

Situational Analysis on Menstrual Practice in Dailekh

Submitted to:

District Coordination Committee (DCC)

Submitted by:

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Acknowledgments

Though, I have worked purely voluntarily for this assignment, this report is collective product of many individuals from various walks of life. At first, would like to extend sincere thanks and gratitude to all participants who were actively engaged from Basi, Jambukad and Dailekh Bazar. Likewise, my sincere thanks go to political parties, cooperatives and government institutions accept the gravity of menstrual issues and allowing to their newly elected representatives, executive members to participate in assessment process.

More importantly, I impressed and like to congratulate to District Coordination Committee who was taking accountability for eliminating menstrual restriction in Dailekh as well as encouraged to Anita Gyawali, WDCO, Dailekh for overall coordination.

I also like to thank to Shreelata who took leave and joined with me for this assignment, highly appreciated.

At last but not least, I congratulate Anita Gyawali for taking the responsibility and accommodating me for such great work.

Radha Paudel

Researcher and Facilitator

July 2017

Message from WCDO, Dailekh

Message from District Coordination Committee

Acronyms and Abbreviations:

DCC:	District Coordination Committee
MHM:	Menstrual Hygiene Management
NGO:	Non- Government Organization
WCDO	: Women and Child Development Office

Executive Summary

An assessment on menstrual practice took place in June, 2017 in three places of Dailekh as assigned by WCO. The assessment covered the following components: i) explore the understanding and practices around menstruation, ii) assess the public spaces and institutions regarding to dignified menstruation, iii) explore the status of development programs regards to dignified menstruation, iv) assess the understanding on policies related to the dignified menstruation, v) identify the understanding on impact of menstrual restriction, vi) build capacity of stakeholders on dignified menstruation and vii) formulate the way forward from the side of all stakeholders to address the issues related to menstruation. In order to achieve abovementioned objectives, observation, interaction, participatory tools employed for gathering information and data. In addition, a capacity also built of stakeholders where contents; menstruation, rumours, policies, dignified menstruation etc. discussed through participatory tools.

In order to ensure the dignified menstruation in Dailekh, the following points prescribed as recommendations.

Women and Child Development Office

- WDCO should share the finding of assessment with DCC
- Should take lead responsibility for developing strategy on dignified menstruation for district level and ensure its incorporation by all government's line agencies as cross cutting issue.
- Once having strategy on dignified menstruation, great to develop a plan at micro level to raise awareness at household levels
- Ensure the resource allocations for working on menstruation e.g. assign program location for NGOs and government to cover all the targeted population
- Develop result based monitoring and follow up plan and monitoring in regular basis

Political leaders:

- Mapping the activities around menstruation and coordinate and mobilize the resources and monitoring accordingly
- Ensure menstrual friendly facilities at hotels, restaurants, offices of political parties, temples, bus parks, hospital etc
- Take prompt action if someone who secludes the girls or women's during menstruation that could inform by girls, women's or everyone.
- Mandatorily establish the culture to speak on dignified menstruation in each speech, remarks of political activities by breaking the silence and initiating the dialogues
- Each executive member of political parties shall not practice any menstrual restriction and must be kept in code of conduct.

Government organizations:

- Ensure ¹menstrual friendly facilities within organization as well as institution level

¹ Menstrual friendly infrastructure refers to separate toilet for girls, water supply, soap, disposal or cleansing of sanitary materials, available of emergency sanitary materials, counsellor (if institution is health facility)

- Develop and apply the code of conduct among staffs for the implementation of dignified menstruation at personal level
- Dignified menstruation must be incorporated as cross cutting issues in all activities
- Should allocate the resources for WCO to conduct activities related to dignified menstruation

Media

- Identify the role model (who don't practice any kind of restriction) at private and public life and display his/her stories as inspiration
- Produce radio jingle and broadcast (use the information from the villages who don't practice the restriction or who have lost their family members e.g. snake bite)
- Specific focus on menstruation and broadcast at least on weekly basis. Example: Radio talk, Dialogue session, Radio phoning program etc
- Monitoring other organization program as a watch dog

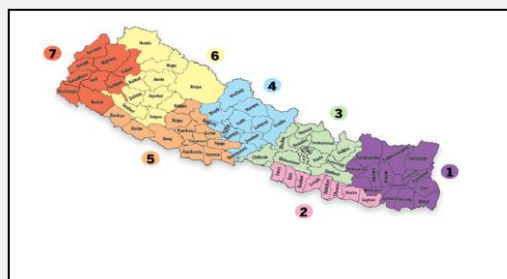
Cooperatives

- Develop code of conduct and implement among executive members within a month
- Initiate dialogue and organize the awareness raising programs among all the members of cooperatives
- Start reusable pad production and sell by the cooperatives (entrepreneurship)

