

A Research Report on **CHHAUPADI AND MOBILITY** **& LEADERSHIP OF WOMEN**

A Study on effects of Chhaupadi on mobility and leadership of women in Karnali, Nepal

Submitted to:

Action Works Nepal, Kathmandu Nepal
BEE Group, Nepalgunj, Banke

Submitted By:

Research Team

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A final research report

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Abbreviations

AWON:	Action Works Nepal
BEE:	Bheri Environmental Excellence
BS	Bikram Sambat
CBO	Community Based Organization
CEDAW	Convention on the Elimination of all forms of Discrimination against Women
DDC	District Development Committee
FCHV	Female Community Health Volunteer
FGD	Focus Group Discussion
GBV	Gender Based Violence
GON	Government of Nepal
KII	Key Informant Interview
NGO	Non-Governmental Organization
PTA	Parents Teachers Association
SMC	School Management Committee
SLC	School Leaving Certificate
ToR	Terms of Reference
VDC	Village Development Committee

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Mr. Bholu Pd Dahal, PhD

Team Leader

& Research Team Members

Executive Summary

'Chhaupadi' is a deeply rooted socio-cultural practice followed in mid & far western region. In such practice, the menstruating women and girls are considered as 'impure' and they have to follow several restrictions and barriers. In many communities, the menstruating women and girls have to stay in isolated place like Chhau-hut, Cow-hut or separate room in the house. They are restricted to enter into home, consume nutritious foods, touch male family members, use similar toilets and water taps, participate in social functions, and other essential daily activities. All these barriers and restriction are directly affecting the life and wellbeing status of women and girls; and ultimately impact on overall livelihood.

While considering the 'Chhaupadi' as harmful practice, the GON promulgated a directive regarding its' elimination in 2007. Similarly, several development organization, local institutions, CBOs, and right actors are raising the voice against this mal practice; and working to address the issues related to such practice. Similar to this, AWON and BEE Group has been implementing an action in three districts of Karnali through financial support of EU. This research is a part of the project to assess the existing context of Chhaupadi and its effects on mobility and leadership status of women. Further it was expected that the findings should be captured as strategies to enhancing leadership of women and finally contribute on eliminating Chhaupadi practice in the project districts.

The research focused both quantitative and qualitative approach of data collection from 21 working VDCs of three districts: Julmla, Mugu and Kalikot. The sample for quantitative data were calculated from 1237 women and adolescent girls; and qualitative information were captured through FGD, KII, groups meeting, consultation with district and local committee, and observation of the real context. After the field work, the data were transcribed, tabulated, and analysed based on the theme of research; and the information were categorically analysed with their theme and sub-themes.

As findings of research, it was found that the socio-cultural beliefs and values regarding menstruation and Chhaupadi are deeply rooted in the research areas. The female and girls are restricted to enjoy their personal and social life. Similarly, their day to day activities during the menstruation are also affecting by the traditional and social norms. Generally, all these restriction and social boundaries are hampering the mobility of women and girls and negatively contributing on their leadership status. Thematically, the research has explored the following major findings:

- Majority of women and adolescent girls (77%) do not enter and stay inside home during their menstruation. The practice of entering inside home while menstruation varies amongst different caste and ethnicities. This rate of such practice is high in Dalits and Chhetri families and low in Janajati, Brahmin and Thakuri families.
- 98% women and girls do not go to temple or worship ; and 25% of them do not pass nearby of the religious place (such as temple)

- There is problem in participating in religious and cultural functions while menstruation. 53% of them do not participate in religious and cultural functions, and those who participate (41.4%) also stay separately
- Menstruating women and girls are assigned more outside works. The mean (average) of hour of outside work in normal days is 5.4 hours, but in menstruation period, it is 7.1 hours.
- The outside mobility of women and adolescent girls is restricted. During the menstruation period only 34.2 % of women and adolescent girls travel.
- There are significant effects of Chhaupadi in leadership development of women. It is found that 30.2% of women/girl who are engaged in local groups/committee do not participate even in group meeting during menstruation period and 62.2 % of women agree that they are not able to participate fully in group's activity due to Chhaupadi practice.
- Lacking of gender friendly facilities and unsuitable meeting time in local level institutions are also some hindering factors for ensuring participation of menstruating women in group activities, institutional engagement.

Based on the data, information and finding; the research further suggests the following recommendations to build mobility and leadership capacity of women and finally contribute on eliminating the Chhaupadi practice in the research districts as well as in the similar context.

- Massive awareness and behaviour change communication at household and community level against the superstition and misunderstanding on Chhaupadi.
- Sensitization of local leaders members of local institutions.
- Educating and capacity building on women and girls on basic principles of Women Rights and policy provision related to women and girls.
- Economic empowerment of women is a means of transformation from deprived condition to quality life.
- Recognize and rewards the 'Role model women'
- Integrated development approach for empowering women and girls to claim their rights.
- Sensitize the new elected local governments on their roles and mandates for rights of women and girls

Chapter I: Introduction

1.1 Introduction and Background

Menstruation is considered as a natural process which the female have to bear which starts around the adolescent age (11–15 years). Socio-culturally, this natural process is not considered as a natural occurrence but females are forbidden to touch anything as it is considered impure after their touch in such period. This type of discrimination is even worst in some part of Nepal, mostly in mid and far-west part of Nepal such as Achham, Bajura, Bajang, Doti, Baitadi, Dadheldhura, Darchula, Kalikot, Jumla, Humla, Mugu, Dailekh Jajarkot, and Surkhet Districts. It is termed as *Chhaupadi* in those area and it is taken as a traditional practice in which menstruated women and girls are forbidden to touch anything and have to live in cowshed for some days(depends on place and their culture). Menstrual females are not allowed to touch men, children, cattle, living plants, and fruit bearing trees as it is believed that the things become polluted and it made god angry. In those days of menstruation, female needs social support, nutritious food, and warm home especially but they are forced to live in either cowshed or *Chhaupadi* Shed and eat less dietary food avoiding all milk products. The shed where they are forced to live in the name of culture do not consists of doors and are open, narrow, tight and very congested (Kafle 2011).

