



Culture Survey 2021 - How Workers at Four Nien Hsing Textile Factories in Lesotho Describe Work Culture and Gender-Based Violence and Harassment



Picture: Christopher Johnson/Solidarity Center



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Acronym list

CASRO	Council of American Survey Research Organizations
FIDA	Federation of Women Lawyers
GBVH	Gender-based violence and harassment
IDUL	Independent Democratic Union of Lesotho
Max	Maximum
Mean	Arithmetic mean
Min	Minimum
NA	No answer or Not applicable
NACTWU	National Clothing Textile and Allied Workers Union
SD	Standard deviation
UNITE	United Textile Employees union
WLSA	Women and Law in Southern Africa-Lesotho
WRC	Worker Rights Consortium
WRW	Worker's Rights Watch

I. Introduction and Executive Summary

In August 2019, landmark agreements were signed among leading apparel brands—Levi Strauss & Co., The Children’s Place, and Kontoor Brands (owner of Wrangler and Lee jeans); a coalition of Lesotho labor unions and women’s rights advocates—Independent Democratic Union of Lesotho (IDUL), United Textile Employees (UNITE), the National Clothing Textile and Allied Workers Union, the Federation of Women Lawyers in Lesotho (FIDA) and Women and Law in Southern African Research and Education Trust-Lesotho (WLSA); international union and labor rights organizations—The Solidarity Center (SC), Workers United (WU), and the Worker Rights Consortium (WRC)—and Nien Hsing Textile Co., Ltd. (“Nien Hsing”), a Taiwanese global textile company, to prevent and address gender-based violence and harassment in garment factories in Lesotho. These agreements arose from an investigation conducted by the WRC, which exposed severe and extensive sexual harassment and coercion affecting 10,000 workers employed at Nien Hsing’s garment factories in Lesotho.¹

The agreements establish Workers’ Rights Watch, an independent organization, which has the responsibility to investigate allegations of gender-based violence and harassment at the factories owned by Nien Hsing in Lesotho and direct specific remedies up to and including termination from employment for violations of the program code of conduct. The agreements are the foundations of a toll-free information line—run by one of the women’s rights organizations providing workers the opportunity to learn more about the program and to safely report incidents of gender-based violence and harassment without fear of retaliation—and they establish an extensive education and awareness program, which includes a two-day workshop on gender-based violence and harassment, the program code of conduct, and how to report gender-based violence and harassment for all Nien Hsing employees. Recognizing the crucial role of workers’ ability to act collectively to protect their rights in changing gender-based power inequality, the agreement also protects associational rights by prohibiting any form of anti-union retaliation or interference with workers’ exercise of their right to organize.

The Anti-GBVH program, which was established by the agreements, was launched in February 2020 and includes a culture survey to capture changes in workers’ perceptions of gender-based violence and harassment at work over the course of the program. For this survey 1,024 workers employed at C&Y Garments, Global Garments, Nien Hsing International, and Formosa Textile were interviewed between March 10 and June 4, 2021. Workers were asked about their perceptions of GBVH at the factories and if GBVH is part of the work culture. They were not asked about specific incidents of GBVH or their personal experiences with violence and harassment. Telephone interviews with workers were conducted by enumerators who were trained on the questionnaire and how to accurately capture workers’ responses.

A. Limitations and Challenges

It is important to note several limitations and challenges that have impacted the results of the survey. First, the reality of the Covid-19 pandemic meant that interviews had to be conducted over the

¹ <https://www.workersrights.org/wp-content/uploads/2019/08/WRC-Factory-Assessment-re-Nien-Hsing-08152019.pdf>

telephone. This made it more difficult for interviewers to build personal trust with workers who are often already reluctant to share information about their work conditions with individuals they do not know because of fear of retaliation by their employer.

Second, it is crucial to note that according to the survey, supervisors and managers warned workers that criticizing Nien Hsing could result in further factory closures “because customers want to run away [from a factory with problems].” Given that two Nien Hsing factories closed during the pandemic, it is understandable that workers would take these threats seriously and decide against sharing their true perceptions of GBVH at the factories with interviewers they do not know. Surveyed workers also reported – although less frequently - threats made by supervisors and managers to punish workers for criticizing Nien Hsing. Such threats fuel fear of retaliation among workers and discourage full disclosure to the interviewers.

Finally, the previously mentioned permanent closure of two Nien Hsing factories, several COVID-related temporary closures of all factories, and the associated long- and short-term layoffs of workers increased the precariousness of work and further amplified the fear of job loss and retaliation in response to workers criticizing their employer, vastly reducing the willingness of workers to do so in a new program or a survey conducted by strangers.

B. Findings

Responses collected for the study indicate that GBVH continues to be an issue at the Nien Hsing factories in Lesotho and that workers do not trust management to hold perpetrators of GBVH accountable. For example, workers reported the following problems at the Nien Hsing factories they work at: 22.7% of the survey participants agreed that workers were asked for sex in exchange for workers to keep their jobs, 15.5% of workers agreed that supervisors or managers repeatedly ask workers for their private address to visit, 26.3% of workers agreed that women risked losing their positions if they refuse to have sex with their supervisor or manager, and 12.8% of workers reported that workers are touched repeatedly without their consent. It should be noted that women in this survey were less likely than their male colleagues to report that these types of gender-based violence and harassment are happening at the factories where they work. This is likely due to women in Lesotho being threatened by a higher unemployment rate than men, offered fewer job options outside the textile sector and Nien Hsing and are far less likely to work abroad.

There is only one exception to the general tendency of women being less willing than men to criticize GBVH as part of the work culture: Of the 26.7% of workers who reported that male workers insult women in the factories referencing their bodies or sexuality, more women (27.3%) confirmed this situation as a regularly occurring problem than men (26.1%).

The survey also indicates that workers do not trust perpetrators of abuse to be held accountable by Nien Hsing. Every fifth worker surveyed believes that GBVH can be committed with impunity at the Nien Hsing factories. At the same time, the vast majority of workers surveyed (99%) think that GBVH at work should be eliminated.

Workers were also asked about their knowledge of GBVH. The survey indicates that workers have a basic understanding of GBVH; when asked to identify examples of GBVH, on average, workers

identified five out of 10 examples correctly. Thus, it is clear that education and awareness raising efforts are starting to have an impact on workers' perceptions of GBVH. However, given that at the time of the survey only a few workshops with workers had occurred, a follow up survey is necessary to gauge the change in knowledge of GBVH.

II. Background: Lesotho's Garment Industry and Impact of Covid-19

The Kingdom of Lesotho is a small, land-locked country completely surrounded by South Africa. With just over two million inhabitants, it is one of the world's smallest countries.

