

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Nepal is a developing country with religious, traditional and cultural diversity. Regarding the case of women health and menstruation different religions have their different views and practices. The traditions and practice of women during menstruation differ according to their locality also. First of all Chhaupadi is a typical Nepali word where 'Chhau' means a cowshed or a hut and 'Padi' means women. Simply Chhaupadi means a tradition to stay in cowshed. Chhaupadi system is traditional practice in which women and girls are forbidden to touch anything and have to live in cowshed during menstruation. (www.wiki.chhaupadi.org)

In various parts of world women assume that their menstrual periods will remain part of their private lives and will not affect their ability to work, go to school or otherwise contribute to society. Regarding the case of Nepal women are considered "unclean" and "impure" during the menstrual period prevented from taking part in many normal aspects of their lives (Kandel, Bhandari and Lamichanne) Even in this modern era females are sent to spend the duration of their monthly menstruation in an unsanitary hut, this is a common and accepted ritualistic practice among the women in Nepal (Mazzulo, 2011).

The practice of isolating women during menstruation is called Chhaupadi pratha. Nachhunu, the Nepali word for menstruation, also translates as "untouchable". Even in modern Nepal it is common for women who are considered 'impure' and untouchable during the days of their menstruation. Everything they touch during the time of their menstruation can be considered impure (Mazzulo, 2011). Chhaupadi literally means "Menstruating woman". They are isolated from family, relatives, and society; they are kept in a small cold and dark shed where most often cattle are kept. They are

considered “impure” or “unclean” or “untouchable” during menstruation period (Maharjan, 2010). The word Chhaupadi is Bajhang’s local word.

People say that Chhaupadi is in practice in Nepal for many centuries. Throughout history, many cultures have practiced the same type of rituals. Today the banishment ritual is still accepted by (Mazzulo, 2011). History of menstruation is said to be from religious practices where it was believed that Gods and Goddesses angry with women who stay in the family house during menstruating. According to religious folklore, Indra, the King of Heaven was accused of killing a Brahmin and because of the illicit acts with women that Indra committed during his quest to redeem his sin, for these acts all women were said to be punished through menstruation (Hussain, 2012).

Females are forced to stay in the shed for thirteen days during their first and second menstrual cycle, seven days in their third cycle and four days of every other menstrual cycle. The practice of Chhaupadi is also followed by woman during child birth and for up to eleven days after the delivery. Even their babies are sent to live in these sheds with their mother. Kids who sleep with their mother have to be purified by giving them proper bath before entering the household. In the last day of their cycle women too have to properly shower and do some rituals to purify them.

This practice stems from the belief that when woman has her periods, she is “impure” and could “pollute” and “contaminate” the house by staying there during her menstruation periods. So, once a month, during the entire length of their menstruation, women are banished to the Chhaupadi goth, which they can only leave once their periods are over (Rebaud, 2011). In the strictest observance of Chhaupadi, women are prevented from looking at the sun, interacting with males and cattle, drinking dairy products and conducting their daily chores. Furthermore, it is believed that if they touch the fruit trees, the fruits will fall before they are ripe or the fruits will be dry; if they fetch water, the well will dry up; if the cattle are fed or milked by Chhaupadi, blood will come out of their teats instead of milk.

A menstruating woman cannot touch anyone; if anyone touches her, the person needs to be purified by taking a bath and drinking cow's urine. Specifically, she is not permitted to touch pregnant women or trees, because of the idea that the "fruit" each are bearing will die or will be malformed. Menstruating women are not permitted to participate in religious ceremonies, nutritious food is forbidden, and warm clothing is not allowed. Yet, they are still expected to participate in hard labor, carrying out the daily chores that they would normally do, such as working in the fields, fetching firewood, washing clothes, and so on (Sharma, 2010). It is believed that if the woman does not adhere to these practices, there could be any number of negative impacts: she could become sick or die; her bones could break; she could become infertile; others may fall ill or even die. She will become sexually dangerous and harm partner's genitals. If these women were unable to maintain these traditions, their community would be shattered and would no longer survive (Kandel, Bhandari and Lamichanne).

The women in Bajhang are following this ritual by thinking this as the culture which all follows. In this area, family and society do not treat menstruation as natural phenomena. In Chhaupadi system girls and women are isolated from family and home during several days in their menstrual cycle. Menstrual women are not allowed to touch men, children, cattle, living plants, and fruit bearing trees. If they touch all aforesaid things it is believed that the things become polluted and it makes god angry (Bennet, 1983) Woman's need social support, nutritious food, and warm home especially during the period of delivery, after child birth, menstruation, women of far western have to live in either cowshed or buffalo shed or in Chhaupadi shed and eat less dietary food. At a period of transition, pain they have to follow varieties of restrictions. They are denied to eat ghee, milk, curd, etc and are forbidden to touch public tap, temple, home, and food either (Amgain, 2011). This research had been carried out in Malumela VDC among Sarki, Joshi, Singh Aauji, Thapa, Khatri, Kami and Sunar society of Bajhang district where Chhaupadi is prevalent.

1.2 Statement of the Problem

In the Mid and Far Western Regions Chhaupadi system is considered as a major problem about women's health issues. During the period of menstruation, Women face various discriminatory practices in the context of Chhaupadi. The tradition is that women cannot enter inside houses, kitchens and temples, women are forbidden to touch men or even to enter the courtyard of their own house. Within Chhaupadi system (called as Chhaupratha in far west), women and girls are kept in Chhaupadisheds, which is a little bit far from residual home. Isolated Chhaupadisheds, cowsheds where women are resided during their menstruation are open and door less. Women and girls have to stay in such huts and cowsheds five to seven days in each month amidst their menstruation (Amgain, 2011). Chhaupadi practice violates women's rights because it limits their ability to live safe and healthy lives, and in some cases it deprives girls' opportunities to attend school. Further, it identifies traditional culture and power structures like patriarchy as important determinants for the continuation of the practice (Sandbakken, 2011).

According to custom, women should not be given milk or ghee while they are menstruating, but should only eat flatbread with salt. This deprives them of nutritious food during their periods. The women must survive on a diet of dry foods, salt, and rice. They cannot use warm blankets, and are allowed only a small rug. They are barred from consuming milk, yogurt, butter, meat, and other nutritious foods. They are also restricted from going to school or performing their daily functions like taking a bath, forced to stay in the barbaric conditions of the shed. Access to water taps and wells is also limited. Chhaupadi women can only bath or wash clothes in a 'Chhaupadi dhara'- a separate well, stream or small rivulet nears the village. With such a strong societal stigma attached, the impact of Chhaupadi on the health of Nepali women is traumatic to say the least five days a month, the women are confined to a dark, dirty room without nutritious food in sufficient quantity. As women are not allowed in the house during menstruation, they often engage in harder, manual labor outdoors as a result, including digging, collecting firewood and grasses and farm labor.

These conditions take their toll on women's health and make them more vulnerable to various health problems, including diarrhea, pneumonia and respiratory diseases.

The cause of Chhaupadi tradition there is many cases of women raped, killed by wild animals, bitten by snakes or dead of cold during their stay in the Chhaupadi goth. Chhaupadi women face both physical and mental hardship. As mentioned, women are often relegated to 'Chhaupadi goth' or cattle shed where they stay in very basic, unhygienic and exposed conditions.