This research work is based on the project, "Elimination of Chhaupadi practice in Karnali, Nepal", implementing by Action Works Nepal (AWON) and Bheri Environmental Excellence (BEE) Group with financial support of European Commission. Action Works Nepal (AWON), a non-profit organization dedicated to improving the lives of the poor through education and social and economic development programs. It has been working in Nepal since 2001 but was registered formally in Social Welfare Council in 2010. Action Works Nepal aspires to empower the poor, vulnerable, and excluded women, children, and men of Nepal so that they may live their lives with social equality, justice, and dignity. The objective of AWON is to improve the livelihood of communities through innovative humanitarian, educational, and vocational result driven programs around political, economic, social, cultural and environmental empowerment, moving forward to peace, growth, and sustainable development.

The mission of AWON is to work with the poor, excluded, and vulnerable women, men, and children for social equality, and dignified and just lives through partnerships, an emphasis on human rights, and result driven programs around political, economic, social, cultural, and environmental empowerment to contribute toward a peaceful and prosperous nation. The co applicant, BEE Group, also has expertise on women's economic empowerment, focusing on modern methods of farming and microfinance and also have expertise on the issue of Chhaupadi. The AWON and BEE Group prioritize adolescent girls as its key target group to make their life more meaningful and productive.

1.2 Objective of the Research

The overarching objective of the proposed research was to assess the real status of Chhaupadi and its effects on mobility and leadership status of women and girls in Karnali.

The specific objectives of research are as follows:

- To assess the behaviours and practices of menstruating women and girls affecting their mobility and leadership,
- To assess the social, cultural and religious barriers relating with Chhaupadi on promoting mobility and leadership of women and girls, and
- To recommend some specific intervention strategy to enhance leadership capacity of women and girls.

1.3 Scope of the Research

This research work entirely focused in exploring the following research questions based on the objective of the research work: What are the existing practices of Chhaupadi which effects on mobility and leadership skills of women and adolescent girls?

- How the local actors, representatives of local institutions react on the role of menstruating women and girls?
- What are the barriers of menstruating women and girls on their mobility, participation and engagement in social, cultural and religious functions?
- What might be the working approaches and modalities for enhancing the mobility and leadership capacity of women and girls in Chhaupadi privileged communities?

1.4 Limitation of Research Work

The Chhaupadi practice is being prevailed in Far and Mid-west of Nepal. This study was conducted only in few selected VDCs of Jumla, Mugu and Kalikot districts of Mid-west. There would be other aspects to include in the study in relation to mobility and leadership skills of women and adolescent girls but this study focused on effects of Chhaupadi practice on mobility and leaderships skills, implementation status of existing national laws, policies and Chhaupadi elimination guideline 2007 and the working approaches and modalities for eliminating the Chhaupadi practices in the research locations as well as in similar contexts in Nepal.

Chapter II: Literature Review

2.1 Chhaupadi: A Harmful Traditional Practice

Chhaupadi is one such traditional practice which has been in existence in the far- and mid-western regions that banishes women from their house during their menstrual bleeding. This practice is derived from a Hindu tradition that relates to secretions associated with menstruation and child birth. The word Chhaupadi is derived from a local word used in the Raute dialect of Achham district in the far west where 'Chhau' means menstruation and 'padi' means a woman. Under this practice, women are considered impure during their periods and are therefore required to refrain from participating normal daily activities. They are forced to isolate themselves and sleep inside a small shed/hut made up of mud and stones without windows and locks, usually known as *Goth*. These huts are especially prepared 20–25 meters away from their own residential homes and are sized around 1×2 m. Such sheds lack doors, are very narrow, dark, tight and congested, and have cold dirty floors, where women sit and sleep (Kadariya 2015). Restrictions on their physical mobility, sexuality, and reproductive capacity are perceived to be natural; and in many instances, accepted codes of social conduct and legal systems condone and even reward violence against them. Women may support norms that limit their mobility, reduce their life chances, stigmatize and violate them, and subordinate them within power relations. It is also affected by unequal restrictions on physical mobility (29), unequal control over financial resources, and unequal decision making (Sen & Ostlin 2007).

Many traditional Nepali Hindu families impose certain restrictions against women when they are in their menstruation period. Chhaupadi is a manifestation of such restrictions, but in a more severe form. It is primarily driven by a superstitious belief among the people that if women stay at home during their periods, which is considered a phase of impurity, it will infuriate the Gods and consequently that wrath will negatively affect the entire family. There are also some beliefs like: if the menstruating women touch cattle, than it will die, if they cross a water source, it will dry up; if they touch some fruit, it will fall off before it ripens, and so on. As a result, they are not only banished from their residential homes to live in cramped huts but are also not allowed to touch their husbands or even their brothers, cattle, fruit bearing plants and crops. If they touch someone accidentally, one must be purified, for example with cow urine, which is considered as holy thing. They should not walk into the premises of temples and are prohibited to attend any religious ceremonies, even weddings, with the belief that they are impure. Women are not allowed to have a nutritious diet like milk, meat, fruits, and green vegetables. They have to survive only on rice, salt, and some cereals/dry foods. There is always a fear of harm if they touch something accidentally (Kadariya 2015). Women and adolescent girls in menstruation have no mobility right as per their own will. In terms of spatial mobility they don't have right to decide where to go, whom to go with, when to go etc. (Amgai 2012).