Lesotho's garment industry was established in the early 1980s by South African clothing firms seeking to avoid anti-apartheid sanctions.² The garment sector is now the largest private sector employer in the country, contributing approximately 20% of the country's gross domestic product.³ Apparel exports to the United States and South Africa account for 95 percent of the industry's exports.⁴ In 2019, Lesotho's garment exports totaled US\$303 million to the United States.⁵ The textile sector employs approximately 45,000 people,⁶ approximately 80% of Lesotho's garment workers are female.⁷

Lesotho's garment factories are primarily owned by foreign investors from South Africa and Taiwan.⁸ Garment factories rely heavily on the African Growth and Opportunity Act (AGOA), enacted in 2000, which is a US trade act that provides market access to the United States for qualifying Sub-Saharan African countries, including Lesotho.⁹ Many garment factories in Lesotho rely upon the AGOA export privileges to export their goods to the United States.¹⁰ However, due to the expiration of the Multi-Fiber Arrangement in January 2005 and Lesotho's struggle to compete with other low-cost producers, exports to the US have declined over the past decade in absolute and

² African Growth and Opportunity Act (AGOA), "Lesotho: Growth in Textiles and Clothing Plays Central Role in Jobs Creation," (October 3, 2016), <https://agoa.info/news/article/5079-lesotho-growth-in-textiles-and-clothing-plays-central-role-in-jobs-creation.html>.

³ The Southern Times, "Textile Industry: Lesotho's Enslaved Economy" (February 24, 2016), <https://southernafrican.news/2016/02/24/textile-industry-lesothos-enslaved-economy/>; Equal Times, "Is Lesotho's Garment Industry an 'Ethical Alternative?'" (February 25, 2015), <https://www.equaltimes.org/is-lesotho-s-garment-industry-an?lang=en#.WdUirUwZORs>.

⁴ Reva, Anna, "Unlocking the Potential of Lesotho's Private Sector: A Focus on Apparel, Horticulture, and ICT," The World Bank, 2018, <http://documents.worldbank.org/curated/en/832751537465818570/Unlocking-the-potential-of-Lesotho-s-private-sector-a-focus-on-apparel-horticulture-and-ICT>.

⁵ <https://ustr.gov/countries-regions/africa/southern-africa/lesotho>

⁶ Bureau of Statistics, Performance of the Manufacturing Sector in Lesotho, Second Quarter 2018, Maseru, Lesotho, 2018, http://www.bos.gov.ls/new%20folder/Copy%20of%20Economics/Manufacturing_2nd_Quarter_2018.pdf.

⁷ Better Work Lesotho, About the Industry, https://betterwork.org/lesotho/?page_id=14.

⁸ The Southern Times, "Textile Industry: Lesotho's Enslaved Economy" (February 24, 2016), <https://southernafrican.news/2016/02/24/textile-industry-lesothos-enslaved-economy/>.

⁹ AGOA, "Why AGOA Remains Critical to Lesotho's Development," <https://agoa.info/news/article/6283-why-agoa-remains-critical-to-lesotho-s-development.html>.

¹⁰ Id.

relative terms.¹¹ Lesotho also has preferential market access to the European Union, Australia, New Zealand, Canada, and Japan, though export volumes to these countries are marginal.¹²

Similar to other garment-exporting countries, the COVID-19 pandemic has a negative impact on Lesotho; the World Bank describes the effects of the pandemic on Lesotho as “devastating”.¹³ The extreme poverty rate is now estimated to be at 30.5%.¹⁴ These economic problems are further exacerbated by high inflation combined with stagnant wages. In May 2021, Lesotho’s inflation rate was 6.9%¹⁵ and 10.6 % for food.¹⁶ Concomitantly, minimum wages in the garment sector have remained stagnant since 2019, ranging from LSL1900 (US\$138) for general workers to LSL2120 (US\$155) for experienced machine operators, after the government of Lesotho failed to publish a new wage gazette in 2020 citing the COVID-19 pandemic as the reason for not doing so.

This stagnation in wages led to a national strike with 40,000 garment workers taking to the streets in May 2021.¹⁷ During the strike, the Lesotho government used excessive force to control crowds, leading to injuries and fatalities, including the death of one worker who was shot by military personnel.¹⁸ The strike also resulted in the closure of garment factories. The strike ended in June 2021 after the Lesotho government announced new minimum wages for 2021-2022 with the minimum wage for factory workers increasing by 14%.¹⁹

¹¹ Lesotho Times: “Lesotho – U.S. Trade Exports Declining: Report,” (July 17, 2021), <https://lestimes.com/lesotho-u-s-trade-exports-declining-report/>

¹² Better Work Lesotho, “About the Industry,” https://betterwork.org/lesotho/?page_id=14.

¹³ The World Bank, “The World Bank in Lesotho,” <https://www.worldbank.org/en/country/lesotho/overview> (accessed 7-9-2021)

¹⁴ Id.

¹⁵ Bureau of Statistics, Lesotho Ministry of Development Planning, <http://www.bos.gov.ls/> (accessed 7-9-2021)

¹⁶ Take-Profit.ORG, <https://take-profit.org/en/statistics/inflation-rate/lesotho/> (accessed 10-12-2021)

¹⁷ IndustriAll, “Lesotho workers strike over government failure to announce wage increases,” (June 3, 2021), <http://www.industriall-union.org/lesotho-workers-strike-over-government-failure-to-announce-wage-increases> (accessed 7-9-2021)

¹⁸ Id.

¹⁹ Lesotho Times, “14 Percent Wage Hike For Factory Workers,” (June 22, 2021), <https://lestimes.com/14-percent-wage-hike-for-factory-workers/> (accessed 8-2-2021)

III. Methodology

In determining how best to undertake the culture survey, the Solidarity Center, the Workers' Rights Consortium and representatives of the Anti-GBVH Program partners in Lesotho reached out to several Lesotho-based businesses with interviewing expertise. Through the bidding process, we considered the feasibility of conducting the survey in person, computer-operated via interactive voice response (IVR), or over the phone and explored the pros and cons of each approach including cost, sensitivity, privacy, and safety. After completing this process, the Solidarity Center contracted with a Lesotho-based research business to undertake the survey via phone in August and September 2020. The time between the beginning of the procurement process and the start of the survey was marked by the worldwide spread of COVID-19. The pandemic initially led to a temporary closing of the garment factories. When workers returned to work, fewer of them were called back for shorter shifts. Infections and deaths caused by the pandemic, COVID-19 related safety precautions and restrictions, interruptions in production due to safety concerns and a reduced international demand for textiles as well as the changes to the work schedules all created an extremely difficult environment under which to conduct the survey and expect reliable results. The situation was further complicated by the permanent closure of Glory International in August 2020 and by difficult negotiations between the parties involved in the contact data collection.

After a multi-stage translation process involving multiple translators and a final check of the language used in the survey and cultural appropriateness by Sesotho speaking team members and enumerators during the enumerator training, a pretest of the questionnaire in early August 2020 was followed by 1,088 phone interviews with workers between August 15 and September 2, 2020.

Data quality checks were conducted based on the recording of random snippets from each interview. Significant issues uncovered in these checks in combination with a gross over-representation of male workers among the completed interviews led to the team's decision to redo the entire data collection. A different company was contracted in November 2020 to conduct the survey a second time.

Several lessons drawn from the first survey were incorporated into the second. These included editing and removing questions in the questionnaire. In addition, mandatory training for enumerators beyond the usual question-centered exercises was deemed essential. It incorporated a general understanding of GBVH as well as how to conduct the interviews in a victim-centered and trauma-informed way. After a multi-stage translation process involving multiple translators and a final check of the questionnaire's language and cultural appropriateness by native Sesotho speakers, a pre-test was conducted in December 2020 with 33 completed phone interviews. The pretest was followed by two more enumerator trainings covering the changes to the questionnaire and the revised sample design and handling.