Background:

Dailekh lies under the sixth state or Mid-West Nepal, bounded by Jajarkot in east, Achham in west, Kalikot in North, Surkhet in South (Nepal, 2017) with hill topography though geographically difficult to reach out the villages and has 8-34 Celsius temperature. According to the Nepal's government (Nepal, 2017), the number of female population is 126, 692 and male population is 122,666 (Total 249,358) with total family number 45,586. This report revealed that the total literacy rate 48% where female literacy is only 32.2% and 363 schools, 5 higher secondary school and two campuses. Likewise, there are two district hospitals, three primary health centres and 50 health posts.

The Hindu religion is dominant religion 97.4% (Office, 2017) where Buddhism is only 1.9%, Christianity 0.5%, Islam 0.2 % followed by 34.8% Chhetri, 18.5% Kami (so called Dalit), 14 % Thakuri (same as like Chhetri), 14 % Bramin (high caste), 10.8% Magar (Janjati), 9.25% Damai (so called Dalit), 4.9 % Sarki (so called Dalit), 3.12 % Sanyasi, 1.43 % Gurung. In terms of language, Nepali is common language (97.9%) and 1.53% Magar, 0.25 % Gurung and 0.32 % other languages.



The district profile and master plan did not speak about menstrual restriction specifically. However, it is recognized a district for Chhaupadi means the sets of restriction during menstruation. January 2017, District Development Office, 573 houses still have visible or separate huts for menstruation to segregate. Just in July 2017, Lalsara B.K. 14 years old girl dead in shed during menstruation or Chhaupadi.

In this connection, District Coordination Committee (DDC) decided to assess the situation on menstrual practice in Dailekh. Thus, DDC assigned to Women and Children Officer to proceed it.

Objective of the Assessment:

The main objective of the assessment was to eliminate the menstrual restrictions in Dailekh. The specific objective were;

1. Explore the understanding and practices around menstruation
2. Assess the public spaces and institutions regarding to dignified menstruation
3. Explore the status of development programs regards to dignified menstruation
4. Assess the understanding on policies related to the dignified menstruation
5. Identify the understanding on impact of menstrual restriction
6. Build capacity of stakeholders on dignified menstruation
7. Formulate the way forward from the side of all stakeholders to address the issues related to menstruation

Methodology:

A day assessment was done with stakeholders specially from newly elected municipality and Rural village municipality, government, cooperatives,



Figure 3 Discussion at school

media, faith healers and NGOs at Dailekh Bazar, Jambukad and Basi where the menstrual restriction is heavily practiced. The entire process is qualitative in nature with following the participatory tools and exercises. There



Figure 2 Shed Observation



were 124 (see annex for details). The total three workshops took place with informal inauguration and closing by WDO's representatives. In addition, desk review, the field observation, interview with men, women, and elder people and interaction school in respective areas for exploring more information regarding menstrual practice. The assessment was started from June 17 and ended June 21, 2017.

It is purely voluntary contribution to government for showing model, only the transportation and accommodation was provided by the DCC via WDO. The local coordination and logistic facilitated by SOSEC and WDO.

Limitation:

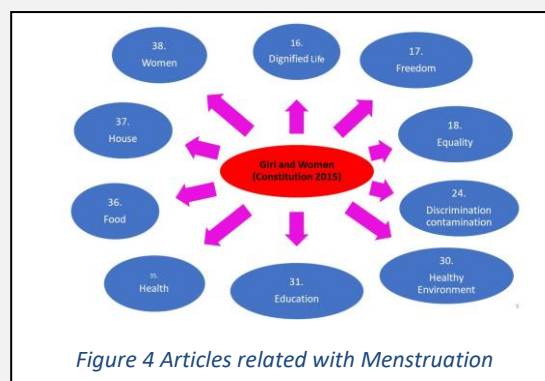
This report is prepared on the basis of 124 participants from three places; two municipality and one rural village municipality due to resource constraints specially time.

Major Findings and Discussion

There is no proper definition on dignified menstruation in Nepal. As driven from donor community, few words started to use; MHM (Menstrual Hygiene Management or Menstrual Health and Hygiene Management). This MHM doesn't reflect all aspect of the menstruation. In market, few use menstrual rights which is fine in some extent compare to MHM.