In the strictest observance of Chhaupadi, women are prevented from looking at the sun, interacting with males and cattle, drinking dairy products and dealing with their daily chores. It is supposed that the scourges threatening the community and the family of women who do not abide by the tradition: "she could become sick or die; her bones could break; she could become infertile; others could fall ill or even die. She will become sexually dangerous and harm would come to any partners' genitals and person could not have sex and could be harmful to family members, village etc. if the seclusion is broken." Furthermore, if they "touch the fruit trees, the fruits will fall before they are ripe or the fruits will be dry; if they fetch water, the well will dry up; if the cattle are fed or milked by Chhaupadi, blood will come out of their teats instead of milk" (Rebaud, 2011).

The study area is located in Far Western Region of Nepal; the Chainpur is the district headquarters of Bajhang district at a distance of 660 kilometers from Kathmandu. It is one of the beautiful places with snowy mountains like Saipal Himal (7031m), Sankhamala Himal, Lama Peak, Ramkot Danda along Seti River valley. High land animals like Himalayan black bear, wolf, hispid hare, blue sheep, barking deer, snow leopard etc. and the high country birds like raven, vulture, hawk, Himalayan monal, pheasant etc dwell in ever green nice temperate and alpine forests. The society in lower part is mainly Hindus and the upper part is influenced by the Tibetan culture.

Ramkot provides spectacular views of Surmalekh, Urailekh, Saipal, Gorakh, Kanti and Kanjirowa Himalayan ranges to the west, north and east and beautiful meandering Seti River valley with settlements of the people, garlands of mountain- horizons to the south. The trail to Ramkot from Talkot Dhuli along the river valley is pleasant. Birds and insects, primitive life style of the people, huts and thatched roof houses decorated by colorful clay are common sights. The formation of the mountains can be the subject of study for the geologists. There is the way to Kailash and Man Sarovar in Tibet passing through the Chanwa Urailekh via Seti River valley. The latitude of the Bajhanj is 29° 29' 01" and longitude is 80° 46' - 81° 34' and it has covered 3422 sq. km. ([www.http://beautifulfarwestnepal.blogspot.com/2012/02/bajhang-district.html](http://beautifulfarwestnepal.blogspot.com/2012/02/bajhang-district.html))

Chhaupadi pratha is a social problem of Bajhanj also, most of the government and non-government organizations are still running to promote women empowerment but the Chhaupadi is being as a major problems for women in Bajhanj distinct. The role of the agencies is not satisfactory to control the bad effects of Chhaupadi pratha so the researcher was intended to find out the satiation and attitude of female towards Chhaupadi at Malumela VDC of Bajhanj district which was new and challenging issue for research.

1.3 Research Questions

As a medical Anthropological study about suffering this thesis includes all practices which are cause of the Socio psychological sufferings of women through Chhaupadi. On the basis of these literature and discussion, I want to examine the Process and experiences of the women about Chhaupadi system. Therefore I want to focus my study to answering the following questions.

- a) How did women perceive Chhaupadi System?
- b) What was the attitude of woman's towards Chhaupadi system?

- c) What was the present situation of Chhaupadi in Bajhang district?
- d) What types physical and mental problem have faced in Chhaupadi ?

1.4 Objectives of the Study

The great objective of this study was to understand and to analyze practice, attitude, perception and experience of Chhaupadi System of women who practice Chhaupadi. The following were the specific objectives of this study:

- a. To examine the current situation of Chhaupadi system at Malumela VDC of Bajhang district
- b. To explain the women's experience and attitude towards Chhaupadi system.

1.5 Limitations of the Study

Every study has its own limitation and more than one particular person bonding in certain time, perspective and sources cannot possible to study whole aspect. So, there is some limitation in any research and this research. The limitations of the study are listed below:

- a. This study was about a village and women age group of 15 to 49 living in Malumela VDC of Bajhang District. The finding from the study may not be generalized to other place in Far and Mid-Western Regions of Nepal.
- b. This study does not include male attitude towards Chhaupadi pratha.

1.6 Rationale of the study

Lots of studies have been conducted among the field of suffering sector in anthropology basically concerning with diseases and mental health, sociopolitical issues. But there is not found any study about Chhaupadi pratha with suffering theory which is an interesting issue for Anthropology. It is a hidden issue. This study can give over all

information about process of Chhaupadi, experience of women from Chhaupadi system. The research will be conducted among the people of Malumela VDC. There are fewer studies about the social system and suffering in the sector of health of the people of Malumela.

The study will be conducted among the people of Malumela VDC of Bajhang. There is not a study about the Chhaupadi system in sociological perspective and its impacts on attitude and their experience of the women of Malumela. In this condition this research will contribute for the people of this place. It helps to identify the cultural practices, norms, values, process, and experiences of the women and helps to understand local people's cultural system which is closely related with the suffering in which they practice local cultural context to maintain order in their society. So it helps to establish a tradition of Chhaupadi and suffering as a sociological study among the women of these places and facilitates further study on the same group.

Chhaupadi is the very interesting and hidden issues still existent in the study. It has own process and practices. It should be shown this issue in the world, because there is no more literature found about Chhaupadi pratha from academic field but few empirical literatures can be found. Among these literature about Chhaupadi only few literature are available therefore, in this relation, the need of more researches and studies from social science perspective in general and sociological in particular to trace out the local perspective from micro level on Chhaupadi and suffering and recognize their experiences. As these purpose study aims to access the local perspective of Chhaupadi and suffering and their experiences. It will be very helpful to researchers, development organizations and organization involved in health research.

CHAPTER-II

LITERATURE REVIEW

In this chapter, a brief analysis is presented on the theoretical approach about the study of Chhaupadi pratha and suffering. The review of literature on 'Chhaupadi pratha: women condition in the society and suffering' provides the theoretical framework about the study of the women's problem and suffering. The review of literature is divided into different sections: and each section distinctly describes based on the mentioned sub-title below i.e. about the Chhaupadi system and the relationship of women, their culture, and society that deals women's condition, experience, the process of Chhaupadi and their suffering. Similarly it deals with the women experience to the local context in specific given society and describes the researches that have been carried out in the Nepalese context.

2.1 Theoretical Framework

Anthropology is the holistic study of people and society so that based on the anthropological perspectives and principles this research has been completed. No single theoretical perspective may provide enough understanding on this practice. Keeping this in mind I have employed various theoretical approaches in the study, for example, as Suffering Theory as well as Feminism. Primarily the study concentrated its focus on the suffering model approach of health and behavior.

While sex refers to the physical differences of the body, Gender concerns the psychological, social and cultural differences between male & females. The distinction between sex & gender is fundamental (Giddens, 1993). Therefore Chhaupadi Pratha as a social system is followed only by women but not men. Only women suffer from the Chhaupadi pratha. In the same society the women follow the system and the man do not. That difference is the subject of the feminism which is trying to show in this study.

Moreover, the study has used both suffering and feminism to examine the linkage between health and people's religious belief. Particularly, this approach has focused on the woman's practices and their experiences about social system. Living in Chhaupadi goth, staying far from everything, Keeping busy to hard work, keeping low voice to other, having without nutritious foods like this work are responsible for woman suffer. This suffering and feminist framework is used for accessing the various religious system for affecting health of woman in the local context.