A. Sample design and handling in a long fielding period

The sample-draw in the first main data collection and in the pretest of the second main data collection both suffered from an over-representation of male workers. The second main data collection was therefore based on a stratified random sample with strata proportionate to the percentages of men and women workers in each factory. This was possible since the contact data

represents a census. The sampled contact data was shared with the enumerators proportionate to each stratum, thus assuring that each enumerator would interview male and female workers from all factories in the right proportions. New sample was shared slowly and step by step to avoid an over-representation of easy to reach workers. A comparison of targets and actuals or the ideal counts and percentages for each stratum with the actual sample shows an almost perfect match when allowing workers not identifying with a gender to be counted as either biological sex (see Table 2: Targets and actuals by factory). Solely from this perspective the findings can thus be seen as statistically representative for workers at the Nien Hsing factories covered by this survey.

Workers interviewed in the first attempt of the survey were excluded with a filter question early in the survey. This measure combined with the careful release of sample, one enumerator leaving the team, a strike of textile workers and the still ongoing pandemic all contributed to a very extended fielding period between March 10 and June 4, 2021. This time period covers another factory closure, namely the Nien Hsing International Thetsane location.

B. Response rate, data analysis procedure and statistical power

A total of 1,932 individuals were contacted and 1,024 interviews completed - with 648 workers identifying as women, 343 as men and 33 not identifying with a gender. The percentages of women and men in each factory in the survey match the proportions identified in the contact data collection, which was close to a census of all workers (see Table 3: Response rate and Table 2: Targets and actuals by factory). Using the definitions of the Council of American Survey Research Organizations (CASRO) in their ninth edition,²⁰ the response rate in this survey is excellent at 75%, the cooperation rate is 89%, the refusal rate is 3% and the contact rate 84%.

Vendor B stored the collected data in Google sheets. Data analysis was conducted using R as the statistical computing software. The confidence level was set to 95%. A 90% level of confidence is reported as “almost significant” when appropriate. With a 95% confidence level and a sample of a little over 1,000 respondents out of a population of ca. 9,000 workers at the time of the data collection, the margin of error is 3%.

C. Data quality checks

Recording snippets of every single one of the first 150 interviews were checked to identify problems early. In addition, the Lesotho team joined enumerators and listened into complete interviews directly during the first weeks of fielding. This led to some additional enumerator coaching. Among the interviews conducted later in the fielding period, another 10% (100 interviews) was randomly selected and checked as per industry standards to confirm a consistent data quality. Most of what was found and corrected in this process were inaccuracies in capturing the final answers some respondents gave when they were still trying to fully understand the questions.

²⁰American Association for Public Opinion Research, “Response Rates – An Overview,” <https://www.aapor.org/Education-Resources/For-Researchers/Poll-Survey-FAQ/Response-Rates-An-Overview.aspx> (accessed 7-1-2021)

D. Ethics

At the beginning of the interview enumerators explained its voluntary nature as well as the background and usage of the survey and collected informed consent. Enumerators were trained to accept refusals to participate in the survey, requests to stop an interview or clear refusals to answer a specific question. Personal identifiable information like names and telephone numbers were stored separately from interview responses. Access to personal information was restricted to enumerators and the research team. All members of the vendor's team handling personal identifiable information signed a non-disclosure agreement.

IV. Findings

Interviewers surveyed a total of 1,024 current employees of Nien Hsing (648 women, 343 men, 32 individuals who did not identify as women or men, and one employee who declined to answer the question on gender identity). The following sections detail the findings of the survey.

Interference of Supervisors and Managers

A key finding of the survey, and one that has had an impact on the other survey findings, is the interference of some supervisors and managers. A total of 33 workers (3.4%) confided to THE interviewers that supervisors or managers warned them against cooperating with the anti-GBVH program including with Workers' Rights Watch when conducting an investigation, and 2.5% of respondents stated that supervisors or managers warned them against reporting GBVH incidents at the factories to anyone. Finally, the most frequent reason that respondents named as a concern about GBVH was the fear of being punished for complaining.

The interference by supervisors and managers is described in no uncertain terms by some of the workers surveyed. Workers confided to the interviewers, "We are told to say good things about the factory and not to put the factory in jeopardy to close it down." Another worker said, "[The supervisor] [tells us] not [to] talk about non-compliance to [avoid] put[ting] the company in danger of closure." Similarly, another worker reported that supervisors say not to speak badly about the company "because customers want to run away", which could result in the closure of the factories.

Workers reported that supervisors threatened them with job loss or mistreatment if they speak out about abuse. One worker said, "The supervisors are also constantly threatening us if we tell the truth about harassment when inspectors or investigators are present, and we will be fired." Another worker told the interviewer, "Our supervisors put us under a lot of stress [to not] talk about the abuse that is going on inside the factory [if we do] [they] threatening us that we will lose our jobs." Workers also reported that supervisors threatened them with abuse or by making their work more difficult. One worker said, "Women are afraid to report it because they are afraid of losing their jobs or being abused." Another worker shared that "the supervisors and our Chinese owners are pressuring us and when we talk to these organizations you will see that they are taking us to the hardest part of the factory."

It is very likely that many workers took these warnings to heart and refrained from criticizing the work culture at Nien Hsing – especially since the closures of Glory International and Nien Hsing International in recent months made this type of threat all too real.

GBVH Continues to be a Part of the Work Culture

The study indicates that GBVH continues to be a part of the work culture at the Nien Hsing factories in Lesotho. For example, workers reported the following problems at the Nien Hsing factories they work at: 22.7% of the survey participants agreed that workers were asked for sex in exchange for workers to keep their jobs, 15.5% of workers confirmed that supervisors or managers repeatedly ask workers for their private address to visit, 26.3% of workers agreed that women risked losing their positions if they refuse to have sex with their supervisor or manager, and 12.8% of workers reported that workers are touched repeatedly without their consent. In addition to workers' perceptions of a culture of GBVH at the Nien Hsing factories, the survey indicates that workers do not feel respected by their supervisor or manager (overall 19.9% with male respondents agreeing to this statement at a slightly higher rate of 23.8% versus 18.9% of women).

It should be noted that women workers surveyed for this study were less likely than their male colleagues to report that these types of gender-based violence and harassment are happening at the factories where they work. This is likely due to women being threatened by a higher unemployment rate than men and offered fewer job options outside the garment sector. Women are also much less likely than men to work abroad. The steady decline in opportunities for men in the South African mining sector combined with increased employment opportunities for women in Lesotho's garment industry has made women the main source of income for many households. As a woman worker in the textile industry of Lesotho puts it, "I hate my job, but I cannot leave because there is nowhere else."²¹ Furthermore, workers' fears of job loss have increased due to the impact of the COVID-19 pandemic on the garment industry, which has resulted in a reduction demand for apparel and in some cases temporary and permanent closures of factories in the country. The closure of Glory International in August 2020 and Nien Hsing International in June 2021 likely added to workers' fears of job loss and increased their reluctance to answer questions concerning GBVH at the Nien Hsing factories.