2.2 Policy, Provision and Regulation against Chhaupadi

Before lodging the writ petition in the Supreme Court against Chhaupadi practice in 2061 B.S., the Government of Nepal had some awareness raising interventions against social ill-practices including Chhaupadi practice through Ministry of Women Children and Social Welfare. To create a public awareness on the effects in social, physical, mental, economic and health aspects of women due to chhaupadi practice, a visual documentary was produced in that time. In 2061, Dil Bahadur Bishwakarma lodged a writ petition to the Supreme Court against Chhaupadi practice prevailing in western and mid-western Nepal. The Supreme Court gave directive order to multiple government agencies as the decision on the petition in 2062/1/19.¹ According to decision, the Supreme Court gave order to Office of the Prime minister and Ministers Council to declare it as the harmful practice to keep women of menstruation period into chhaupadi shed, within a month of issuing order.

The same decision was ordered to Ministry of Health to form a study team including doctors and commission a study on the effects of Chhaupadi practice on the lives of women and girls in the Chhaupadi practice prevailing districts and identify the health related interventions and submit report to Ministry of Health and to the Supreme Court as soon as possible. Similarly, the Supreme Court gave directive order to Ministry of Local Development to mobilize local bodies in order to create public awareness against Chhaupadi practice, in the same writ petition. Additionally, the Supreme Court gave order to Ministry of Women Children and Social Welfare to develop and implement a guideline within a three months to stop any forms of discrimination against women related to Chhaupadi practice and to inform the Supreme Court about the developed guideline. The Supreme Court also gave order to commission a comprehensive study in relation to formulation of laws and make the necessary law if required. The Supreme Court also draw an attention of NGOs too for the implementation of massive programs to eliminate chhaupadi practice.

2.3 Issue in Implication of Policy and Provision to deal the issues of Chhaupadi

In the context of writ petition, the contemporary government did not seem progressive. In the written response to the Supreme Court for the show cause order, the Ministry of Women, Children and Social Welfare responded that such practices can be removed gradually through the public awareness and requested to dismiss the writ petition. Likewise the Ministry of Home also gave similar written response saying that such ill-culture is related to perception, mind-sets or spirit of the people, it will gradually go down through social awareness, writ petition is not a right way².

¹ National Judicial Academy: Study report on Access to Justice of Victim Women of Violence, Page 20, 2070

² Dalit NGO Federation: PIL on Dalit issues and role of the Supreme Court, Writ Petition against Chhaupadi Practice, page 48

After about two years of the Supreme Court's decision on writ petition against Chhaupadi practice, government issued the Chhaupadi System Elimination Guidelines in 2064 BS whereas the court had given directive order to formulate guideline within three months. The guideline committed for the immediate and long-term programs and institutional arrangement in order to eliminate Chhaupadi practice. As the immediate programs, the guideline mentioned the followings:

- Adopt measures of public awareness against existing traditional belief, values and practice related to Chhaupadi practice.
- Provide information about the health and nutrition services available for girls and women who are directly affected from Chhaupadi practice.
- Felicitate to those individuals, families and communities who are engaged to end Chhaupadi practice.

As the long-term programs, the guideline declared the following interventions:

- Conduct programs for proportionate participation of women in all sectors of national lives by empowering women economically, socially and politically.
- Create an equitable society by fulfilling human rights of women by making legal provisions.

The program implementing agencies asked to implement the guideline, provisioned to form a district, municipality and VDC level committees in the districts where Chhaupadi practice prevails. The district level committee is to be formed in the coordination of District Development Committee and the other members from District Administration Office, District Education Office, District Public-health Office, District Police Office, I/NGOs, Women's Groups representatives, representative of child clubs, representatives of teachers. The Women Development Office shall have the responsibility of member secretary. Likewise, the VDC/Municipality level committee is to be led by VDC/Municipality as the coordinator. The other members shall be representatives of VDC/Municipality level government offices, I/NGOs, Women's Groups representatives, representative of child clubs, representatives of teachers.

There is no special Act in order to eliminate Chhaupadi system. So, all level of committees should develop an action plan of the programs to be implemented. The local bodies should include alleged programmes in the regular annual programme and they also should allocate necessary budget accordingly. Schools, women and girls affected from chhaupadi practice, community (traditional healers: Dhami, Jhakri, Priests, and Mukhiya), family members including senior members of the families, political parties are the target groups of such programs. The alleged committees shall mobilize the resources from local bodies , government , I/NGOs and the other resources to conduct the activities to end Chhaupadi tradition. Additionally, the guideline has given responsibility to public post holders, all family members of Chhaupadi affected girls and women and the mass people to support in eliminating the chhaupadi practices.

