors/variables you think are helpful in reducing/ending GBV?</b> Probes</p> <ul style="list-style-type: none"> <li>• Encourage the responded to share about her/his knowledge about policies, laws against GBV in Sind</li> <li>• Is there any knowldhe of Sindh’s Hindu marriage Act among hidu community members of the area</li> <li>• Probe into perception experience of responded on usefulness or not useful of any laws or policies (why and why not)</li> </ul>
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	<ul style="list-style-type: none"> <li>• Steer discussion to probe into other important factors, such local economic, social and cultural conditions and norms leading or discouraging GBV</li> <li>• Steer discussion to encourage responded to share about role of various actors/variables such as media, law enforcement agencies, legal aid services provider etc.</li> </ul>
<b>Closing and thanks</b>	<p>Is there anything more you would like to add?</p> <p>Thank you for your time.</p>

## **Annexure 4**

Baseline Study based on GBV Result-Based Framework for three Years Programme  
for District Mirpurkhas, Sindh by CSSP

### **Village Profile**