There is only one exception to the general tendency of men being more willing than women to admit the existence of GBVH at the factories they work: Of the 26.7% of workers who reported that male workers insult women in the factories referencing their bodies or sexuality, a slightly higher percentage were women (27.3%) than men (26.1%).

Workers Do Not Trust that Harassers Will be Held Accountable

The survey also indicates that workers do not trust perpetrators of abuse to be held accountable by Nien Hsing. Every fifth worker surveyed (19.7%) believes that GBVH can be committed with impunity at the Nien Hsing factories. At the same time, the vast majority of workers surveyed think that GBVH at work should be eliminated: Only one percent of surveyed workers agreed with the

²¹ Time, "Exclusive: Workers in Factory That Makes Kate Hudson's Fabletics Activewear Allege Rampant Sexual and Physical Abuse" (June 10, 2021), <https://time.com/5959197/fabletics-factory-abuse-allegations/> (accessed 8-2-2021).

statement that GBVH is part of life, including at work, and not important enough to be addressed. The discrepancy between the desire to eradicate GBVH in the workplace and the perception that perpetrators are not held accountable shows the continued need for the program – as does the persistence of GBVH in Nien Hsing’s work culture.

Workers’ Knowledge of GBVH

Workers were also asked about their knowledge of GBVH. The survey indicates that workers have a basic understanding of GBVH; when asked to identify examples of GBVH, on average, workers identified five out of 10 examples correctly (see table 1 below for the examples). Thus, it is clear that education and awareness raising efforts are starting to have an impact on workers’ perceptions of GBVH. However, given that at the time of the survey only a few workshops with workers had occurred, a follow up survey is necessary to gauge the change in knowledge of GBVH.

Is GBVH in the world of work	Please tell me for each of the following behaviors if it is gender-based-violence and harassment in the world of work or in the workplace? (Q XI)
Yes	Supervisors demanding sex from workers in exchange for the workers to keep their jobs
No	Male workers being paid overtime while women workers are not
Yes	Supervisors repeatedly texting someone who works for them and asking for this worker’s private address, so the supervisor can come over
No	Two coworkers meeting at a grocery store and one of them touching the other inappropriately
Yes	Male workers in the factories regularly calling women workers prostitutes or tell them their butts are too big and that’s why they can’t do their jobs
No	Supervisor or coworker visiting a worker’s private home unannounced
Yes	Women being assigned to the worst part of the factory or be terminated because they refused to have sex with their supervisor
No	None of the managers at work being women
Yes	Repeatedly touching someone at work without consent
No	Joking about women’s appearances like their butt size

Table 1: Examples used in knowledge questions with the correct answers

V. Conclusions

A key finding of this survey is that detailed knowledge of GBVH in the world of work is still missing among most workers. This indicates the need to continue the two-day education and awareness workshops on what GBVH is and to keep explaining its root causes and impacts to all workers, not just the new hires. This remains a high priority for the program though it has been necessary to stop education and awareness workshops during the pandemic because of health and safety concerns. Only workers who recognize what GBVH is as defined by the program and feel the support of Nien Hsing in the program will be able to report incidences correctly and willing to cooperate in their investigation. Compromising the right to be free from GBVH in the factories and continued perceived interference with the enforcement of this right by supervisors and other representatives of Nien Hsing will have to be monitored and tracked because of the influence it has on the success of the program. Similarly, incidents of GBVH will only decrease if workers develop a shared understanding of the negative impact of GBVH on the workplace as a whole and on all of the workers and if workers believe that anybody engaging in GBVH will be held accountable.

Keeping the need for perpetrators being held accountable in mind, it's a central finding of this survey that almost 20% of workers think GBVH in the workplace can be committed with impunity despite the 99% of workers believing GBVH should be addressed. Among all indicators used to describe the Nien Hsing work culture and its perception by workers, this one makes the most compelling argument for the continuation of the current program. Despite the described hesitance of workers and especially women workers to criticize their employer and despite the attempts of the supervisors and managers at Nien Hsing to suppress such criticism, substantial percentages of workers dared to describe GBVH as still being a part of the work culture. However, it is even more concerning to see that every fifth worker doesn't believe perpetrators are being held accountable, even though almost all workers are interested in addressing GBVH. This gap between demand and perceived reality not only shows the need to continue the program to address GBVH – it also indicates the continued need to inform workers about the existence of an independent information line to report cases to and the need for transparency on punishments while protecting privacy rights. Informing workers about the cases investigated and the number of perpetrators held accountable, even if their names are not made public, is an important step in reducing the percentage of workers thinking GBVH can be committed with impunity but is also crucial for the information line to work. Incidents will only be reported if callers know that their efforts can make a difference.

Appendices

Tables

Step	Task	Vendor	Completed by
Establishing a sample frame:	Collection of contact data for all workers at the Nien Hsing factories in person at the workplaces	Vendor A	August 2020
First main data collection	Telephone survey	Vendor A (5 enumerators - 3 women and 2 men)	September 2020
Second main data collection	Telephone survey	Vendor B (7 enumerators – 6 women and 1 man)	June 2021

Table 2: Main steps and timeline

Global		Nien Hsing Thetsane		C&Y		Formosa		Overall	
Target	Actual	Target	Actual	Target	Actual	Target	Actual	Target	Actual
218 (69 %)	233 (71.7 %)	208 (67 %)	209 (68.3 %)	176 (72 %)	164 (70.7 %)	44 (34 %)	42 (32.8 %)	646 (65 %)	648 (65.4 %)
98 (31%)	92 (28.3 %)	102 (33 %)	97 (31.7 %)	68 (28 %)	68 (29.3 %)	86 (66 %)	86 (67.2 %)	354 (35 %)	343 (34.6 %)
NA	6	NA	9	NA	13	NA	4	NA	32
NA	0	NA	0	NA	1	NA	0	NA	1
316	331	310	315	244	246	130	132	1000	1024

Table 3: Targets and actuals by factory

Final status as captured in tracking sheets	Revised #	CASRO definition
Completed interview	1024	Interview
Completed but sorted out (no longer works at Nien Hsing)	69	Not eligible
Completed but sorted out (never worked at Nien Hsing)	1	Not eligible
Completed but sorted out (interviewed in past 12 months)	118	Not eligible
Broke off interview	18	Eligible - non-interview
Refusal to participate by worker	23	Eligible - non-interview
Refusal to participate on behalf of worker by other person answering the phone	3	Eligible - non-interview
No response on main number until phone company disconnected call	194	Unknown eligibility - non-interview
No response on alternative number until phone company disconnected call	1	Unknown eligibility - non-interview
Message from phone company - main number no longer in use or disconnected	368	Not eligible
Message from phone company - alternative number no longer in use	0	Not eligible
Main number is no longer associated with worker	9	Not eligible
Alternative number is no longer associated with worker	1	Not eligible
Worker will be available later or on a different day	17	Eligible - non-interview
Worker will only be available at a later day after the fielding period ended	2	Eligible - non-interview
Other reason	84	Eligible - non-interview
Overall	1932	

Table 4: Response rate

Questionnaire – English version

[Text box A]

My name is ____ [your name]. I'm from ____ [organization]. Please spare me few seconds to explain what this call is about. You may remember a few months ago your co-workers collected your phone numbers as a part of a program intended to prevent and address sexual harassment and sexual violence in the garment factories. The factory owners, the unions, Lesotho rights groups and the international companies who buy the clothes you make are all committed to ensuring that your workplace is safe. I would like to ask you a few questions to learn more about your work environment and it won't take longer than a few minutes.