Based on about three decades of experience of working around menstruation, Researcher/Facilitator developed a comprehensive definition.

'Each girl and women lives dignified life where stakeholder understands the biological process and considered it as human right issue includes freedom, health education, housing, environment, employment, non-discrimination and addressed all specific needs and priorities of girls and women throughout her life.' This definition compatible with Nepal's constitution (see the figure 1) and international human right instruments.



In this connection, this report discussed its findings according to the objectives of this assessment as follows.

Explore the understanding and practices around menstruation

The most of the participants defined menstruation as monthly religion or duty of women, as natural process and continuous process, *chhui, nachune, par sareko, chhau*. The few college students defined menstruation as blood of shedding of internal layer of uterus and generally. Here, can see the impact of education in understanding and defining the menstruation.

At household level, varieties of restrictions are following by all participants only the list of restriction vary slightly. During menstruation, the girls and women not allow to **touch** in to house, kitchen, religious place, water source. If they are living in same house in bazar, they prohibited to stay and sleep at usual room, secluded to different place to stay during menstruation. Likewise, not allow to touch any plants of fruits and vegetables. They also restricted to touch the traditional healers, priest etc. Women are restricted to **entering or participating** in any religious and social activities at home. They can't chant the holy epics/books. Religious amulet or any kind of religious offerings including *sindoor* (dust of red colour) must be taken off during the period of menstruation and can only be worn after the menstruating days. Prohibited for physical and sexual interactions during menstruation. During menstruation, they do not allow to **eat** any milk and milk products, meat and meat products, oily and fried foods, vegetables, fruits, pickle.

At community level, participants observed that girls and women do not allow to eat rice, allow only for *roti* (homemade bread from wheat flour). They are not allowing to perform or attain social activities, secluded to different place to stay for around 7-11 days during first menstruation and 3-5 days in monthly basis (Chhaupadi) not allowed to fetch water, cross the river, animals are not touched or fed the fodder touched or managed by the menstruating women, not allowed to touch cow and religious works are not performed during 5 days of menstruation like marriage, death ceremony etc.

Almost all participants believed that the community is following as abovementioned restrictions in terms of food, touch, entering/mobility due to social taboo and superstition. They heavily influenced from the neighbourhood including neighbouring districts, influenced from elder people of the family and community and also their mind set or thought behind the menstruation e.g. menstrual blood is sin from the god, it is dirty, impure and collected inside the women's body. Menstruation is all about shy so no one like to discuss openly even within family members and class room at school.

The types of restrictions and reasons is same as other studies identified though the participants are not accepting that they are practicing restrictions during menstruation as practice in Achham (Paudel, RHSC, 2016). They thought that having separate hut or *chhaugoth* or clean shed is only restriction or Chhaupadi (Paudel, Oped, 2017). But, these all restrictions lead various immediate and long terms problems in health (poor nutrition, urinary tract infection, reproductive tract infections, traumatic feelings and experiences), education, employment, dignity, freedom and often girls and women encountered with death, rape, murder (Paudel, RHSC, 2016). Thus, restriction is key barrier for peace building, empowerment and serious form of violence of human right. Consequently, menstrual restriction is also barrier for achieving sustainable development goal (SDG). Because SDG 1,2,3,4,5,6 (hunger, poverty, health, education, gender, water and sanitation) are associated each other and pre-condition to each other.

Assess the public spaces and institutions regarding to dignified menstruation

Participants openly and honestly expressed that status of public spaces and institutions such as government offices, private and public schools, restaurants and hotels. There is no separate toilet for girls except WDO office and four schools. In WDO office, the facility prepared for menstruation such as toilet, soap, water and provision of sanitary pads for emergency use. The four schools targeted for making the girls friendly school. In observation, school, hotel, government offices have poor status regards to this facility. Girl's friendly toilet is not priority of any stakeholders at all.