Chapter III: Research Methodologies and Approaches

The study team has adopted the following methodologies to carry out the proposed assignment by understanding the scope, objectives and role of consultancy service in the Research Work;

3.1 Desk Review:

The research team reviewed relevant documents related to Chhaupadi practice, socio-cultural practices of Karnali region and policy related documents (both primary and secondary). The review of such documents were done for designing the research framework as well as the tools/technique for data collection to meet the research objectives. As an output of desk review, the research team reviewed and finalized the modality of conducting the research work with specific tools and techniques.

3.2 Consultation with AWON and BEE Group:

After developing the tools and techniques based on the desk review, the research team organized consultation meetings with concerned officials of AWON and BEE Group (especially the concerned project team). The consultation meeting assisted for finalizing the tools and techniques developed by the research team and finalize the field activities based on the planned field plan of research team.

3.3 Designed training program for enumerators and research assistants:

The research team conducted the trainings to train the enumerators and research assistants. The enumerators and research assistants were selected by AWON and BEE Group in the research location. From the training, mainly, the enumerators and research assistants gained knowledge and practical skill in data collection through using quantitative and qualitative tools.

3.4 Data collection from the field level (primary data):

On the basis of the designed tools and techniques; the field enumerators and research assistants were assisted to collect both qualitative and quantitative data from different stakeholders. For this purpose,

The **Quantitative data** were collected by mobilizing the field enumerators and research assistants using field questionnaire from the selected participants by using sampling framework. Similarly, **the Qualitative data/information** were collected with using different participatory tools as per required with the context of stakeholders and social setting. The field enumerators and research assistants were assisted by the research team to collect and/or generate the qualitative data from the research participants as well as from the research site. Basically, some general tools were used for qualitative data collection which are: **Focus Group Discussion:** FGDs were conducted in homogeneous types of groups. The FGDs were conducted by using some specific checklists.

- **Key Informant Interview:** A standard checklist was developed and was used for KII to collect information from some specific respondents, representative of stakeholders and social leaders.
- **Observation:** Observation at the field level was carried out to assess the practice of Chhaupadi. Similarly, the observation was focused for capturing the information of socio-culture practices, daily activities of women and adolescent girls, and the impact of Chhaupadi in life of women and adolescents adolescent girls.
- **Capturing the story:** Some specific story/cases of Chhaupadi practice were captured through key informant interview (KII), observation and/or through using other participatory tools of data collection such as writing notes and audit voices from participants.
- **Meeting with Stakeholders:** The research team conducted meetings with district and local stakeholders (health office, education office, women and children office, police office and other concerned government offices in district and local level) and collect their view about the Chhaupadi practice and its effect on women and adolescent girls. Similarly, some consultation meeting were organized with the directly associated stakeholders to assess their view and experiences on Chhaupadi practice in the research location. The list of participants (stakeholders) was finalized after the desk review and the consultation with concerned officials of AWON and BEE Group.

3.5 Selection of Research Site and Participants

The research work was a part of a project named "Elimination of Chhaupadi practice in Karnali, Nepal" implementing by AWON and BEE Group in 21 VDCs of Jumla, Kalikot and Mugu district. Hence, the research location (districts and VDCs) are purposefully selected in the same working VDCs of Project.

Regarding the selection of the research participants, the research team followed some basic principle based on the objective and scope of the research. As the research theme is purely related to menstruation, Chhaupadi and its health effect; it was assumed that the appropriate participant for the entire research work would be female who experienced the practice of menstruation and Chhaupadi. Hence, the women and girls were considered as primary respondents for the research work; and the household level survey was only targeted for women and girls.

Besides women and girls as primary participant, other relevant participants were also selected based on the theme and objective of research. Some basis criteria was defined while selecting such types of participants while collecting data/information from the field level. Mainly, the persons who are directly involved to work for women, and girls; and experienced social and cultural issues related to them are considered as appropriate participants. Hence, the relevant government representative, NGO workers, political leaders, women activists and child clubs members are selected as participants in district level. Similarly, in the community level; the school teachers, FCHVs, health workers, traditional healers, religions/faith leaders, youths, elderly women and other female and male members of local institutions were selected as appropriate participants for research.

3.6 Sampling Framework

The household survey using specific questionnaires was commissioned based on the specific sampling numbers. The sample number was calculated by using statistical sampling calculation method with confidence level of 99% and a margin of error (degree of accuracy) of 5.0% from the total population. The population of adolescent's girls (aged 10-19 years) and women with reproductive age (aged 19-49 Years) were considered as total population for the research work. From these two groups of population, specific sample number were derived by applying the following formula.

$$\text{Sample size (n)} = \frac{\chi^2 * N * (1-P)}{ME^2(N-1) + (\chi^2 * P * (1-P))}$$

Where

n = required sample size

χ^2 = Chi square for the specified confidence level at 1 degree of freedom

N = Population size

ME = Desired Marginal error (expressed as a proportion)

Further, the calculated sample (i.e. 1237 sample) number based on the formula were divided into all 21 VDCs based on the ration of population. The below table gives the brief picture about number of sample collected from each research VDCs.

Table 1: No of sample for household survey in districts & VDCs

Kalikot District		Jumla District		Mugu District	
Name of VDC	Sample No	Name of VDC	Sample No	Name of VDC	Sample No
Chilkhaya	84	Lamra	55	Gamtha	46
Phoimahadev	62	Kudari	92	Khamale	31
Ranchuli	43	Sannigaun	83	Pina	69
Chhapra	63	Raralihi	48	Rowa	73
Jubitha	44	Ghodemahadev	43	Rara	26
Pakha	76	Malikathata	57	Seri	38
Dahaphat	88	Mahabaipatharkhola	54	Srikot	62
Total in Kalikot	460	Total in Jumla	432	Total in Mugu	345

While collecting the data by applying the total calculated sample, it was also considered to capture the representation from diversified ethnicity and social background of respondents. Hence, the total calculated sample number of each VDCs was also divided to specific targeted groups to collect data. And all these calculations were based on the National Census Report 2011.