- I. Is now a good time to talk? Are you off work and in a place where you can talk and no one else can hear you?
- Yes [INTERVIEWER: Continue with text box C]
- No [INTERVIEWER: Continue with text box B]

[Text box B]

I would like to call you back when you are in a place where you can talk and nobody can hear you.

- II. When would be a good day and time? [INTERVIEWER: Note day and time.]

We will call you back at the day and time you suggested. Thank you for your support.
[INTERVIEWER: End interview]

[Text box C]

The factory you work in is owned by Nien Hsing. Your employer, the companies buying the clothes you produce, the Lesotho rights groups WLSA and FIDA and the textile unions IDUL, NACTWU and UNITE are all working together with the goal of creating a safe workplace free from violence and abuse. Your employer has committed to a program to prevent and address gender-based violence and harassment in the garment factories. Gender-based violence and harassment includes for example unwanted sexual touching, or sexual threats. Please share your honest thoughts about these abuses are occurring in your workplace, about what is done to prevent it and whether you feel safe at work as a result.

Please know that you can talk openly. Your answers will not be shared with your employer and I won't tell anyone what you share with me and I won't talk with your supervisor or your

employer Nien Hsing about it. No one will even know that you participated in this interview. Your answers will have no influence on your current job or on your continued employment. Answering my questions is voluntary. You can stop the interview at any time or you can ask for a break. You can refuse to answer any questions you feel uncomfortable with. There will be no negative consequences for you if you don't answer a question or if you stop the interview. It will take you approximately 10 to 20 minutes to answer my questions.

III. Are you willing to participate in this interview?

- Yes [INTERVIEWER: Continue with text box G]
- No [INTERVIEWER: Continue with text box D]

[Text box D]

IV. I understand. Is there a different day and time we can talk when you will not be at work and in a place where you can talk and no one else can hear you?

- Yes [INTERVIEWER: Continue with text box E]
- No [INTERVIEWER: Continue with text box F]

[Text box E]

[INTERVIEWER: Note day and time]

We will call you back at the day and time you suggested. Thank you for your support.

[Text box F]

I understand. Have a good day/night.

[Text box G]

Thank you for participating. Let's start with some general questions about your work.

- V. In which factory do you currently work? [INTERVIEWER: In case a respondent is working in more than one factory, note the factory the respondent works most of the time]
- C&Y Garment
 - Global Garments Company
 - Nien Hsing International factory in the Thetsane Industrial Area
 - Formosa Garment
 - I used to work in one of these factories or at Glory International, but no longer work in any of them [INTERVIEWER: Continue with text box L]
 - I never worked in any of these factories or at Glory International [INTERVIEWER: Continue with text box L]
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]
- VI. Which section of the factory do you work in? [INTERVIEWER: Please don't read the answer options unless asked to do so or to clarify the section. In case a respondent is working in more than one section, note the section the respondent works most of the time]
- Sewing
 - Washing
 - Cutting
 - Packing
 - Ring Spinning
 - Processing of cotton
 - Weaving
 - Dying
 - Finishing
 - Warehouse
 - General Affairs
 - Other
 - I don't work at C&Y Garment, Global Garments, Formosa Garment, Glory International or Nien Hsing International any longer [INTERVIEWER: Continue with text box L]
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

VII What best describes the type of contract you currently have with your employer? Is your contract

- Short-term
- Daily
- Probationary
- Permanent
- I don't know [INTERVIEWER: Don't read this answer option]
- Refuse to answer [INTERVIEWER: Don't read this answer option]

VIII How old are you? [INTERVIEWER: Don't read the answer options unless respondent refuses to give a precise age - then ask what age group respondent belongs to and read answer options]

- 18 years or younger
- 19-29 years old
- 30-39 years old
- 40-49 years old
- 50 years or older
- I don't know [INTERVIEWER: Don't read this answer option]
- Refuse to answer [INTERVIEWER: Don't read this answer option]

IX What gender do you identify with?

- Male
- Female
- I don't identify with a gender
- Refuse to answer [INTERVIEWER: Don't read this answer option]

X Before our conversation today, have you been called in the past 12 months to answer questions about gender-based-violence and harassment at work?

- Yes [INTERVIEWER: Continue with text box K]
- No [INTERVIEWER: Continue with text box H]
- Refuse to answer [INTERVIEWER: Don't read this answer option]

[Text box H]

The next question is about your understanding of gender-based violence and harassment.

- XI Please tell me for each of the following behaviors if it is gender-based-violence and harassment in the world of work or in the workplace?
 [INTERVIEWER: Please check all behaviors the respondent thinks of as gender-based violence and harassment]
- Supervisors demanding sex from workers in exchange for the workers to keep their jobs
 - Male workers being paid overtime while women workers are not
 - Supervisors repeatedly texting someone who works for them and asking for this worker's private address, so the supervisor can come over
 - Two coworkers meeting at a grocery store and one of them touching the other inappropriately
 - Male workers in the factories regularly calling women workers prostitutes or tell them their butts are too big and that's why they can't do their jobs
 - Supervisor or coworker visiting a worker's private home unannounced
 - Women being assigned to the worst part of the factory or be terminated because they refused to have sex with their supervisor
 - None of the managers at work being women
 - Repeatedly touching someone at work without consent
 - Joking about women's appearances like their butt size
 - None of the above [INTERVIEWER: Don't read this answer option]
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

[Text box I]

As you may know, examples of gender-based violence and harassment at work include unwelcome sexual advances, requests for sexual favors from workers to keep their jobs, and other verbal or physical conduct of a sexual nature, such as offensive remarks about the appearance, body, sexual activities of a worker and/or unwanted sexual touching. Gender-based violence and harassment includes violence against women and girls as well as against men and boys. As mentioned, your employer Nien Hsing, the international companies who buy the clothes you make, the unions who represent workers in the Nien Hsing factories and WLSA and FIDA have all come together to create a program to stop gender-based violence and harassment at work.