Explore the status of development programs regards to dignified menstruation

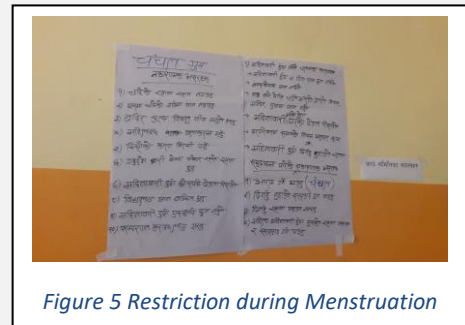


Figure 5 Restriction during Menstruation



Figure 6 Isolation observed in field

The sensitization around menstruation is increasing, people started to talk about the menstruation with focused on hygiene and demolishing sheds (Chhaugoth) without breaking the stereotyped or mindset of target community. Rarely, few programs e.g. rally or free distribution of sanitary pads without educating and empowering communities are started. Media reported that the Dailekh is also a district where millions of dollars spent for ending Chhaupadi but no results at all. Such types of activities are not really effective and the restrictions are as it is, added by participants. Majority of the participants agreed that there are no specific and constant activities around dignified menstruation. There is high resistance among elder people and faith healers but few programs focused on only construction of toilets, female participants expressed with frustration. It showed the huge gap between reality and intervention. The gravity and magnitude of the menstrual restriction yet to understand by all stakeholders for result driven intervention.

Assess the understanding on policies related to the dignified menstruation

Merely the none of the participants aware about the guideline on Chhaupadi (2008). All participants who joined from political parties, they do not know about the manifesto of their political party regarding human right. Likewise, no one knew the constitutional provisions regards to dignified menstruation and women's right. However, Nepal has not have specific policy on menstruation where all stakeholders bound to work as well as penalized any person due to following the restrictions.

Identify the understanding on impact of menstrual restriction

Male participants expressed that they are overloaded during 3-5 days due to menstrual restriction. In other hand, most of the participants claimed that women are not allow to work inside the house but assigned for heavy work at outside of the house. In Basi, Researcher interacted with few girls and women who were carrying compost fertilizer and mulching at maize farm. During menstruation, girls and women need more rest, nutritious food, more cleansing but not allow to eat food as they wish and need, not allow to touch water source. During field visit, observed couple of cases where the family members pouring little amount of water in separate pot. As a result, their hygiene compromised severely. Participants sadly agreed and shared that there were many girls and women lost their lives due to menstrual restriction from snake bite, extreme cold, infections etc. They said that the death of Lalsara BK, 14 years girl was hide deliberately even didn't do the post martum as policy. Specially girls subjected to sexual abuse and harassment while living in separate place during menstruation. Female participants strongly argued that women are suffering from various infections related to urinary and reproductive tract infections but neither women knew the causal loop nor exposed. All female participants said that they



Figure 8 Political leaders



Figure 7 Participants from Cooperatives

suffered mentally by thinking and considering themselves as felt lonely, humiliation, less priority, fear staying alone, living in shed or separate house. They added that women are deprived from having adequate and nutritious food as well due to restrictions. Few female participants shared that they ate restricted food through their friends and hiding from the family members and elder people. Almost all participants agreed on decreasing the educational performance after having menstruation due to 3-5 days absence of school in a month, as well as psychosocial stress from menstrual related restriction and so much orders or irritations from the family members. I cried due to deprived from cultural program in my own house due to menstruation, shared by a female participant.

In other hand, female participants saw the advantage of restrictions because male bound to home and care of children due to restrictions during menstruation. For women in Bazar, workload decreased in inside the house so they could concentrate on their personal hygiene and also released from sexual intercourse due to restriction.

Build capacity of stakeholders on dignified menstruation

Based on the findings of the assessment, the capacity building program also organized in all three places as well as spoke over print and audio media for creating ripple effect around dignified menstruation. Specifically, the following contents covered while doing exercises; menstruation, gender, belief, rumours and myths around menstruation, constitutional provisions, current legal provision, sanitary products and its pros and cons, menstruation and human right, peace, empowerment, minimum requirements of facilities for menstrual friendly public institutions, role of stakeholders. Lecture, individual and group work and presentation, games, stories, question-answer, game were used during capacity building session.



Figure 9 Sanitary Materials

Formulate the way forward from the side of all stakeholders to address the issues related to menstruation

Participants worked in various homogenous group like political leaders; male and female, cooperative group, government group and student group and presented in group. The details mentioned in below table.