3.7 Data Analysis and Reporting

After completion of field activities, the research team concentrated for analysing the data. Both the quantitative and qualitative data were analysed by using specific data analysis technique. First, the quantitative data were analysed using SPSS; and generated useful tables and cross-tabulation. Similarly, the qualitative data were analysed after coding the information in specific theme and area. In addition; some narratives were prepared using the qualitative information to articulate the findings of quantitative data.

Regarding the research report; first, a draft report was prepared and shared for the feedback and suggestion from concerned officials of AWON and BEE Group. Based on the first draft report, a joint meeting between research team and AWON team was organized to discuss on the essence of report. The feedback on the report and the joint meeting suggested the research team to prepare the final research report.

Chapter IV: Findings and Discussion

4.1 Chhaupadi and Mobility of Women and Girls

4.1.1 Entering inside private places during menstruation

Menstruated women and girls are restricted to entering inside home and interior parts of house including kitchen, dining, worship place etc. This situation was observed in the research area too.

Table no 2: Entering inside home while menstruation

<i>Response</i>	Frequency	Percent
Yes	272	22.0
No	955	77.2
<i>Yes, but without notice of others</i>	10	0.8
<i>Total</i>	1237	100.0

In the research area, of the total 1237 respondents, majority of them 955 (more than 77%) responded that they do not enter inside home while menstruation. However 22 % responded that they enter home with the notice of others. These figures indicate that majority of women and adolescent girls neither enter and nor stay inside home during the menstruation. However more than one-fifth adolescent girls and women enter inside home during their menstruation period which is a positive trend about the perception of allowing women and adolescent girls entering inside home while menstruation.

Table no 3: District Cross-tabulation of entering inside home while menstruation

<i>Response</i>	District			Total	
	Kalikot	Jumla	Mugu		
Yes	Count	107	100	65	272
	%	39.3	36.8	23.9	100.0
No	Count	340	335	280	955
	%	35.6	35.1	29.3	100.0
<i>Yes, but without knowledge of others</i>	Count	9	1	0	10
	%	90.0	10.0	0.0	100.0
<i>Total</i>	Count	456	436	345	1237
	%	36.9	35.2	27.9	100.0

To observe the district wise situation of entering inside home during menstruation, 39.3 % respondents of Kalikot district responded that they do enter inside house while menstruation. This ratio is less in Jumla and Mugu as only 24% respondents replied that they enter inside home. The situation of the restriction in entering inside home while menstruation in Mugu is worst.

Table no 4: Entering inside home while menstruation by caste & ethnicity

		Yes	No	Yes, but without knowledge of others	Total
<i>Dalit</i>	Count	83	184	5	272
	%	30.5	19.3	50.0	22.0
<i>Janjati</i>	Count	5	16	0	21
	%	1.8	1.7	0.0	1.7
<i>Brahman</i>	Count	30	89	1	120
	%	11.0	9.3	10.0	9.7
<i>Chhetri</i>	Count	84	454	2	540
	%	30.9	47.5	20.0	43.7
<i>Thakuri</i>	Count	70	212	2	284
	%	25.7	22.2	20.0	23.0
<i>Total</i>	Count	272	955	10	1237
	%	100.0	100.0	100.0	100.0

The practice of entering inside home while menstruation varies amongst different caste and ethnicities. This rate of such practice is high in Dalits and Chhetri families with 30.5 and 30.9 percent respectively. The rate of entering home is low in Janajati, Brahmin and Thakuri families with 1.8, 11.0, and 25.7 percent respectively.

Table no 5: Entering into kitchen while menstruation

	Frequency	Percent
Yes	100	8.1
No	1131	91.4
Yes, but without notice of others	6	0.5
<i>Total</i>	1237	100.0

According to the response of the respondents, only about eight percent women and adolescent girls enter into the kitchen while menstruation in research area. High dominantly, more than 90 % women and adolescent girls do not enter into kitchen during menstruation period normally for five days. And, Very few i.e. less than one percent enter in the kitchen during menstruation without noticing others.

4.1.2 Entering insides public spaces while menstruation

There is restriction to menstruated women and girls to go and use the public place such as temple, agriculture farms, water tap etc. This situation was observed in the research area too.

Table no 6: Going to temple or worship room while menstruation

<i>Response</i>	Frequency	Percent
Yes	26	2.1
No	1209	97.7
<i>Yes, but without notice of others</i>	2	0.2
<i>Total</i>	1237	100.0

Predominantly majority of respondents (98 %) reported that women and adolescent girls do not go to temple or worship room while they are in menstruation period. During the Focus Group Discussion, the participants have given opinion that women and adolescent girls are considered as impure during their menstruation. This perception is deeply rooted in their mind-sets that they are not allowed to go to temple and worship room during menstruation.

Table no 7: Movement passing nearby the way of temple while menstruation

<i>Response</i>	Frequency	Percent
Yes	912	73.7
No	317	25.6
<i>Yes, but without notice of others</i>	8	0.6
<i>Total</i>	1237	100.0

There is still hesitation among the participants to pass nearby the way of temple during menstruation period. Of the total 1237 respondents, 317(25.6%) answered that they do not pass the temple in menstruation period.