1. Do you feel respected as a human being by your supervisors and managers?
 - Yes, I do feel respected as a human being
 - No, I don't feel respected as a human being
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

2. What is the current practice at the factory you work at: Can somebody commit gender-based violence and harassment without being held accountable and without being punished for it?
 - Yes, somebody can commit gender-based violence and harassment without being held accountable
 - No, that's not the current practice
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

3. What happens at the factory you work at? Do supervisors or managers demand sex from workers in exchange for the workers to keep their jobs?
 - Yes, it happens that supervisors or managers demand sex from workers in exchange for the workers to keep their jobs
 - No, that doesn't happen
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

4. Do supervisors or managers at the factory you work at repeatedly text workers and ask for the worker's private address, so the supervisor or manager can come over?
 - Yes, supervisors repeatedly ask workers for their private address, so the supervisor can come over
 - No, that doesn't happen
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

5. Do male workers in the factory you work at regularly call women prostitutes or tell them their butts are too big and that's why they can't do their jobs? Do the men in the factory you work at regularly insult women in this or in similar ways?
 - Yes, male workers regularly insult women with references to their bodies
 - No, that doesn't happen regularly
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

6. At the factory you work, do women who refuse to have sex with their supervisor or managers run the risk of being assigned to the worst part of the factory or being terminated?
- Yes, women who refuse to have sex with their supervisor or managers run the risk of being assigned to the worst part of the factory or being terminated
 - No, that doesn't happen
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]
7. Is it common at the factory where you work for someone to be repeatedly touched without consent?
- Yes, it's common that someone is repeatedly touched without consent
 - No, that's not common
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]
8. Do you think that gender-based violence and harassment is just a part of life and not important enough to be addressed or stopped?
- Yes, gender-based violence and harassment is just a part of life and not important enough to be addressed or stopped
 - No, gender-based violence and harassment is not just a part of life and it is important enough to be addressed or stopped
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]
9. In the past 12 months, did your supervisors or managers warn you against reporting incidents of gender-based violence and harassment at work?
- Yes, supervisors or managers warned me against reporting incidents of gender-based-violence and harassment at work
 - No, that didn't happen
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]

10. In the past 12 months, did your supervisors or managers warn you against cooperating with an assessor or investigator on any cases of gender-based violence and/or harassment at work?
- Yes, supervisors or managers warned me against or warned me against cooperating with an investigation
 - No, that didn't happen
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]
11. In the past 12 months, did your supervisors or managers tell you how you should answer the questions of this interview or were you asked not to participate in this study?
- Yes, supervisors or managers told me how to answer or asked me not to participate in this study
 - No, that didn't happen
 - I don't know [INTERVIEWER: Don't read this answer option]
 - Refuse to answer [INTERVIEWER: Don't read this answer option]
12. What is your biggest concern regarding gender-based violence and harassment at your current workplace? Please remember, your answer will not be shared with your employer.
[OPEN TEXT]

[Text box K - if respondent was interviewed in the past 12 months]

Thank you for your willingness to repeat the interview after such a short time. I very much appreciate your time. However, since you have been interviewed recently, I will end this interview to give other voices a chance to be heard as well. Please know that there will be further workshops on gender-based violence and harassment and an independent information line operated by FIDA to report cases of such a behavior.

[Text box L]

Please allow me to end this interview, since it is about the current culture at the factories operated by Nien Hsing. Thank you very much for your time. I appreciate your support. Please know that everything you told me will be kept strictly confidential.

[Text box M]

This was the last of the questions. Thank you very much for your time. I appreciate your support. Please know that everything you told me will be kept strictly confidential. Please also know that there will be further workshops on gender-based violence and harassment and an information line operated by FIDA to report cases of such a behavior.

Questionnaire – Sesotho version

[Lebokose la A]

Lebitso la ka ke _____ [lebitso la hao]. Ke tsoa _____ [mokhatlo]. Ke kopa u mphe metsotsoana e seng mekae ho hlalosa hore na mohala ona o mabapi le eng. Uka hopola hore likhoeli tse mmaloa tse fetileng basebetsi mmoho le uena ba ile ba bokella linomoro tsa lona tsa mohala ele karolo ea lenaneo le reretsoeng ho thibela le ho sebetsana le likhoka le tlhekefetso tsa motabo lifemeng tsa liaparo. Beng ba feme, mekhatlo ea basebetsi, lihlopha tsa Lesotho tsa litokelo le likh'amphani tsa machaba tse rekang liaparo tseu li etsang li ikemiselitse kaofela ho netefatsa hore sebaka sa hau sa ts'ebetso se bolokehile. Ke lakatsa ho u botsa lipotso tse mmaloa ho ithuta haholoanyane ka tikoloho ea hau ea mosebetsi mme ho keke hoa nka ho feta metsotso e mmaloa.

- I. Na ee ke nako e ntle ea ho bua? Ha u mosebetsing mme o sebakeng seu uka buang hose motho ea ka u utloang?
- Ee [MOTSA-LIPOTSO: Fetela lebokoseng la C]
 - Che [MOTSA-LIPOTSO: Fetela lebokoseng la B]

[Lebokose la B]

Ke lakatsa ho u letsetsa hape hau le sebakeng seu u ka buang hose motho ea ka u utloang.

- II. Ke nako le letsatsi li feng tse nepahetseng? [MOTSA-LIPOTSO: Ngola letsatsi le nako]

Retla u letsetsa ka letsatsi le nako tse u li khothalelitseng. Ke leboha tšhetso ea hau.
[MOTSA-LIPOTSO: Qetela puisano]

[Lebokose la C]

Feme eo u sebetsang ho eona ke ea Nien Hsing. Mohiri oa hau, likh'amphani tse rekang liaparo tseu u lihlahisang, lihlopha tsa litokelo WLSA le FIDA le mekhatlo ea [basebetsi ba lifeme tsa] (sic) liaparo IDUL, NACTWU le UNITE li sebetsa mmoho ka sepheo sa ho etsa sebaka se bolokehileng sa tšebetso se nang tlhekefetso. Mohiri ua hao o itlamme lenaneong le thibelang le ho sebetsana le likhoka le tlhekefetso tse ipapisitseng le bong lifemeng tsa liaparo. Likhoka le tlhekefetso e ipapisitseng le bong li kenyellets; mohlala, ho phopholetsoa ho sa batleheng ka mokho'a thobalano kapa litšoso tse amanang le thobalano. Ke kopa u arolelane monahano ua

hau oa nnete ka tlhekefetso e etsahalang mosebetsing ua hau, se etsoang ho e thibela le hore na u ikutloa u bolokehile mosebetsing ka lebaka leo.

Ka kopo tseba hore u ka bua u lokolohile. Likarabo tsa hau li keke tsa arolelanoa le mohiri ua hau mme nkeka ka joetsa mang kapa mang seu o se arolelaneng le nna mme nke ke ka bua le mosupisi ua hao kapa mohiri ua hau Nien Hsing ka sona. Ha ho motho ea tla tseba hore u nkile karolo puisanong ena. Likarabo tsa hau li ke ke tsa ba le khahlamelo mosebetsing ua hau oa hona joale kapa mosebetsing ua hau o tsoelang pele. Ho araba lipotso tsaka ke boithaopo. U ka emisa puisano ena nako engoe le engoe kapa ua kopa khefutso. U ka hana ho araba lipotso life kapa life tseu u sa ikutloeng u phutholohile ho li araba. Hahona ba le litla-morao tse mpe ho uena hau sa arabe potso kapa u emisa puisano ena. Ho tlo nka hoo ekabang metsotso e 10 ho isa ho e 20 ho araba lipotso tsaka.

III. Na u ikemiselitse ho nka karolo puisanong ee?

- Ee [MOTSA-LIPOTSO: Fetela lebokoseng la G]
- Che [MOTSA-LIPOTSO: Fetela lebokose lang la D]

[Lebokose la D]

IV. Kea utluisisa. Ebe hona le letsatsi le nako tse fapaneng tseo re ka buang hau se mosebetsing mme u le sebakeng seu ka buang hose motho ea ka u utloang?