Group	At household level	At Community
Male Political Leaders		<ul style="list-style-type: none"> • Incorporate menstrual issue in to planning of municipality programming through council

		<ul style="list-style-type: none"> • Implementation of menstrual program in coordination with all institutions, DHO, WCO and stakeholders • Raise awareness on no women shall be discriminated and this has to be started from the household level • Discuss with traditional healers, priest, astrologist on menstruation for the implementation of menstrual program activities • Commitment toward implementation of related activities from Ward 1-11 soon after the decision of Municipality Council
	<ul style="list-style-type: none"> • I will not restrict myself from religious work • I will not follow the menstrual restrictions • I will do household chores during the menstruating period also • I will not restrict my daughter in law and other female member during menstruation period • I will not avoid physical restriction with husband • I will voice in first meeting of municipality; menstrual restriction is gender violence it shall be eliminated any how 	<ul style="list-style-type: none"> • Raise awareness on menstruation and clarifying the issues • Organize activities on celebration of menstrual hygiene day, May 28 • Encourage men to engage on advocacy of menstruation • Engage with traditional healers, priest, elderly people • Encourage to participation of women on social as well as religious activities • Ensure budget allocation for jingles on menstrual awareness
Government employees	<ul style="list-style-type: none"> • Commit to celebrate the first menstruation when I daughters would have menstruation • Avoid any restriction linked to menstruation i.e. entering kitchen, cooking food. • Raise awareness of every family members on menstruation • Use of same toilets during menstruation • Awareness of all family members on importance of menstrual hygiene management 	<ul style="list-style-type: none"> • Provision of sanitary pad disposal at every institution • Mainstreaming of menstruation education on every program conducted by the institution • Household visit and school interaction program conduction by the police as well as local police service centre • Use of media to broadcast the different issues raised by the mal practices on menstruation • Increased awareness on students related to menstruation through school programs • Request to Women and Child Development Office and all cooperatives, groups, institution to rigorously continue the awareness program on menstruation • Placement of Menstruation indicator and budget allocation

		<ul style="list-style-type: none"> • Circulation and spreading of menstruation awareness among the mass • Reasonable compensatory allocation to the household forced to destruct the Chhau (shed).
Cooperative Group	<ul style="list-style-type: none"> • No more restriction at home during menstruation • Participation in all religious works • Elimination of all negative impact caused by the menstrual restrictions • Management of sanitary pad at toilets 	<ul style="list-style-type: none"> • Conduction of program to make provision of gender friendly toilets and to eliminate the discrimination through the coordination with different stakeholders within six months • Awareness on Chhaupadi system and gender discrimination among the members of Cooperatives • Identification of social discrimination through single women to eliminate Chhaupadi system • Awareness and interaction on negative impact on menstrual restriction among the cooperatives staffs
Student group	<ul style="list-style-type: none"> • I end this Chhaupadi system from my household effective from today • I will not follow the restrictions to enter the house during menstruation • I will end this Chhaupadi system from own house and community • Interaction/ Awareness among the friends, schools, college to end this Chhaupadi system • Educate family; father, mother, brother, sister on elimination of Chhaupadi system • I will clarify the fact that menstruation is not impure, it is the blood formed to nourish as well as protect the children 	<ul style="list-style-type: none"> • End the gender discrimination • End the misconceptions prevalent still in society to eliminate the discrimination • Awareness among community people regarding the discrimination and malpractices practiced around menstruation • Eliminate the fear that exists within community people regarding the isolation of women during menstruation so as to protect from god curse

Conclusion and Recommendation:

Conclusion:

Despite having lack of common understanding on dignified menstruation, the stakeholders started to work around menstruation though the specific policy on menstruation yet to come. This assessment has great value to understand the gravity, magnitude and urgency of working around menstruation in many ways. Because the link between menstruation and peace, menstruation and empowerment, menstruation and human right is established by this report. Girls and women have been practicing various forms of visible and non-visible restrictions during menstruation but reporting is always challenges. These participants were the same participants who remained silent while having death of 14 years girls in shed due to snake bite during menstruation. After rigorous discussion among participants and facilitators, the hope created to hold accountability by all stakeholders at personal and interrelation level. For reinforcing them and their activities, the following recommendations made for stewardship.

Recommendations:

Women and Child Development Office

- WDCO should share the finding of assessment with DCC
- Should take lead responsibility for developing strategy on dignified menstruation for district level and ensure its incorporation by all government's line agencies as cross cutting issue.
- Once having strategy on dignified menstruation, great to develop a plan at micro level to raise awareness at household levels
- Ensure the resource allocations for working on menstruation e.g. assign program location for NGOs and government to cover all the targeted population
- Develop result based monitoring and follow up plan and monitoring in regular basis

The suggested activities could be:

- Identify the households who are not practicing any kind of restriction during menstruation
- Recognizing these households by; using them as a resource person, broadcasting their stories in local newspapers and FMs and felicitation of them
- Build champions at local level by organizing various programs such as interaction between health worker and community, interaction among adolescent boys, girls and community, training program,
- Organization and Mobilization of faith healers, political leaders, cooperative leaders etc
- Celebration of local (festivals), national (Peace day, Constitution day) and international days (MH day, girl's day, 16 days activism, International women's day)

Political leaders:

- Mapping the activities around menstruation and coordinate and mobilize the resources and monitoring accordingly

- Ensure menstrual friendly facilities at hotels, restaurants, offices of political parties, temples, bus parks, hospital etc
- Take prompt action if someone who secludes the girls or women's during menstruation that could inform by girls, women's or everyone.
- Mandatorily establish the culture to speak on dignified menstruation in each speech, remarks of political activities by breaking the silence and initiating the dialogues
- Each executive member of political parties shall not practice any menstrual restriction and must be kept in code of conduct.