Table no 8: Going to kitchen garden and pick fruits/vegetable while menstruation

<i>Response</i>	Frequency	Percent
Yes	555	44.9
No	669	54.1
<i>Yes, but without notice of others</i>	13	1.1
<i>Total</i>	1237	100.0

Similarly, more than 54 percent women and adolescent girls do not go to kitchen garden and pick fruits/vegetable while menstruation. Only about 45 % do so and about 1 percent are in transition, that means they go kitchen garden and pick fruits/vegetable while menstruation but without telling others they are in menstruation period.

4.1.3 Participation in religious and cultural functions while menstruation

Normally women and adolescent girls do not participate in the religious functions during menstruation.

Table no 9: Participating in religious function while menstruation

<i>Response</i>	Frequency	Percent
Yes	70	5.7
No	655	53.0
Yes, but stay separate	512	41.4
<i>Total</i>	1237	100.0

In the research area, only 5.7% respondents reported that they participate religious functions while they are in menstruation period. Among 1237 respondents, 53 % told that they do not participate but 41.4 % replied that they participate but stay in a separate place in the religious functions.

4.1.4 Nature of work while menstruation

Normally, women and adolescent girls are assigned outside works during the menstruation period.

Table no 10: Working inside & outside in Normal and Menstruation period

<i>Work nature</i>	No	Minimum	Maximum	Mean (Average)
<i>Work inside the home in normal days</i>	1236	0	12	3.3
<i>Work outside the home in normal days</i>	1236	0	12	5.4
<i>work inside the home in menstruation period</i>	1236	0	12	0.2
<i>Work outside the home in menstruation period</i>	1236	0	15	7.1

In the research area, the mean (average) of work inside home in normal days is 3.3 but it decreases to 0.2 in menstruation period. Where the mean of outside work is 7.1 in menstruation period which is 5.4 in normal days.

4.1.5 Participation in public places and public functions while menstruation

Women and adolescent girls are not allowed to participate public and private functions during menstruation period. As respondents reported with 92.3, 41.6, 69.7, 6.0, 2.2, 3.3, 3.6, 65.1, 65.1 and 5.6 percent that women and adolescent girls are not allowed to go to temple, kitchen garden, religious functions, market/fair, services centres, workshop/meeting, mass meeting, relatives, participating sports/games and go to school/college respectively in the research area.

Table no 11: Places that are not allow to go & respondent do no go

<i>Place/Types</i>	<i>Do not allow to go in menstruation</i>		<i>Respondents do not go in menstruation</i>	
	<i>Response</i>	<i>%</i>	<i>Response</i>	<i>%</i>
<i>Temple</i>	1142	92.3%	1102	89.1%
<i>Kitchen Garden</i>	514	41.6%	672	54.3%
<i>Religious Function</i>	862	69.7%	940	76.0%
<i>Market/Fair</i>	74	6.0%	175	14.1%
<i>Service Center</i>	27	2.2%	117	9.5%
<i>Workshop/Meeting</i>	41	3.3%	148	12.0%
<i>Mass Meeting</i>	44	3.6%	145	11.7%
<i>Relatives</i>	805	65.1%	882	71.3%
<i>Sport for participate</i>	84	65.1%	370	29.9%
<i>School/College</i>	69	5.6%	154	12.4%

4.1.6 Travel at the time of menstruation

Table no 12: Travel at the time of menstruation

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
<i>Yes</i>	704	56.9
<i>No</i>	423	34.2
<i>Yes. But only nearby</i>	110	8.9
<i>Total</i>	1237	100.0

The outside mobility of women and adolescent girls is restricted. During the menstruation period only 34.2 percent women and adolescent girls travel.

Table no 13: Reason of not travelling in Menstruation time

<i>Reasons</i>	<i>N</i>	<i>Percent</i>
<i>Family/Society do not feel comfortable</i>	132	14.4
<i>I do not want to go at that time</i>	251	27.5
<i>Need to stay in separate place. so I don't go</i>	189	20.7
<i>Difficult to travel long distance</i>	155	17.0
<i>Need to cross temple on the way</i>	141	15.4
<i>Problem of toilet on the way/other place</i>	16	1.8
<i>Others Reasons</i>	30	3.3
<i>Total</i>	914	100.0

Note: Multiple Response

There are several reasons to restrict women and adolescent girls for their travel during the menstruation time. Some keys reasons are: family/society do not feel comfortable (14.4%), they themselves do not want to go at that time (27.5), Need to stay in separate place, so they don't go (20.7%), difficult to travel long distance (17%), need to cross temple on the way (15.4%), Problem of toilet on the way/other place (1.8%) and the others reasons (3.3%).

Table no 14: Travelled to other place and stay at least a night outside home in menstruation

Response	Frequency	Percent
Yes	485	39.2
No	752	60.8
Total	1237	100.0

Majority of respondents (60.8%) reported that they do not travel outside home and stay at least one nights during menstruation time.

Table no 15: Travel by Bus/Plane in your menstruation

Response	Frequency	Percent
Yes	545	44.1
No	692	55.9
Total	1237	100.0

Out of the total 1237 respondents, about 56 percent reports that they do not travel by bus or plane in their menstruation.