- Ee [MOTSA-LIPOTSO: Fetela lebokose lang la G]
- Che [MOTSA-LIPOTSO: Fetela lebokose lang la F]

[Lebokose la E]

[MOTSA-LIPOTSO: Ngola letsatsi le nako]

Re tla u letsetsa hape ka letsatsi le nako tseu li khothalelitseng. Ke leboha ts'ehetso ea hau.

[Lebokose la F]

Kea utloisisa. Eba le letsatsi le letle/bosui bo botle.

[Lebokose la G]

Kea leboha hau nka karolo. Hare qale ka lipotso tse akaretsang ka mosebetsi ua hau.

- V. U sebetsa femeng efeng ha joale? [MOTSA-LIPOTSO: Haeba motho a arabang a sebetsa lifemeng tse fetang bonngoe, ngola feme eo a sebetsang ho eona boholo ba nako.]
- C&Y Garment
 - Global Garments Company
 - Nien Hsing International factory lifemeng tse Ha-Thetsane
 - Formosa Garment
 - Ke ne ke sebetsa ho enngoe ea lifeme tsena kapa Glory International, empa hakesa sebetsa ho efe kapa efe ea tsona. [MOTSA-LIPOTSO: Fetela Lebokose lang la L]
 - Hakeso sebetse ho enngoe ea lifeme tsena kapa Glory International [MOTSA-LIPOTSO: Fetela Lebokose lang la L]
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
- VI. U sebetsa karolong efe ea feme?
[MOTSA-LIPOTSO: Ka kopo se ke ua bala likhetho tsa likarabo ntle leha u kopuoe ho etsa joalo kapa ho hlalosa karolo ena. Maemong ao motho eo u buisanang le ena, a sebetsang likarolong tse fetang bonngoe, ngola karolo eo a sebetsang ho eona boholo ba nako.]
- Morokong
 - Tlhatsuong
 - Moseong
 - Mopakong
 - Tlhopho ea khoele
 - Tokisong ya khoele
 - Ho ohla/ho loha
 - Phetolo ea 'mala
 - Taolong ya boleng
 - Polokong ea thepa
 - Mesebetsing e ekaretsang
 - Tse ling
 - Hakesa sebetsa C&Y Garment, Global Garments, Formosa Garment, Glory International kapa Nien Hsing International [MOTSA-LIPOTSO: Fetela Lebokose lang la L]
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

VII Ke eng se manollanghlalosang mofuta oa konteraka eo u onang le eona le mohiri oa hau ha joale? Konteraka ea hau ke ea...

- Nakoana
- Letsatsi le letsatsi
- Tekong
- Ea nako e telele
- Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
- O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

VIII U lilemo li kae? [MOTSA-LIPOTSO: Se ke ua bala likhetho tsa likarabo ntle le ha motho eu u ntso buisana le ena a hana ho fana ka lilemo tse hlakileng- ebe u mo botsa hore na ke ua sehlopha sefe sa lilemo ebe o bala likhetho tsa li karabo.]

- Lilemo tse 18 kapa katlase
- Lilemo tse 19 ho isa ho tse 29
- Lilemo tse 30 ho isa ho tse 39
- Lilemo tse 40 ho isa ho tse 49
- Lilemo tse 50 ho ea holimo
- Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
- O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

IX U ikamahanya le bong bofeng?

- Botona
- Bots'ehali
- Ha ke khetholle boleng
- Haa hana ho araba [MOTSA-LIPOTSO: Se ke oa bala khetho ena]

X Pele ho puisano ea rona kajeno, u kila ua letsetsoa likhoeling tse 12 tse fetileng ho araba lipotso mabapi le likhoka le tlhekefetso e ipapisitseng le bong mosebetsing?

- Ee [MOTSA-LIPOTSO: Fetela lebokoseng la K]
- Che [MOTSA-LIPOTSO: Fetela lebokose lang la L]
- Haa hana ho araba [MOTSA-LIPOTSO: Se ke oa bala khetho ena]

[Lebokose la la H]

Potso e latelang ke mabapi le kutloisiso ea hau ea likhoka le tlhekefetso e ipapisitseng le bong.

- XI Ke kopa u ntjoetse na enngoe le enngoe ea boitšoaro bo latelang na ke likhoka le tlhekefetso tse ipapisitseng le bong na.
[MOTSA-LIPOTSO: Ka kopo tšoea boitšoaro bohle boo motho eo u buisanang le ana a nahanang hore ke likhoka le tlhekefetso tse ipapisitseng le bong.]
- Batataisi ba batlang thobalano ho basebetsi sebakeng sa hore ba boloke mesebetsi ea bona
 - Basebetsi ba banna ba pataloe ha ba sebelitse nako e fetang e tloaelehileng ea tšebetso, ha basali ba sa pataloe
 - Batataisi ba lulang ba etsetsa motho a ba sebeletsang molaetsa o kopang aterese ea lekunutu hore motataisi a tsebe ho ea ha hae
 - Basebetsi mmoho ba babeli ba teanang lebenkeleng la korosari mme e mong oa bona a phopholetsa e mong ka mokhoa osa amoheleng
 - Basebetsi ba banna ka lifemeng bao hangata ba bitsang basebetsi ba basali matekatse kapa bare ba liboto li kholo haholo ke lebaka leo ba sa khoneng ho etsa mosebetsi oa bona
 - Motataisi kapa mosebetsi-mmoho a chakelang mosebetsi ha hae asa mo tsebisa pele
 - Basali ba isoang karolong e thata ea feme kapa ba tebeloa hobane ba hanne ho etsa thobalano le Batataisi ba bona
 - Ha ho baokameli beo eleng basali
 - Ho tšoara motho e mong ka makhetlo mosebetsing a sa lumela
 - Ho soasoa ka chebahalo ea basali joalo ka boholo/bonyane ba liboto tsa bona
 - Ha e eo ho tse ka holimo [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

[Lebokosela I]

Joalo ka ha u ka tseba, mehlala ea likhoka le tlhekefetso e ipapisitseng le bong mosebetsing e kenyeletsa lefereho le thobalano le sa amoheloang, likopo tsa thobalano ho basebetsi hore ba boloke mesebetsi ea bona le lipuo kapa ho thetsana ho isang thobalanong joalo ka lipuo tse khopisang ka chebahalo, mmele, liketso tsa thobalano tsa mosebetsi kapa ho phopholetsoa ka mokhoa o sa batleheng oa thobalano. Likhoka le tlhekefetso e ipapisitseng le bong e kenyeletsa likhoka khahlanong le basali le banana ho kenyeletsa le banna le bashanyana. Joalo ka ha ho boletsoe, mohiri ua hau , likh'amphani tsa machaba tse rekang liaparo tse u li etsang, mekhatlo e emelang basebetsi ba lifeme tsa Nien Hsing le WLSA le FIDA li tšile ha mmoho ho etsa lenaneo ho emisa likhoka le tlhekefesto ea e ipapisitseng le bong mosebetsing.

