**Theory of Change – Animation Transcript**

**Title: Exploring women’s experience of violence at work.**

**Sub-title:** Towards a new theory of how we can change things for the better, based on findings from a study in Myanmar, Nepal and Pakistan

**Introduction section**

The work women are now involved in varies hugely from one context to another. The nature of what is regarded as work, its location, and the constraints, opportunities and economic rewards can differ greatly. In all these situations women are exposed to different kinds of violence. In 2017, our research team carried out a study in Myanmar, Nepal and Pakistan, and we sought to understand, uncover and assess the approaches to improving the circumstances for women in a formal work place and when working from their homes. We explored the complex relationship between income generation and violence and the unique cultural factors which make women especially vulnerable.

Our aim was to generate new evidence-based insights that will inform those involved in policy making and programme design relating to women, work and violence.

**Methods / Ethnographic Model section (walking through and illustrating the diagram, shown in full, and then maybe building up as a small animation at the side of the screen)**

For our study we used an ethnographic approach to help us understand the unique challenges faced by women in work and life. This approach which captures the diversity and importance of different contexts is illustrated in a model with four levels.

At the heart of this is the individual, where women can be understood to have a distinctive way of expressing their own experiences and worldview.

The local level has significant influence which can be harmful or supportive. At this level we can for example consider the roles and influence of family members and figures in the local community

The State surrounds this with a socio-economic infrastructure, where it becomes important to understand for example the roles of business, activists, politicians, police and judiciary. How effective are these aspects in supporting or blocking improvements in women’s lives?

At the National and global levels we need to understand what policies and funding opportunities may or may not exist to address violence against women and provide them with access to justice. We must also consider what lobbying and support activities NGOs engage in and how effective they are in influencing the different spheres of our model.

Cutting across all levels of the model, a variety of other factors need to be understood -

culture, gender, age, religion, class/caste, education, wealth and gender all intersect impacting on women’s experience of work and violence.

This ethnographic approach lets us explore what findings may be considered universal and widely relevant, and what findings are specific to a particular context.

**Country Findings (could maybe fade out model onto an outline map showing Myanmar, Pakistan and Nepal?)**

*The similarities*

We used this ethnographic approach in our study to help us understand the context and nature of violence faced by women working in Myanmar, Nepal and Pakistan. Despite some clear cultural and religious differences between these three countries, and differences in the prevailing legislation, there were some similar findings particularly at the local level:

Firstly, we found that having an income does not result in less experience of violence against women. Women from all backgrounds are vulnerable to both violence in the public sphere and intimate partner violence. Many forms of domestic violence were considered normal across economic, caste and age categories, but poor women and those who have to migrate from rural areas to find work suffer the most.

Middle and upper-class women engaged in professional work are more likely to challenge violence at home or in the work place, and explore legal options to change their situation, for example through divorce. However, they are less likely to engage with women’s organisations, or discuss violence with peers, doing so is considered shameful by this group of women.

An important finding across contexts evidenced that women’s organisations were more significant than earning income for building resilience among poorer women.

For all women, transport to and from work exposes them to significant violence in the public sphere, including when using public transport and taxis.

In all three countries, a quota system enables women to be represented in parliament, though the overall level of representation varies significantly. This representation has not impacted on more resourcing to improve women’s experiences of work or reductions in violence.

*The differences*

Many of the differences between the experiences of women in the three countries, link to the status of the legal frameworks, the influence of religious and community leaders and the nature of cultural practices. So, there are some differences at all levels of our ethnographic model.

In Myanmar, labour laws do not yet specifically prohibit gender discrimination. New legislation relating to violence against women is under consideration, and the outcome of discussion on the legal definition of terms such as ‘rape’ will be very significant. Religious and community leaders, who are normally male, have a strong influence but there are no significant barriers to preventing girls’ education. In fact there are more female graduates than male.

In Pakistan, the workplace harassment law represents an important change in Pakistani law. However, rape and honour killings continue to happen despite legal reforms, patriarchal norms dominate decision making, and in rural areas, religious leaders continue to set local rules and deal out punishments. Engagement with paid work often leads to increased tensions in the homes and free movement of women is often linked negatively with issues of personal and family honour. Educational access varies significantly by location.

In Nepal, the constitution priorities gender equality and the elimination of violence against women is a major national goal. Several laws have been passed addressing equality, sexual harassment and domestic violence, and some labour unions in Nepal have strong women leaders and policies to promote gender equality. There was some optimism about the next generation of girls as a result of liberalising of views around women and work and University education for women appears to be a strong factor triggering a clear rejection of violence against women. However traditional practices with negative consequences for women persist, and Dalit women are exposed to more violence than any other social category.

**The new Theory of Change**

Stakeholder groups from the three countries helped the research team analyse the findings. Together we came up with a positive picture illustrating the supportive conditions that a woman becoming freed from work related violence would experience. Let’s now explore these ideas:

* I am part of a supportive peer network and I am aware of social mobilisers I can draw on for support and advice.
* I can benefit from the existence of local women’s organisations that campaign against violence against women

As a result of this support:

* I understand that violence exists and happens in many forms and I will challenge it
* I have an income which makes me independent and self-confident

And in my working life

* I am a member of an effective trade union
* My workplace is safe with codes of conduct followed

Other conditions that are likely to improve working conditions and reduce violence against women include:

* Legislation prohibiting violence against women
* Affordable access to a responsive justice system
* Government committed to gender equality



Our picture has drawn on evidence from our study and illustrates key areas where policy makers and programme designers need to focus attention.

Our research has highlighted the range of areas where positive changes are needed in order to address the problem of normalised and recognised violence faced by women in many working contexts. Whilst women’s economic engagement is not a magic bullet in terms of reducing violence it is a central part of empowering women. Income gives women increased confidence. If this confidence is nurtured and supported by targeted interventions resilience to end violence emerges.

Whilst our study focussed on three countries, it is intended that the finding and theory of change that have come out of this study will be of wider value.