2.2. Theoretical Literature Reviews

The term "suffering" is borrowed from medical sector. More than illness, disease, feelings of pain, stress, insecurity, etc are called suffering. Feeling of uncomfortable, feeling of insecurity, these feelings come out by many causes i.e. accident of a person, death of a person and insecurity by the society. It is very vague term/concept because it includes different condition of suffering. Suffering is surely a given in consciousness, a certain "psychological content," like the lived experience of color, of sound, of contact, or like any sensation. But in this "content" itself, it is in-spite-of-consciousness, unassembled. It is unassembled and "unassemblability (Oreopoulos, 2005).

There are many explaining suffering literature deal with illness, disease, physical pain and mental health. Some of the suffering theories are women and health relationship and its impact on women lives.

Oreopoulos (2005) has defined suffering as a state of severe distress associated with events that threaten the intactness of the person. It can occur in relation to any

aspect of the person in the realm of his social role, his group identification, his relation with self or body, or in relation to family or relation with a personal or transcendental source of meaning. Suffering never affects only one part of a person but it affects the whole being; i.e. physical, emotional, mental, spiritual and social aspects. Suffering can occur when one does not expect it, or the patient does not report it when it is expected. Also, a person can suffer enormously at the distress of another, especially a loved one finally, as I mentioned in my introduction, suffering is a unique personal experience and can only be defined by the person who suffers. He talks about pain and suffering. It is believed that the greater the pain the greater the suffering but this is not always the case. Thus childbirth can be extremely painful yet it is considered to be rewarding. Also patients can write from pain and not suffer if they know what is causing the pain; on the other hand, an individual may report considerable suffering from a minor discomfort if they do not know its source. The dimensions of suffering from terminal cancer are physical, i.e. pain, loneliness and isolation, psychosocial-fear, anxiety, depression, despair, and spiritual, i.e. search for the meaning of life and suffering. Suffering in a hopeless situation; when confronted with a hopeless situation, facing a fate that cannot be changed. In these circumstances, what then matters is the human potential at its best, which is to transform a personal tragedy into a triumph. When we are no longer able to change a situation – we are challenged to change ourselves. The meaning of love; Love is the only way to grasp another human being in the innermost core of his personality. Love enables one to see the essential traits and features in the beloved person, but even more the potential in him that has not yet been realized. By his love the loving person enables the beloved to achieve his potential.

Dahal (2010) in “widowhood, Life Situation and Suffering: A Medical Anthropological Perspective” has shown how Maoists lead war put the people specially widow women in the situation of suffering from their society itself and ultimately impacts occurred in the life hardship of the widow women as well as physical health and created socio-psycho stress on them. Dahal has discussed the coping strategies followed by displaced widows of the war. He has mentioned that these widows have

altered the ways of their lives to cope with their newly emerged social, economic and cultural situations. He has described that many men were killed during this battle and their killing had several effects on the lives of their relatives, family members, and wives. And the culture- untimely demise of husband cause a woman to be a guilty of her husband's death and often is called Bokshy or Allachchhini in hindu social context- is tied to our society which claiming a woman as misfortune to her husband make them compelled to leave their family, relatives and society.

The factors include the patient's psychological and emotional state, especially his or her past experiences, extant mood and anxiety about anticipated consequences. Physicians should not rely on a simple 'disease model' when treating low back pain but should try to identify the bio-psychosocial factors involved and should understand that pain and suffering are not always synonymous. This paper focuses on the problems presented by non-specific low back pain to health care providers and to disability management. Non-specific low back pain refers to complaints of low back pain with no evidence of associated fractures, sciatica, a surgically correctable condition, or systemic disease. It is imperative to distinguish between pain and suffering, and thus to separate 'pain as a signal' from the reactions and emotions displayed by individuals who 'have pain'. Pain and suffering are distinct, and that there can be pain (or other dire symptoms) without suffering and suffering without such symptoms'. He characterizes suffering as an emotional state triggered by anticipation of threat to one's self or identity. Budd has added to our understanding of the concept of suffering. He noted that present mood, as well as the anticipated future, influences responses to body states. He characterized suffering as occurring when we assess ourselves in a situation and don't like where we are, where we have been, or where we are going and we can take no actions to close this gap'. Suffering may be the ambient mood state of the person at the time the alleged or reported pain problem began or was first perceived and labeled. Alliteratively, when there is no conceptive stimulation, the prevailing mood may become suffering when the future is anticipated (Fordyce, 1994).

Arthur Kleinman and Joan Kleinman (1997) in "Suffering and its professional transformation: toward an ethnography interpersonal experience" define experience as an inter subjective medium of micro cultural and infra political processes in which something is at stake for participants in local worlds. Experience so defined mediates (and transforms) the relationship between context and person, meaning and psychobiology in health and illness and in healing. Building on this theoretical background, an approach to ethnography is illustrated through an analysis of suffering in Chinese society. The embodied memory of a survivor of serious trauma during the Cultural Revolution provides an example. From there, Kleinman & Kleinman go on to describe a framework of indigenous Chinese categories for the analysis of experience - mianzi (face), quanxi (connections), renqing (situated emotion), bao (reciprocity). The paper concludes with a discussion of the existential limits of this and other anthropological approaches to the study of experience as moral process.

Suffering engendered by the socially constituted nature of illness through the delegitimation of illness experience in chronic fatigue syndrome. Cultural meanings of physical and mental illness are shown to be reflected in interactions with others to construct an illness reality in which chronic fatigue syndrome is defined as either nonexistent or psychosomatic. Disconfirmation of the subjective experience of illness leads to suffering arising from the threatened stigma of psychological disorder, the alienation resulting from a decision to keep the illness secret, and the shame of being wrong in one's definition of reality. Patients also develop strategies for contesting the definition of chronic fatigue syndrome as "not real." Delegitimation merits further exploration as a category for experience-near analysis of suffering in medical anthropology (Ware,1992).

Suffering and Transcendence by Eugene Thomas Long (2006) explores the experience of suffering in order to see to what extent it can be understood within the context of the human condition without diverting the reality of suffering or denying the meaning of human existence and divine reality. Particular attention is given to describing and interpreting what he calls the transcendent dimensions of suffering with the intent of showing that in the experience of suffering persons come up against the limits of what can be accounted for in ordinary terms and point towards transcendent reality. In religious faith the transcendent dimensions of suffering may be understood to come together with other transcendent dimensions of experience in a more distinctive or focused encounter with transcendent reality. The conception of God that is suggested by the transcendent dimensions of suffering, however, differs from the model of God in western theism as an absolutely transcendent, all powerful, immutable and impassible being.

Suffering is frequent in life, often ensuing when a wished-for state cannot be realized. One common response to suffering is mourning. Mourning may take problematic forms, and this can lead to chronic denial or embitterment or despair or stagnation. On the other hand, mourning may occur in such manner as to facilitate meaning in life, empathy, caring, and perspective. One's "myths" and beliefs often affect the mourning process and may themselves be influenced by that process. Different myths accompany or influence different identity patterns and life-styles. The core concepts of religion are often associated with certain myths and beliefs that may inspire meaning and courage, caring and wisdom (Schmitt, 1988).