1. U ikutloa u hlomphuo joalo ka motho ke basupisi le baokameli ba hao?
 - Ee, ke ikutloa ke hlomphuo joalo ka motho
 - Che, ha ke ikutloe ke hlomphuo joalo ka motho.
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

2. Tloaelo e teng femeng eo sebetsang ho eona ke efeng: Na motho a ka etsa likhoka le tlhekefetso tse ipapisitseng le boleng ho e mong ntle le ho ikarabella kapa ho fua kotlo?
 - Ee, motho e mong a ka etsa likhoka le tlhekefetso tse ipapisitseng le boleng ho e mong ntle le ho ikarabella
 - Che, hase tloaelo e teng hajoale
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

3. Ho etsahalang femeng eu u sebetsang ho eona? Na basupisi kapa baokameli ba batla thobalano ho basebetsi hore basebetsi ba boloke mesebetsi ea bona?
 - Ee, ho a etsahala hore basupisi kapa baokameli ba batle thobalano ho basebetsi hore basebetsi ba boloke mesebetsi ea bona
 - Che, ha ho etsahale
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

4. Na basupisi kapa baokameli ba femeng eo u sebetsang ho eona ba etsa basebetsi melaetsa khafetsa ba bile ba botsa aterese ea lekunutu ea mosebeletsi, hore mosupisi kapa mookameli a tle a chake?
 - Ee, Batataisi ba lula ba kopa basebetsi liaterese tsa lekunutu hore mosupisi a tsebe ho ea ha mosebetsi
 - Che, ha ho etsahale.
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

5. Na basebetsi ba banna ka femeng eu u sebetsang ho eona ba atisa ho bitsa basali matekatse kapa ba ba joetse hore libono tsa bona li kholo haholo ke lebaka leo ba sitoang ho etsa mosebetsi oa bona? Na banna femeng eu u sebetsang ho eona ba atisa ho rohaka basali ka mekhoha ee kapa e ts'oanang?
- Ee, basebetsi ba banna ba atisa ho rohaka basali ka mmele ea bona
 - Che, hae etsahale hangata
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
6. Femeng eo u sebetsang ho eona, na basali ba hanang ho etsa thobalano le sasupisi kapa baokameli ba bona ba ipeha tsietsing ea ho isoa karolong e thata ea feme kapa ho tebeloa?
- Ee, basali ba hanang ho etsa thobalano le Basupisi kapa baokameli ba bona ba ipeha tsietsing ea ho isoa karolong e thata ea feme kapa ho tebeloa
 - Che, ha ho etsahale
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
7. Na ho tloaelehile femeng eu sebetsang ho eona hore motho oa phopholetsoa ka makhetlo ntle le tumello
- Ee, ho tloaelehile hore motho a phopholetsoe ka makhetlo ntle ho tumello
 - Che, ha hoa tloaeleha
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
8. U nahana hore likhoka le tlhekefetso tse ipapisitseng le boleng ke karolo feela ea bophelo mme hae bohlokoa ho lekana hore e emisoe kapa e sebetsoe?
- Ee, likhoka le tlhekefetso tse ipapisitseng le boleng ke karolo feela ea bophelo mme hae bohlokoa ho lekana hore e emisoe kapa e sebetsoe
 - Che, likhoka le tlhekefetso tse ipapisitseng le boleng hase karolo feela ea bophelo mme e bohlokoa ho lekana hore e emisoe kapa e sebetsoe
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]

9. Likhoeling tse leshome le metso e 'meli e fetileng, na basupisi kapa baokameli ba hau ba ile ba u hlokomelisa khahlanong le ho tlaheha lietsahala tsa likhoka le tlhekefetso tse ipapisitseng le boleng mosebetsing na?
- Ee, basupisi kapa baokameli ba ile ka ntlhokomelisa khahlanong le ho tlaheha lietsahala tsa lietsahala tsa likhoka le tlhekefetso tse ipapisitseng le boleng mosebetsing.
 - Che, seo ha se ea etsahala.
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
10. Likhoeling tse leshome le metso e 'meli tse fetileng, na basupisikapa baokameli ba hau ba ile ba u hlokomelisa khahlanong le sebelisana 'moho le mohlalobi kapa mofuputsi litabeng li fe kapa li fe tse amanang le likhoka le tlhekefetso tse ipapisitseng le boleng mosebetsing na?
- Ee, basupisikapa baokameli ba ile ba ntlhokomelisa khahlanong le ho sebelisana 'moho le liphuputso
 - Che, seo hase so etsahale
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
11. Likhoeling tse 12 tse fetileng, na Basupisi kapa baokameli ba hau ba ile bau joetsa na o lokela ho araba lipotso tsa puisano ee joang kapa bao kopa ho se nke karolo boithutong boo?
- Ee, Basupisi kapa baokameli ba ntjoetsitse na ke arabe joang kapa ba nkopile hose nke karolo boithutong bona
 - Che, seo hase so etsahale
 - Hake tsebe [MOTSA-LIPOTSO: Se ke oa bala khetho ena]
 - O hana ho araba [MOTSA-LIPOTSO: Se ke ua bala khetho ena ea karabo]
12. Ke eng eu ts'oenyang haholo mabapi le likhoka le tlhekefetso e ipapisitseng le boleng moo sebensang hajoale? Ka kopo hopola, karabo ea hau haena arolelanoa le mohiri ua hau.
[MONGOLO O BULEHILENG]

[Lebokose la K- haeba motho e u buisanang le ena a botsitsoe lipotso likhoeling tse 12 tse fetileng]

Kea leboha boikemisetso ba hao ba ho phetha puisano kamora nako e khuts' oane hakana. Ke ananela haholo nako ea hau. Leha ho le joalo, kaha u sa tsoa botsoa lipotso haufinyane, ke tlo emisa puisano ena ho fa mantsoe a mang monyetla oa hore a utluoe le oona. Ke kopa u tsebe hore ho tlabana le li thupelo tse tsoelang-pele ka likhoka le tlhekefetso e ipapitseng le boleng le mohala oa tlhahiso-leseling o ikemetseng o tsamaisoang ke FIDA ho tlaleha liketsahalo tsa boits'oaro bo joalo.

[Lebokose la L]

Ke kopa u ntumelle ho emisa puisano ena, kaha e amana le litloaelo tse teng hajoale lifemeng tse tsamaisoang ke Nien Hsing. Ke leboha haholo ka nako ea hao. Ke ananela ts'ehetso ea hau. Ka kopo tseba hore ntho enngoe le enngoe eu ntjoetsitseng eona etla bolokoa ele lekunutu.

[Lebokose la M]

Ena ene le potso ea ho qetela. Ke leboha haholo ka nako ea hau. Ke ananela ts'ehetso ea hau. Ke kopo tseba hore ntho enngoe le enngoe eo ntjoetsitseng eona etlo bolokoa ele lekunutu. Ka kopo tseba hape hore ho tlabana le lithupelo tse tsoelang-pele tsa likhoka le tlhekefetso tse ipapisitseng le boleng le mohala oa tlhahiso-leseling o ikemetseng o tsamaisoang ke FIDA ho tlaleha liketsahalo tsa boits'oaro bo joalo.