Government organizations:

- Ensure ²menstrual friendly facilities within organization as well as institution level
- Develop and apply the code of conduct among staffs for the implementation of dignified menstruation at personal level
- Dignified menstruation must be incorporated as cross cutting issues in all activities
- Should allocate the resources for WCO to conduct activities related to dignified menstruation

Media

- Identify the role model (who don't practice any kind of restriction) at private and public life and display his/her stories as inspiration
- Produce radio jingle and broadcast (use the information from the villages who don't practice the restriction or who have lost their family members e.g. snake bite)
- Specific focus on menstruation and broadcast at least on weekly basis. Example: Radio talk, Dialogue session, Radio phoning program etc
- Monitoring other organization program as a watch dog

Cooperatives

- Develop code of conduct and implement among executive members within a month
- Initiate dialogue and organize the awareness raising programs among all the members of cooperatives
- Start reusable pad production and sell by the cooperatives (entrepreneurship)

² Menstrual friendly infrastructure refers to separate toilet for girls, water supply, soap, disposal or cleansing of sanitary materials, available of emergency sanitary materials, counsellor (if institution is health facility)

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Annexes

Assessment and Training Schedule

Time	Activities	Remarks	
3.00-3.15	Registration, introduction, ground rules and objectives		Mayor, Vice Mayor, Media, Cooperatives health, education, WSS, WDO
3.15-4.00	Individual work Each participant will sketch out the household scenario, where they will list out the activities a woman can perform during menstruation <ul style="list-style-type: none"> • Foods restricted to consume (prohibited) • Touch ability • Variation in day to day activities (eg. sleeping places) 	Menstrual practices at household level	15 min drafting the scenario, and sample presentation afterwards
4.00-4.20	Brain storming Participants will discuss on the scenario of menstruation at community level. Afterwards each participant will share at least one restriction, seclusion a woman has to face or bounded with during her menstruation in community activities	Menstrual practices at community level	
4.20-5.20	Group work Participants will be divided into three group, one of male participant, another female and remaining will be mix group of both male and female. <ul style="list-style-type: none"> • One group of male and female will discuss based on the picture sketched out during individual work and explore on the benefits and disadvantage of prohibition at family • Remaining mix will work to list out the benefits and disadvantages of prohibition in community as well as in progress of district since last two years 	Impact of menstrual practices on male, female and community	
5.20-6.20	Group Work Participants will be divided into five groups, each participant will be asked to Group 1(Cooperatives): Exploration on reason behind this practice	Knowledge on menstruation, reason behind the existing practices, understanding on menstrual rights, Status of programs on menstruation	

	<p>Group 2(Elected political leaders): Inclusion of menstruation rights in constitution and political manifesto of local election</p> <p>Group 3(WSS: Status of water and sanitation in public institutions and places</p> <p>Group 4: What is menstruation</p> <p>Group 5: Menstrual related programs implemented in Dailekh and their effectiveness</p>	and status of water and sanitation facilities at public spaces	
June 18, 2017			
7.00-7.15	Recap	Key Learnings	
7.15-7.45	Male and female	Sex and Gender	
7.45-8.10	Video Show		
8.10-8.15	Reflection		
8.15-8.45	Define menstruation		
8.45-9.15	<p>Deconstruct myths and rumours</p> <p>Restrictions</p> <p>Illness</p> <p>Religion</p> <p>Dhami Jhakris</p>		
9.15-9.45	Cross cutting the Chhaupadi		
9.45-10.45	<p>Ways forward: With signature</p> <ul style="list-style-type: none"> What do you do at family level What do you do at your work/Community <p>Group 1: Women Political Leader</p> <p>Group 2: Men Political Leader</p> <p>Group 3: Government</p> <p>Group 4: Cooperatives</p> <p>Group 5: Media</p>		
10.45-11.00	<p>Evaluation</p> <p>Contents:</p> <p>Methods:</p> <p>Resource Person:</p>	Shreelata	
11.00-11.15	Closing		
June 19 and 20, 2017			
10.00-10.30	<p>Introduction:</p> <ul style="list-style-type: none"> Name: what was came in to your mind when you saw or know the word of menstruation 		Sarala Radha
10.30-11.30	<p>Group Work:</p> <ul style="list-style-type: none"> Formation of mixed groups: 6 Presentation <ol style="list-style-type: none"> What is menstruation Physiology of menstruation Nature or kind of practices 		Shreelata