These literatures deal with the Meaning and definition of suffering and qualitative analysis of various phenomena within the society. These articles explain different phenomena suffer human. In these articles suffering theory is used. According to these articles I have analyzed the Chhaupadi system through suffering perspectives. After the review of these literatures I have analyzed the issue Chhaupadi Pratha through suffering Theory from micro level. Like this I have done my research complete using the methods of qualitative research methods to collect information from inner side of respondent.

2.3 Empirical Literature Reviews

Dr. Joshi and Kharel (2008) explain in Violence against Women in Nepal – An Overview: historically, violence against women and girls has been in existence and Widespread in Nepali society but still unreported problem in Nepal. Violence against women has started being openly discussed and addressed only in the last decade. The lens of looking at women has changed significantly that shifted from being child bearers and providers of health care in the 60"s and 70"s to a slow realization of their critical productive role in rural economy in the 80"s, and to the recognition of women as citizens in need of equal legal and political rights in the 90"s. Without comprehensive, carefully documented research on violence against women, it is impossible to know whether women are experiencing more violence in some countries than in others, or whether they are reporting it more often. In the absence of proper research, it is difficult to compare and assess the scope of violence as well as the effectiveness of programmes to end it. With research, advocates can better understand obstacles and develop appropriate methods for combating them. Research can motivate government and civil society to take action once the extent of a problem is proven.

The word Chhaupadi is Bajhang's local Rawte language word. Chhau is menstruation and Padi means woman. Chhaupadi Pratha generally prevails in Far Western region of Nepal. There is only few literatures can be found related to the Chhaupadi pratha among them few of the literatures I found are as follows.

Chhau Padi literally means "Menstruating women". They are isolated from family, relatives, and society and kept them in a small cold and dark shed where most often cattle were kept in other time. They are considered "impure" or "unclean" or "untouchable" during menstruation and postpartum periods. According to this practice, when a girl has her first menstruation, she is separated from her family members for 11-15 days. In the case of mature woman, she stays in shed for 5 days and married woman has to stay for only 4 day. The most disturbing fact is that the confined women do not get nutritious food. They believe that they should not drink and eat milk, curd, yogurt, and ghee (clarified butter). In addition, they will make their bed on some hays and do not get proper care. It is reported that many infants die during their stay in the shed. Even if those infants escaped their fate of death, they had serious health issues and complications that developed on account of hypothermia. Some women have pneumonia and other viral infections due to cold and unhealthy food. Others are killed by snakebite (Maharjan, 2010).

"Chhaupadi Pratha" is a social practice followed by people in some regions of Nepal. This ritual regards as women "impure" during their menstrual cycle; it is known to have initially originated centuries ago from a belief that gods and goddesses become angry if any woman stays in her home during that time. Following the ritual, women are made to live in sheds outside their homes called "Chhaupadi goths." A menstruating woman cannot touch anyone; if anyone touches her, the person needs to be purified by taking a bath and drinking cow's urine. Specifically, she is not permitted to touch pregnant women or trees, because of the idea that the "fruit" each are bearing will die or will be malformed. Menstruating women are not permitted to participate in religious ceremonies, nutritious food is forbidden, and warm clothing is not allowed. Yet, they are still expected to participate in hard labor, carrying out the daily chores that they

would normally do, such as working in the fields, fetching firewood, washing clothes, and so on (Sharma 2010). Sharma mentioned the process of Chhaupadi and how it is practiced. In this article Sharma also mentioned the challenges which are the Chhaupadi women faced.

Amgain (2011) in Social Dimension of Chhaupadi System Study from Achham District, Far West Nepal: Mention that Chhaupadi system limits women's capability to live a safe, healthy, and educated life forbidding women from anything to touch during their menstruation period. Women are considered as impure during the period of menstruation. It is a violation of women's human rights. It restricts women's human development such as capabilities to be survived, to be well nourished, capability to be safe, educated capabilities to get health facilities, and longer life, capability to be free from social servitude and superstitions. In the name of tradition, the practice is being continued since generation to generation. Local agencies such as local Devi-Deveta system, Jaisi system, family elders, local socio-political system, regional social system, caste system, poverty and the overall situation of human development in the region transmit the tradition from one generation to another.

Its history is said to be from religious practices where it was believed to that Gods and Goddesses were angered at women staying in the family house at such a time. According to religious folklore, Indra, the King of Heaven was accused of killing a Brahmin and because of the illicit acts with women that Indra committed during his quest to redeem his sin, for these acts all women were said to be punished through menstruation. In some cases women are instructed to live in a separate area of the house, however commonly women are forced to live in a mud hut that is completely separate to the house and in some case hundreds of yards away. There are often cases of women becoming seriously ill from the cowsheds.

The worst case scenarios involve suffering from diarrheal and respiratory diseases and also malnutrition. Whilst in sheds, the women are not able to wash or even comb their hair. In some areas, women are not even taught or aware of the use of sanitary towels and so are forced to bare the “condemned” stains on their unwashed clothes. Furthermore girls are restricted from even going to school during such a time. The psychological effects are just as shocking, as the young women often live in fear as well as physical pain and discomfort. Exposed to the dangers of assault and sexual abuse many women are too afraid to even sleep whilst in the shed at the risk of being attacked by men in the village. Such acts signify the misogynistic nature of certain regions of Nepal and the constant fight that women face (Hussain,2012). This article emphasis on the process of Chhaupadi and what is the cause of the women suffering.

The taboo of menstruation: Chhaupadi pratha is a centuries old ritual of banishing Nepali women and girls during their monthly menstruation. This ritual is also practiced during and after childbirth. Throughout history, many cultures have practiced the same type of ritual and today the banishment ritual is still accepted and affects females from all levels of Nepali society. A Chhaupadi shed or hut is a simple stone, grass, or stick shelter. These Chhaupadi sheds are also commonly used to shelter cows and goats; many have dirt floors, no windows, and no water making the conditions inside the huts the epitome of unsanitary. During winter months, temperatures can drop to 11 degrees Fahrenheit and in the summer months can reach 120 degrees Fahrenheit. In conjunction with the brutal temperatures and unsanitary conditions, women are left completely isolated which brings about issues of life threatening situations. The taboo associated with this natural process for women has contributed to a widespread lack of knowledge about physical hygiene and female menstruation, especially in the rural areas of Nepal. “Nachhunu,” is the Nepali word for menstruation and also translates as “untouchable.” In Nepal it is common for women who are menstruating to be considered impure and untouchable. This superstition includes everything that a woman touches during the time of menses (Mazzulo, 2013)

Line Djernaes Sandbakken (2011) in *The Practice of Chhaupadi: Links Between Local Cultural Understanding and Women's Rights in Rural Nepal*: Explain in this thesis how women's lived experiences are shaped by traditional culture and power structures, through examining the case of Chhaupadi and its implications on women's lives. The practice of Chhaupadi is widespread in the far western region of Nepal, and it can be seen as a violation of women's rights. This thesis argues that having a local cultural understanding is crucial for the adaptation of women's rights in the local cultural context. This thesis finds that the Chhaupadi practice violates women's rights because it limits their ability to live safe and healthy lives, and in some cases it deprives girls' opportunities to attend school. Further, it identifies traditional culture and power structures like patriarchy as important determinants for the continuation of the practice.