4.2 Chhaupadi and Leadership of Women and Girls

4.2.1 Engagement in group/committee/organization

Table no 16: Engage in any group/committee/organization

Response	Frequency	Percent
Yes	801	64.8
No	436	35.2
Total	1237	100.0

Among the 1237 respondents, 64.8 percent reported that they are engaged in group/committee/organization. However a significant number i.e. 35 % are not engaged in any group/committee/organization.

Table no 17: Types of Group/Committee where they are members

Types	Responses	
	No	Percent
Child Club	168	11.9
Adolescent Group	68	4.8
Saving & Credit Group/Cooperative	431	30.6
Women Group	412	29.3
Youth Club	14	1.0
Farmer Group	151	10.7
Local Governance Committee	73	5.2

<i>Users Committee</i>	33	2.3
<i>SMC/PTA</i>	6	0.4
<i>Health Post Management Committee</i>	11	0.8
<i>Others</i>	40	2.8
<i>Total</i>	1407	100.0
<i>Note: Multiple Response</i>		

Child Club, Adolescent Group, Saving & Credit Group/Cooperative, Women Group, Youth Club, Farmer Group, Local Governance Committee, Users Committee, SMC/PTA, Health Post Management Committee and the others and the local organization that women and adolescent girls are associated in the research area. Amongst them, 11.9 percent are associated with Child Club , Adolescent Group (4.8%), Saving & Credit Group/Cooperative (30.6%), Women Group (29.3%), Youth Club (1%), Farmer Group (10.7%), Local Governance Committee (5.2%), Users Committee (2.3%), SMC/PTA (0.4%), Health Post Management Committee (0.8%) and the others (2.8%).

Table no 18: Executive member in Group/committee/Organization

	Frequency	Percent
<i>Yes</i>	502	62.7
<i>No</i>	299	37.3
<i>Total</i>	801	100.0

Those women and adolescent girls who are associated with Group/Committee/Organization, as an executive member is 62.7 %.

Table no 19: Participating in meeting/workshop at your menstruation

<i>Response</i>	Frequency	Percent
<i>Yes</i>	754	61.0
<i>No</i>	373	30.2
<i>Yes, but stay separately</i>	110	8.9
<i>Total</i>	1237	100.0

There is still barrier to women and adolescent girls to participate in the meeting/workshop during menstruation period. The data showed that more than 30% do not participate meeting or workshop and about nine percent participate but stay separately in the meeting/workshop during their menstruation time.

4.2.2 Reasons of not participating in Meeting/Workshop at the time of Menstruation

Table no 20: Reasons of not participating in Meeting/Workshop at the time of Menstruation

<i>Reasons</i>	<i>Responses</i>	
	<i>Number</i>	<i>Percent</i>
<i>Do not feel comfortable at the time of menstruation</i>	101	17.5
<i>Need to stay separately</i>	140	24.3
<i>Feel anxious (worry) to participate</i>	181	31.4

<i>Other members do not feel comfortable</i>	50	8.7
<i>Family members do not allow to go</i>	56	9.7
<i>Other Reasons</i>	49	8.5
<i>Note: Multiple Response</i>		

There are multiple reasons for not participating in the meeting or workshop during menstruation; 31.4 % told that they feel anxious (worry) to participate, and 24.3 percent do not participate as they need to stay separately. Similarly, some participants do not feel comfortable at the time of menstruation and some do not get permission from family members.

Table no 21: Due to their menstruation female members are not able to fully participate in group's activity as male members

Agree	Frequency	Percent
Yes	770	62.2
No	411	33.2
<i>Don't Know</i>	56	4.5
<i>Total</i>	1237	100.0

Out of the 1237 respondents, 62.2 % agrees that female members are unable to participate fully in group's activity in compare to male members due to their menstruation.

4.2.3 Community Groups' activities against Chhaupadi Practice

Table no 22: Group organized/conducted any activities against 'Chhaupadi practice

	Frequency	Percent
Yes	528	42.7
No	709	57.3
<i>Total</i>	1237	100.0

As they reported, some of the local groups have conducted activities against Chhaupadi practice. Among the respondents 42.7 % told that their groups have conducted such activities.

Table no 23: Types of group activities against Chhaupadi

Types	Responses	
	Number	Percent
<i>Meeting among Group members against Chhaupadi practice</i>	460	51.5
<i>Awareness program</i>	267	29.9
<i>Home Visit Programme</i>	97	10.9
<i>Demolition of Chhaupadi hut</i>	12	1.3
<i>Award those who are not practicing Chhaupadi</i>	51	5.7
<i>Other</i>	7	0.8
<i>Total</i>	894	100.0
<i>Note: Multiple Responses</i>		

They are: meeting among Group members against Chhaupadi practice, awareness programme, home visit programme, Demolition of Chhaupadi hut, award those who are not practicing Chhaupadi and the other.