	3. Reason for practices 4. Advantages and disadvantages of MHM		
	practices Discussion on myths, rumours and facts 5. MHM in public institutions 6. Policy around MHM Discussion		
11.30-12.00	Experimental sharing <ul style="list-style-type: none"> Sharing of stories: 2 Female Sharing: 1 male 		Shreelata
12.00- 12.30	Video Show		
12.30-12.45	Reflection		
12.45-1.15	Snacks		
1.15-3.30	<ul style="list-style-type: none"> Presentation and discussion Story telling- Bajurako baje 		Shreelata Radha
3.30-4.45	Way forward: <ol style="list-style-type: none"> Political leaders Women Leaders Dhamijhakris Government 		Sarala
4.45-5.00	Evaluation		

List of Participants

S.N	Name of participant	Designation	Address	Contact number
<i>Narayan Municipality, Dailekh (18 June, 2017)</i>				
1.	Ghanbahadur Malla	President	Narayan Municipality 6	
2.	Sabitri Malla	Vice president		
3.	Nirmala Khadka			
4.	Chakra Kc	President	Journalist Federation	
5.	Bhupendra Shahi			
6.	Lokendra Paudel	Journalist, Dhurbatara FM		9848121511
7.	Sarita Khadka	District Court Office		
8.	Radha Paudel	MHM Activist		9849596298
9.	Shreelata Rana	NRCS-CEHP	District Coordinator	9860786552
10.	Niru Khanal			
11.	Bhagwati Khanal			
12.	Harikala Thapa			
13.	Sarala Kshetri			
14.	Ganga Khadka		Narayan M. 7	
15.	Kalpna Khanal	A.N.M	Narayan Municipality 7	9868091780
16.	Ishwori Khadka			
17.	Dil Kumari Malla	Female member	Narayan.M. 8	9848264571
18.	Shanti Bista	School Supervisor	DEO	9849378481
19.	Lokendra Paudel	News Channel, Dhurabatara FM		9848121501
20.	Chakra Bahadur K.C	President, Journalist Federation		9858050323
21.	Premika	Mobilizer	Narayan M. 5	9868092009
22.	Bhupendra Majhi	Chairman, Press Union		9851158357
23.	Bishnu Shurma	Editor, Dhamaka Dainik		9848141313
24.	Sarada Khatri			
25.	Gita Shahi			984488728
26.	Purna Sharma		Narayan M.3	
27.	Goma K.C	WCO		9848063072
28.	Gita Buda	WCO		986803338
29.	Govinda Bhd Khatri	WCO		984838371
30.	Chet Raj Pant	District Police Office		9847887082
31.	Tirtha Narayan	Ward President	Narayan M. 1	9848142332
32.	Bir Bahadur Kumal	"	Narayan M. 4	
33.	Resham Thapa	"	Narayan M. 2	9848021927
34.	Krishna K.C	"	Narayan M. 6	9848062637