These all article emphasis on the process and challenges faced by Chhaupadi women. There is the missing thing is how women feel and explain the process of Chhaupadi and how it is perceived? This is the main theme of study. In these articles the data were collected by macro level but there is not mentions how Chhaupadi women perceived and described this. So this study focus on the Chhaupadi women themselves to collect information from them inner side.

A Neglected Condition for the Achievement of Several Millennium Development Goals: The problem concerning menstruation and participation in the higher forms of primary (grade 4 & 5) and secondary education has several aspects. Sanitary facilities and waste management at schools, including the hygienic disposal of sanitary napkins and other protection alternatives, are so poor and unsafe that girls and female teachers prefer not to use these during their menstruation period. Moreover, safe and effective protection alternatives, such as sanitary napkins, tampons, etc., are not available, and/or not affordable 41, because they have to be imported or because of the high taxes being levied on these products (they are classed as luxury goods instead of necessary items). These problems are reinforced by local customs and cultural and/ or religious traditions and taboos concerning menstruation, especially in rural areas (Ten, 2007).

Kumar and Shrivastava (2011) attempts to find out the existing social and cultural practices regarding menstruation, awareness levels, and the behavioral changes that come about in adolescent girls during menstruation, their perception about menarche, how do they treat it, and the various taboos, norms, and cultural practices associated with menarche. Cultural and social restrictions associated with menstruation, myth, and misconception; the adaptability of the adolescent girls toward it; their reaction, reaction of the family; realization of the importance of menstruation; and the changes that have come in their life after menarche and their resistance to such changes. The article also suggests the strategies to improve menstrual health and hygiene among adolescent girls. The study concludes that cultural and social practices regarding menstruation depend on girls' education, attitude, family environment, culture, and belief.

Koirala and G.C. (2013) in Menstruation among Nepalese Adolescent Girls explain Main purpose of this study is to find factors like what, when, where and how do Nepalese girls get information about menstrual practices. Other purposes include identification of cultural practices about menstruation. This study aimed in providing information to Dynamic education institute and helping them to plan and formulate new plan. It acts as an approach to solve menstrual problems and issues which are embedded in Nepalese society. Other main objective is also to identify and promote the positive factors which are practiced by adolescence girls, and to find suggestive approach to the concerned body including family, school and other governmental and nongovernmental organizations. A qualitative approach was used in this research and data was obtained through written essay from volunteer female participants (15-18) of Dynamic educational institute. Data was analyzed by using content analysis method. The results shows that menstruation cycle physiology, sanitation habits and its management are introduced to adolescence girls and females are major informant to them like Mother, elder sister at home and female teachers or friends at school. However, Internet access is the next option for the source of information.

Majority of participants seem to get the information at the age 10 to 13. There were several misconceptions about menstrual practices and cultural taboos which directly affected the quality practices about menstrual hygiene and sanitation. This research provides information about how the adolescence girls experience and understand their menstrual cycle from the beginning of adolescence period.

The articles about women health are related with menstruation hygiene which is also known as Chhaupadi pratha in some part of Nepal. There is only mentioned about health and hygiene from health perspectives. But this study analyzed social and cultural process of menstruation system also related with health. How these menstruation system become women suffer and how they perceive it is the main theme of this study.

2.4 Implication of Literature Review

Most of the article and few research works were found on the field of Chhaupadi Pratha of Nepal. No research work was found on practice and attitude of women toward Chhaupadi in Central Department of Socioligy, T U Kirtipur. So this research would able to fulfill the gap between various researches about Chhaupadi. The review of above related literatures were implicated to design proper methodology and draw out the report of this research. These reviews were very much beneficial in selecting research tools and sample and also in deciding the number of respondents from selected study area Malumela VDC of Bajhang district.

2.5 Conceptual Framework

The following conceptual model represents the key elements that shape process of the Chhaupadi and experience of women and to the local context, which will make the study easier in the interpretation of the findings for the case of Malumela VDC Bajhang. The conceptual framework of this study is given below, see figure below.

The figure above shows existing social problem in Bajhang which is known as Chhaupadi Pratha. Within the Chhaupadi Pratha women should follow such process of norms and values: should live in Chhaupadi goth, should stay far from everything, should Keep busy to hard work, Should keep low voice to other, should have without nutritious food. Chhaupadi pratha affects Individual as well as family and society. Chhaupadi Pratha directly affects in individual Health. Individual affects can be divided in two types' Physical affects and Emotional affects. In individual such physical effects are shown. Weakness can be seen in women health, she can be raped,

can be bitten and attacked by wild animals, can be ill or infertile and can be affects reproductive system of the women. Emotional effects are like this woman fills lonely herself, she is being biased, fills impure and gets less love and affections. The woman is suffering cause of these physical and psychological effects. So this figure shows how woman suffer from Chhaupadi Pratha clearly.

CHAPTER-III

RESEARCH METHODOY

3.1 Study Area Selection

Chhaupadi is a long held and widespread practice in the Far and Mid-Western Regions of Nepal among all castes and groups of Hindus. There are many societies which are still in practicing Chhaupadi system that is why; society of Malumela is also one of them. So that like other society, women of Malumela are suffering from such system. So ward no 2 and 3 of Malumela VDC of Bajhang district have been taken as research site. The participants were the women of age group 15 to 49.

3.2 Research Design

The descriptive research attempts to describe, explain and interpret conditions of the Chhaupadi in Malumela. The purpose of a descriptive research is to examine a phenomenon that is occurring at a specific place and time. A descriptive research is concerned with conditions, practices, structures, differences or relationships that exist, opinions held processes that are going on or trends that are evident.

This study was based on descriptive cum analytical research design according to with quantitative and qualitative nature and source of data and information. The quantitative data will be collected from various aspects of women; those data were generated directly from interaction with the respondent and documenting their experiences for making this study valid. Observation of the Chhaupadi goth and administrating the questionnaire with women.

3.3 Study Population

All the women of Malumela VDC age between 15 to 49 years were taken as the population of the study, this study has the capacity to generalize the condition and

women's attitude towards Chhaupadi pratha of Malumela VDC ward no. 2 and 3. Purposive cum census sampling method was applied to select the study area and respondents respectively. Altogether 162 females age of 15-49 were taken as census method for this study.

3.4 Research Process

In order to collect the required information and data for the research the researcher used various processes. Initially the researcher took approval letter from the university and with the help of the approval the researcher went to visit the targeted respondents and society. After that the tools were administered among the respondents. Similarly, secondary data were collected from various sources like magazine; articles, books etc were systematically arranged and indicated in figures and tables for the systematic study.

3.5 Nature and Sources of Data

Mainly primary data were taken and used in the study to make the study quantitative rather than qualitative and secondary data were also used. The main source of data was the women age of 15 to 49 years of ward no. 2 and 3 of Malumela VDC. The required primary data were generated through the field study and the research has explored and documented the local perspective and rituals followed by the community to reduce the impacts of social problem on their practice and attitude and the cause of suffering. Similarly, some necessary data were taken from related previous reports, books, magazine, journals etc.

3.6 Data Collection Techniques

The researcher developed questionnaire as the main tools for data collection. At first, the researcher visited the respondents with include interview schedule, checklist, questionnaire and case study and request to the respondents to provide essential time for administrating the tools. All collected data were checked and recorded sequentially.