Chapter V: Summary and Conclusion

1. Majority of women and adolescent girls (more than 77 %) do not enter and stay inside home during the menstruation. The practice of entering inside home while menstruation varies amongst different caste and ethnicities. This rate of such practice is high in Dalits and Chhetri families with 30.5 and 30.9 percent respectively and low in Janajati, Brahmin and Thakuri families with 1.8, 11.0, and 25.7 percent respectively. Significantly, more than 90 % women and adolescent girls do not enter into kitchen normally for five days during menstruation period .
2. The figure is significantly high on not having access on public places to women and adolescent girls while menstruation. 98 % women and adolescent girls do not go to temple or worship room during the menstruation period and of the total 1237 respondents, 317 (25.6%) answered that they do not walk nearby temple and more than 54 percent women and adolescent girls do not go to kitchen garden and pick fruits/vegetable.
3. There is a problem from women and adolescent girls in participating religious and cultural functions during menstruation .Among 1237 respondents, 53 % told that they do not participate but 41.4 % replied that they do participate but stay separately in the religious functions. Women and adolescent girls are not allowed to go to public and private places during menstruation period. As 92.3, 41.6, 69.7, 6.0, 2.2, 3.3, 3.6, 65.1, 65.1 and 5.6 percent respondents reported that women and adolescent girls are not allowed to go to temple, kitchen garden, religious functions, market/fair, services centres, workshop/meeting, mass meeting, relatives, participating sports/games and go to school/college respectively in the research area.
4. Normally, women and adolescent girls are assigned outside works during the menstruation period. In the research area, the mean (average) hour of outside work in normal days is 5.4 hours, but in menstruation period, it is 7.1 hours.
5. The mobility of women and adolescent girls is restricted. During the menstruation period only 34.2 percent women and adolescent girls travel and there are several reasons behind that. Some keys reasons are: family/society do not feel comfortable (14.4%), they themselves do not want to go at that time (27.5), need to stay in separate place, so they don't go (20.7%), difficult to travel long distance (17%), need to cross temple on the way (15.4%), Problem of toilet on the way/other place (1.8%) and the others reasons (3.3%).
6. There are serious effects on leadership development of the Chhaupadi practice. More than 35 percent women and adolescent girls are not engagedt with any group/committee/organization in the research area. There is still barrier to women and adolescent girls to participate in the meeting/workshop during menstruation period. As they reported more than 30 % do not participate meeting or workshop and about nine percent participates but stay separately in the meeting/workshop during their menstruation time.

7. There are multiple reasons for not participating in the meeting or workshop during menstruation. 31.4 % responded that they feel anxious (worry) to participate. 24.3 percent do not participate because they need to stay separately. The other reasons are: they and the other members do not feel comfortable, and family members do not allow to go etc.
8. Out of 1237 respondents, 62.2 % agrees that female members are not able to fully participate in group's activity as male members due to their menstruation.
9. Some of the local groups have conducted activities against Chhaupadi practice. Among the respondents, 42.7 % told that they have conducted several activities like meeting among Group members against Chhaupadi practice, awareness programme, home visit programme, demolition of Chhaupadi hut, awarding those who are not practicing Chhaupadi etc.

Chapter VI: Recommendations

Based on the discussion and the findings, following recommendations are made for the necessary intervention through different level of stakeholders:

Recommendation for National Government

- Sensitization of the new elected local bodies (local government) on their roles and mandates to ensure the rights of women and girls, policy provision of Chhaupadi elimination, and other mandates.
- Prioritize the key areas of women development, and suggest the local bodies to replicate those areas in their plan, policies and mandates to enhance the leadership capability of women and girls in overall development process.

Recommendation for Local Government

- The local government can work together with social institutions, I/NGOs, CBOs, and other development actors to enhance the socio-economic as well as leadership capacity of women. Promoting the participation of women in local government, local planning & development process support to fulfil the rights of women, and gradually the overall status of women will be improved.
- The local government can promote the idea of recognizing and rewarding the "Role Model Women" as social movements to empower and educate other female who are deprived in rural community. Those women can be mobilized to spread the message of chhaupadi practice and its effects on life of women among the local women.
- The local government can facilitate other local institutions, local government mechanism to empower the women and girls so that they can claim their rights to access the public places as well as the public institutions even at the time of their menstruation.
- The local government is required to monitor and take institutional decision in the case of misbehaving the menstruating women and girls in public place.
- Local government, local agencies and local level elected bodies should seriously initiate intervention to eliminate Chhaupadi practices through effective implementation of the legal, policy and programmatic provisions of the government. In some cases, there is a need to sensitize the newly elected local bodies on their roles and mandates for rights of women and girls
- Focus on political empowerment of women.

Recommendation for Development Organization working on Chhaupadi Elimination

- There is a need of massive awareness and behavioural change communication at household and community level against superstition and the misunderstanding on Chhaupadi. Meanwhile, there is also a pressing need of creating awareness on the negative effects of the Chhaupadi including health hazards, physical risks, right to safe live and equality. Hence, the development organization can

facilitate to organize such types of campaigns, informal educational session, and behavioural change related interventions in the prioritized communities.

- The priests and local traditional healers, the influential actors, are to be educated on the reality of being menstruation as the reproductive process in the lives of adolescent girls and women in their certain span of life and social and cultural rights of women.
- Women and adolescent girls are to be empowered so that they can claim their rights to participate in the religious and cultural functions even during menstruation time.
- The family members are to be acknowledged and informed that the outside hard work should not be assigned during the menstruation period considering poor health in the menstruation time and the other possible health hazards.
- There is serious need of awareness to adolescent girls and women and their family member on not to restrict mobility of adolescent girls and women while menstruation considering the fact that there is no harm and restriction in mobility limits than their personal development.
- The development organization should conduct several interventions against Chhaupadi practices like mass awareness campaign, empowerment activities, demolition of the Chhaupadi huts, door to door campaign, counselling, trainings, behavioural change communication etc.
- Local NGOs, CBOs and CSOs should be active for the massive awareness campaigns and to cleave concerned stakeholders accountable to ensure the rights of women.

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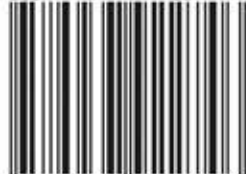
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