35.	Chandra Prasad Upadhaya	"	Narayan M. 3	984810143
36.	Lal Bahadur Basnet	"	Narayan M. 5	9847096425
37.	Tapta Thapa	"	Narayan M. 8	
<i>Chamunda Gaupalika (20 July, 2017)</i>				
38.	Achyut Bohara	Ward President	Chamunda ward 6	9867732579
39.	Bishnu Prasad Devkota	President	Chamunda ward 5	
40.	Bhupendra Shahi	Vice President	Chamunda ward 6	9848135632
41.	Gajendra Prasad Devkota	President		9868368542
42.	Dayaram Jaisi		Chamunda Nagar palika 5	
43.	Upendra Regmi		"	9867787385
44.	Khagendra Purini		"	9844812819
45.	Maya Ram Jaisi		"	
46.	Nanda Prasad Sharma		"	9844817644
47.	Nar Bahadur Shahi	Ward Member	Chamunda ward 6	9803946098
48.	Dan Prasad Sharma		Chamunda ward 5	9748020842
49.	Bhakta Bahadur Shahi	Social worker	Chamunda ward 6	9868097156
50.	Dhirja Bahadur Karki	Social worker	Chamunda ward 5	9748037290
51.	Dirgha Bahadur Shahi	Elected member	Chamunda ward 6	9848141916
52.	Hira Singh BK		Chamunda ward 6	9848123744
53.	Laxmi Kumari Bista	Elected member	Chamunda ward 5	9816579244
54.	Tuli BK	"	Chamunda ward 5	9848989800
55.	Kausila Devi Shahi		Chamunda ward 6	
56.	Laxmi Devi Shahi		Chamunda ward 6	
57.	Parik Raj Devkota	Dhami	Chamunda ward 5	
58.	Surja Nepali	Elected member	Chamunda ward 6	
59.	Man kumari Shahi	Teacher	Chamunda ward 6	
60.	Bhakti Shah		Chamunda ward 6	
61.	Pushpa Kumari Bohora	Female member	Chamunda ward 6	
62.	Sarala Kumari Bohora	Teacher	"	

63.	DevBahadur Nepali			9848115360
64.	Khajura Nepali	Female Member	”	
65.	KhagendraBahadur Khatri		Chamunda ward 4	9840196570
66.	Narayan Prasad Regmi	Ward President	Chamunda ward 5	9858038380
67.	AmbikaBohara	Ward President	Chamunda ward 6	9868087893
68.	Kailo Nepali	Traditional Healer		
69.	Dharma Nepali	Traditional Healer	Chamunda ward 5	
70.	Raju Nepali			
71.	Goma BK		Chamunda ward 6	
72.	Navraj BK		Chamunda ward 5	
73.	Deukala Nepali			
74.	Prativa BK			
75.	Niyala Bhandari			
76.	Ganesh Karki		Chamunda ward 4	
77.	Pabitra BK		”	
78.	Laxmi Raj Bista		”	
79.	BisnaBista		”	
Jambokand Gaupalika (21 July, 2017)				
80.	Hira Singh Bahawal	Ward President	Basi	9848028838
81.	PurnaBahadurShahi	Political leader	Basi	9844871056
82.	Dharma BahadurThapa	Member	Basi	
83.	Ramesh Kumar Shahi	Health Post		985805299
84.	Man BahadurBista	Social Worker	Basi	
85.	HansaBahadurBudha	Social Worker		
86.	Krishna Pokhrel	"		
87.	Pabitra Nepali			
88.	LalBahadurBista			
89.	PremBahadurBista	Ward Secretary	MahabuGaupalika	9849069893
90.	Sabitra BK	President, Dalit	Basi	
91.	SantiBudha	Female member	MahabuGaupalika	9849121824
92.	Amar Sunar	Jounalist		9858050495
93.	Chakra BahadurBudha	Coordinator	MahabuGaupalika 3	
94.	Chanda Nepali	Member		
95.	Sarada Nepali			
96.	Magasira Nepali			
97.	Uddha BK		SantiDanda Federation	

98.	BhadraBahadur Nepali	Teacher	Shree Malika Secondary School	9844480623
99.	ManjuSunar	Member	Chautari Federation	
100.	SamundraSunar	Member	Chautari Federation	
101.	Mainkala BK	Member	Hariyali Federation	
102.	Sabitra BK	Member		
103.	Harimaya Nepali	Member	MahabuGaupalika 3	
104.	Gagansara BK	Member	SantiDanda	
105.	LaxmiSunar	Secretary	Chautari Federation	9813507715
106.	Gita Nepali	President	Shanti Yuwa Party	9812527430
107.	Durga Sharma	Member		9816544469
108.	PramilaBista	Member	Janapriya Yuwa Party	9812642648
109.	Deepak BK	Member	MahabuGaupalika 3	
110.	Pare Nepali	Member		
111.	Kamala BK	Member		
112.	Santa BK	Member		
113.	Khagisara Sunar	Member		
114.	Daya Ram BK	Dhami		
115.	Kalash Nepali			
116.	HarkaBahadur Budha			
117.	Pabitra Nepali			
118.	Chame Nepali			
119.	BhimBahadur Kami	Office Helper	Mahabu Gaupalika.3	
120.	BalKumari Nepali			
121.	Durga Giri	Staff	SOSEC, Dailekh	
122.	Anita Gyawali	WCO	WCO, Dailekh	
123.	Durgaa Shrestha	Vice President, Female Awareness Centre		
124.	KabiBudha	Dhami		