3.7 Data Analysis

Collected data from the field was not managed and interpreted so that the researcher interpreted and analyzed all the raw data generated from the field study. Obtained data were categorized into different headings and subheadings. The data were converted into different numerical form i.e. mean, percentage etc. and some qualitative data received from the opinion were analyzed qualitative way, those converted data were presented in various tables and charts and paragraph. The presented data were analyzed systematically on the basis of the objective of the study and demand of the subject matter.

CHAPTER – IV

PRACTICE AND ATTITUDE OF CHHAUPADI PRATHA

This chapter was mainly concerned with the analysis and interpretation of the data. The data was tabulated and kept in sequential order according to the objectives of the study. Then, they were analyzed on the basis of frequencies and percentages.

4.1 Socio-demographic Characteristics

4.1.1 Respondents by Age

The study was conducted among menstruation age group of female in Malumela VDC ward No. 2 and 3 of Bajhang district. All together 162 female age of 15 to 49 were found in ward no. 2 and 3 of Malumela VDC so the total female were selected for this research those age group was categorized by the following.

Table: 1
Distribution of the Respondents by Age Group

S.N	Age group	Number	Percentage
1	15-26	35	21.6
2	27-38	62	38.00
3	39-49	65	40.00
Total		162	100.00

It was found that the found the highest proportion of the respondents were from 39-49 age group which is 65 in number, second was from 27-38 age group consisting 62 numbers and similarly, the lowers was from 15-26 age group which is 35 in numbers and 40, 38 and 21.6 percentage respectively.

The matured age groups of the respondents were highest in number and the unmetered age group respondents were less in number. It can be concluded that the younger girls can be stay out of home for study and job.

4.1.2 Educational Status of Respondents

Education is an important socio-economic variable that may influence attitude and practice knowledge and behavior of women. Educated people had positive attitude toward health behavior the distribution of respondents by their educational status were given below.

Table: 2
Educational Status of the Respondents

S.N.	Educational Status	Number	Percentage
1	Illiterate	107	66.00
2	Literate	55	33.95
3	Total	162	100.00
4	Primary	15	27.27
5	Secondary	23	41.81
6	Higher	17	30.90
Total		55	100.00

As shown in table, 66 percent of the total respondents were illiterate and 33.95 percent of respondents were literate. Among the 55 literate respondents, 27.27 percent respondents got primary education, 41.81 percent got secondary education and 30.90 respondents were achieving higher education.

According to the research, the illiterate respondents were show more due to the socio-economic condition of the place. The superstitions beliefs of the society as giving emphasis to the sow only and low sensitive of the people. It can be concluded that educated female can stay far from the home for their further study and job.

4.2 Practice and Attitude of the Respondents towards Chhaupadi System

Chhaupadi system is a tradition in the western part of Nepal or Hindu woman which prohibit a woman from participating in normally activities during Chhaupadi because they are considered impure.

4.2.1 Age of First Chhau

Generally, from the age of about 10-14 the menstruation cycle of women status. Menstruation process is revised in 28 days for every woman. It is the natural process but someone becomes the menstruation before and later the fixed year on the basis of heredity character, environment and personal condition.

Table: 3
Age of First Chhau Start

S.N.	Age	Number	Percentage
1	12	29	17.90
2	14	35	21.00
3	15	41	25.30
4	16	57	35.00
Total		162	100.00

According to the above table, at the age of 16,57 female have first menstruation likewise at the age of 15,32 at the age of 14,35 and at the age of 12 only 29 females have experienced then first menstruation cycle. As shows in the table which in 35, 25.3, 21 and 17.90 percentage respectively.57 respondents replied that their first menstruation start at the age of 16,and respectively 15,14,12.The causes were their heredity affect, environment, maturity and the nutrition. The fooding system effects on maturation of the female first menstruation.

4.2.2 Place of Living Chhaupadi Period

Most of the Nepalese women know that menstruation is an untouchable phenomenon. However it not justice and moral act. This is why Nepali women send their menstruation woman in separated room or other place like Chhaupadi goth, cow shed, relative house, etc. where are given below.

The above figure 1 shows that most of the women as reported had to stay in Chhaupadi goth during menstruation which was 85 percent. Then 10% of menstruation women lived in katero where as only 5% of then stayed in separate room.

It was found that most of the women are still compelled to stay in Chhaupadi goth .It indicates all the women in the study area were secluded in separate place and not allowed to enter the home.

Opinion by Thapa from Malumela shared her bitter experiences. *Each month during menstruation, she has to stay in her family's cattle shed, which serves as the menstrual hut. She has asked herself why god has given this torture to women. Staying in the shed is*

horrible; smelling because of its function as a cattle shed. She is even obligated to take her meals in this unclean environment. During menstruation, she is considered to be "impure" or "unclean" during these periods and is regarded as an untouchable by her family members. She has had bitter experiences, rooted in these practices. She once went to clean herself and her clothes in a nearby stream, but villagers and family members accused her of making the stream impure. After several weeks, the problem was rectified, but not until she had assured her fellow villagers that she would not repeating her actions in the future. Elderly people and others in the community hesitated to use the stream water for a long period. She doesn't have hope that her situation will change after marriage, saying, "My own family doesn't consider or support us during that period, even though we are their own daughters and sisters. Why would the in-laws give us support, when the daughters-in-law are considered secondary?" She believes that this practice is a result of traditional beliefs, taboos and practices.

Opinion by Mrs. Kami also has to stay in her family's cattle shed and menstrual hut during her monthly periods. Members of her family and the people of the community consider the time of a woman's period as very "impure". The women have to remain secluded in a separate area and cattle sheds are used for this purpose. Because the village is stricken with poverty, the community cannot construct another shelter for use as a menstrual shed. The community believes that if anything is touched by a menstruating woman, it will become impure and may cause harm to others. If they touch something accidentally, then the item should be cleaned immediately to make it reusable. If the women touch their husband or other family members, then those touched must bathe in order to cleanse themselves of impurities. During these periods, she feels as if she was an animal and, for this reason, wants to share her experience. Even during the winter season, her family's beliefs wouldn't change.

4.2.3 Causes of Stay in Chhaupadi Goth during Chhaupadi Period

There is a custom to live in Chhaupadi goth away from home in menstruation period till now in our society. They thought that if we live the in same house during the period of menstruation. God will be displeased to us as well as home will become unholy. These can be cleaned by the following figure.

According to above mentioned figure 58 percent respondents lived in Chhaupadi goth due to the believe that there gods become angry 30 percent respondents parents are untouchable during menstruation period and 12 percents lived in Chhaupadi goth due to their dirty health. The last and the least seem to be more relevant among others.

It can be concluded that due to the traditional norms and values of the society. Many people believed gods and goddess. If we disobeyed them, their belief was that they became angry. It can be concluded the consciousness also helped to promote their system.

4.2.4 Time Duration of Exclusion in Chhaupadi

The women of Far Western region lived in Chhaupadi goth and they spend many days (1-7) in this place. How many days you spend in Chhaupadi goth was asked and the answers are given below.

According to above mentioned figure 74 percent respondents women lived 7 day in Chhaupadi goth, 18 percent respondents lived 5 days, and 8 percent at last lived 4 days in Chhaupadi goth which can be taken as the period of exclusion during menstruation period.

The result is found different because the respondents were from various caste and educational level. So their system was followed due to the traditional norms and values of the society. Their beliefs as conventional system. Only 8 percent followed the scientific method that Chhaupadi women become dirty which is directly related to the education level of the respondents.

4.2.5 Distance of Chhaupadi Goth

The Chhaupadi goth were built for away from village which were hardly six feet wide and four feet high and they can barely accommodate two people. Respondents were asked about the distance of Chhaupadi goth but found different answer which is given below

Table: 4
Distance of Chhaupadi Goth

S.N.	Distance	Number	Percent
1	25 Meter	63	38.88
2	10 Meter	75	46.00
3	Attached with house	24	14.00
Total		162	100

From the above table it was found that 46 percents respondents Chhaupadi goth were 10m far 38.88 percent respondents Chhaupadi goth were 25m far from home and 14 percents Chhaupadi goth were attached with house in the research area.

According to the research, distance of Chhupadi goth was also wanted on their traditional and conversional beliefs. They believed that their home became impure, their gods became angry, elders of the family rejected, lack of awareness programs related to Chhaupadi were the major causes for keeping the distance of Chhaupadi goth.

4.2.6 Chhaupadi is Religious and Social Cultural Belief

Chhaupadi system is traditional custom running on the basis of social, religious and cultural norms and values. The system of Chhaupadi and 'choi chhito' (system to be holly after touching menstruation women) is different according to the society and culture. Due to different malpractice women are restricted to live in home, touch the people and to serve the milk items on the basis of social religious and cultural norms and values this system is prevailing till now from ancient period. The answer of the question should chhaudi is religions and social cultural belief the answer are given below.

Chhaupadi women should not touch anything, cook rice and milk cows and buffaloes during that period. (Opinion of Sarki)

We believe in Hindu religion. According to that religion, Chhaupadi women should not go to temple and worship God and goodness because they are considered impure. That is why women are kept out of home and had to live in a shed. (Opinion by... Shah)

There are different values, norms and beliefs in different society, religions and castes about menstruation. Some believe that if they touch male that will be sin especially. This is much more in Hindu culture.

4.2.7 Untouchable Behavior during Chhaupadi

In the period of Chhaupadi girls can not touch many things such as tap, trees, men, cow until the fourth day of period. On the fourth day, Chhaupadi girls took bath and sprinkle cow urine in place where she had stayed during Chhaupadi to make it pure because elder people are ill and angry of kuldevta. It is also dirty period. Why the untouchable behaviors are done during Chhaupadi? was asked and they replied different answers which are given below.

Table: 5
Untouchable Behavior during Chhaupadi

S.N.	Behaved Untouchable	Number	Percentage
1	Elder people are ill	38	23.45
2	Angry of Kuldeuta	99	61.00
3	It is dirty period	25	15.00
Total		162	100

The above table showed that, 61 percent of respondents did untouchable behavior due to the belief that if they don't do that their Kuldeuta would be angry, likewise 23.45 percent

replied that due to the belief of elder people became ill if they don't follow that tradition and the last one is 15 percent who followed this tradition was due to the dirty period. The last one seemed relevant than the others.

4.2.8 Not Touches Pregnant Women of the Chhaupadi

If Chhaupadi touches a pregnant women the child would be miscarriage or be born with malformation. During the period of Chhaupadi, women were treated as impure. The question should why not touch pregnant women of the Chhaupadi period. The respondents are opinion given below:

Menstruation women do not have to touch children, olds as well as pregnant women because fetus goes dies and pregnant women becomes ill due to the traditional. Human faith make us to live away from home (opinion by.... Khatri)

Menstruation women do not have to touch pregnant because of the old saying, if they are touched the newly born baby will be handicapped (Opinion by.... Thapa)

According to above mentioned view menstruation women do not have to touch pregnant women because the fetus would die or abortion occurs women would be ill. And, there is a norms of untouchability so we were compelled to follow this system.

4.2.9 Do Not Provide Milk Product during Chhaupadi Period

This system comes from the superstition of impurity during the menstruation period. It was believed that if milk is given to Chhaupadi women cow/buffalo would stop producing milk during the period, women were not allowed to take nutritional food; they are barred consuming milk, yoghurt, butter and other food. Why not provide milk during menstruation period? was asked and they replied different answers which are given below.

The above figure showed that 9 percent of the people do not provide milk or milk products during menstruations period due to their social culture whereas 13 percent did the same due to the belief that their gods would be angry the last which is 78 percent of the people who did not provide milk products to Chhaupadi women was due to the belief that cows or buffaloes suffer from dieses.

4.2.10 Parents Start Talk about Marriage after First Chhau

After the first menstruations the parents start to talk about the marriage perceiving girls as a matured person. They think after menstruation girls are able for the baby production and start talk about marriage after Chhaupadi was asked question they replied which are given below.

According to the above figure, 85 percent of the respondents said 'yes' about the talk of marriage after their first menstruation and 15 percent respondents replied 'no' about the marriage after their first menstruation.

According to the research, parents of talked about marriage after first menstruation as a belief that their daughter are matured enough to get married, they might do something wrong that is not accepted by the society in their grown up age as well as their tradition was to get their daughter marriage after first menstruation. Though, there were not any scientific reasons behind that practice but only of the tradition.

4.2.11 Occasion of First Chhau Certain Programs Celebrated

At the first time of Chhaupadi the certain program is celebrated in the fourth day of the period. Fourth day Chhaupadi staying girls takes bath and sprinkle cow urine on their body to pure. All the family members present some gift and girls take tika, a holy mark on their forehead from parents. Then a cloth containing rice, fruits, coconut, supari, coins

placed in lower abdomen. Why occasion of first menstruation certain programs was celebrated? Was asked and the reply was given below.

The above figure was the reply of the respondents as asked by the researcher. According to this figure 6, 70 percent of the respondents replied that this is due to their social and cultural norms and values, 18 percent replied that it is due to sin of birth and the next that is 12 percent of the respondent answered that certain program was celebrated on the occasion of first menstruation was the signal of the starting of marriage. The first menstruation was taken as the starting phase of marriage according to their culture. That is why it is celebrated.

4.2.12 Chhaupadi Women after taking on Fourth day Bath of her Period they Sprinkle Cows Urine

In the study area during the period of Chhaupadi they are considered as impure till fourth days. On fourth day they took bath and sprinkle cow urine in Chhaupadi staying places

cloths plants and drink cow urine to get pure. They entered their courtyard, and sprinkle cow urine to be pure. The researcher asked different options to find out about the sprinkle of cow urine and the views of respondents are given below.

From the above chart it was found that 69 percent respondents sprinkle cows urine to be pure when they took bath on fourth day at menstruation period and 19 percent respondents replied that they were thinking of the anger of god and 12 percent replied that they do so far the satisfaction of soul. To be pure, thinking of the anger of god and satisfaction of soul are the key factors to sprinkle cow's urine on fourth day of menstruation.

4.2.13 Working Condition during Chhau

Most of the Chhaupadi Women I have talked with were living at the small shed far from the home. Like other Nepalese women, they don't have to cook food for the family. Menstruating women are not permitted to participate in religious ceremonies. They have to bath everyday and wash clothes using cold water. Answering my question what types of works should you do in your chhaupadi periods Singh said,

“Aba Chhau bhayaka bela hamle ghar bhitrako sajilo kaam harna millaina, ghar bairako ghas katnya, daura lyaunya, khannya, syaula lyaunya jasa kaam harnu paddo chha”.

They have participated in hard labor out of the house, such as working in the fields, fetching firewood, washing clothes, and so on.

4.2.14 Condition of Travel during Chhau

They felt impure during the Chhaupadi period. They do not touch male holy place, plants etc and do not enter temple premises. Therefore, girls should not travel during menstruation period. The views of the respondents are given below.

Table: 6
Causes of not Traveling during Chhaupadi

S.N.	Causes	Number	Percent
1	Other people become impure	55	33.95
2	Un-touch behavior	75	46.00
3	Bleeding problem	32	19.00
Total		162	100.00

From the above table it was found that 33.95 percent respondents answered that other people become impure when the menstrual women touched them, 46 percent replied that it is their behavior that they should not touch and the next 19 percent replied that it is due to the bleeding problem that menstrual girls did not travel during menstruation period. As well as the belief was that the journey done by menstrual women is bad. Journey could not become success. Body problem in one and the rest of them are their superstitious believes.

4.2.15 Use of Toilet during Chhau

In the society of Far-Western development Region women are restricted to use toilet in the period of menstruation because it would not be used by other elder person of house after used by menstruation women. So, they go in jungle or in the field to do toilet.

Table: 7
Why they do not Use Toilet during Chhau

S.N.	Meaning	Number	Percentage
1	Elders don't agree	107	66.00
2	Saying being impure	27	16.66
3	Thinking being polluted	28	17.28
Total		162	100.00

According to the table, 66 percent of the respondents replied that elders don't agree 17.28 percent said it is being impure and the next which is 16.66percent replied that they think it in to be polluted. The above mentioned facts are responsible for the menstruation women not to use toilet during the period. Elders don't agree, saying being impure, thinking being polluted were the causes believed not using the toilet during menstruation period. There all factors did not have any scientific reason but only social beliefs of the society.

4.2.16 Chhaupadi Pratha Should be Given Continuity

Educated families are also in favor of the continuity of Chhaupadi and they were not being able to break down the culture of Chhaupadi being educated. In this modern era also the menstruation staying girls are also is favor of continuing the culture of Chhaupadi. Menstruation is a natural process. Girls were given priority to their cultural and religious values the Chhaupadi system being bad cultural, the adolescents are pressurized to continue the culture of Chhaupadi asked question they opinions were given below.

This is the tradition from ancient and has been followed up to now and it must be continued in future otherwise god would be displeased and became the destruction of home (opinion of.....Shah).

The system of menstruation should be improved but not illuminated because old and elder do not accept the elimination (opinion of Pariyar).

According to the above mentioned view Chhaupadi system should be carried out improving but not by sudden illumination.

4.2.17 Personal Hygiene is Necessary During Chhau

Personal hygiene is very important aspect during menstruation to prevent from different types of infection as well as genitourinary problem. Menstrual hygiene includes the cleaning of genital parts. Personal hygiene is necessary during menstruation according to the selected respondents which are shown in the figure.

The above figure showed that 95 percent respondents were in favor of personal hygiene is necessary during period and 5 percent respondents were not in favor of personal hygiene. According to the figure 95 percent of to respondents were in favor of personal hygiene and only 5 percent yes. This figure showed. That female had. Knowledge on personal

hygiene during Chhaupadi period, there was due to the awareness program globalization, technology and educational access of women.

There must be careful attention to personal sanitation during Chhaupadi. Like bathing, use of pad in genital, clean the genital properly during Chhaupadi is one of the prime task for maintaining good reproductive bath. Most of the women answered yes. The answer of the question should menstruation women be hygienic in the period of menstruation or not? The answers are given below.

To be safe from health problem we have to involve in hygienic activity, by our fate we do not touch water sources instead we have to ask someone to provide water. So, it is as a difficult for hygienic activity (Opinion of Singh).

By the hygienic activity we can save from different infectious disease such as disease of skin, genitals. And, it helps us to be active (opinion of ... B.K.)

On the basis of aforementioned view what we conclude is hygienic activity should be done in menstruation period because to save from disease, to be neat and clean as well as to be active and fresh but due to the lack of water it was difficult to practice in real life.

4.2.18 Bathing Condition during Chhau

Bathing during menstruation period is most important, menstruated women did different activities for maintaining the hygiene like bathing use pads, clean their genital and many more. Generally bathing is main practice to maintain hygiene for this purpose. Respondents were asked about taking bath during menstruation which is given below.

It was found that 5 percent respondents used to take bath daily for maintaining hygiene during menstruation and 83 percent respondents took bath in fourth day only 4 percent respondents bath when necessary at their menstruation period and 8 percent took bath twice a day.

Although having the knowledge of personal hygiene most of the Chhaupadi women did not take bath daily, mostly bathed twice a day, whereas often bath on the day and when necessary. They did not care about their health. Due to the work, busy life and lack of awareness this happened.

4.2.19 Causes of Bathing on Fourth Day of Chhau

The women usually stay in the huts for four or five days and on the fifth day, they took a bath, wash their cloths. Every time their superstition and irrational traditions are put forth

as excuses compelling all women of menstruation ages to live their life in exclusion for four days every month. The question was submitted in the questionnaire to find out why should you bath on fourth day? The answer of question are presented below.

Table: 8
Causes of Bath on Fourth Day of Chhau

S.N.	Should Bath	Number	Percentage
1	Being pure	89	54.93
2	Being traditional value	40	24
3	Shortage water	33	20
Total		162	100

The above table shoes that 54.93 percent respondents replied that they bath to become pure. 24 percent respondents replied that they bath because of their traditional value and 20 percent respondents answered that we should bath on fourth day but due to the untouchable system we had to face the shortage of water.

4.2.20 Use of Measures to Protect Bleeding

Use of materials as an absorbent of blood is a good practice but method of materials using should be appropriate, respondents were asked about the use of materials to absorb blood during their menstrual period was given in the following figure.

Among the total respondents, according to my research only 10 percents used/applied some measures to protect and bleeding whereas next of the other 90% are unaware of it. They do don't follow any method.

It can be concluded that most of the respondents are not used measure to protect the bleeding due to the lack of knowledge of using any measures as well as in availability of the measures.

4.2.21 Types of Materials Used by the Respondents to Protect Bleeding

A pad used by women to absorb menstrual blood. Most girls use pad. Sanitary towels and thin pads made of soft cotton like materials were used by girls inside their panties in order to absorb the blood is a good practice but method of materials using should be appropriate. Respondents answered about the use of materials to absorb during the Chhaupadi period which was given below.

The above figure showed that 62 percent respondents used old clothes and 34 percent respondents used any available materials and 4 percent respondents used sanitary pad at the menstruation period. Some of the educated female used sanitary pad where as others used what they found.

4.2.22 Condition of Cleanness of Used Pad

The used pad should be washed properly and must be kept in sun to make dry and hence one can save from disease. Instead of it in our society women throughout these used pad or wash slightly but not cleanly and don't kept in sun because of shyness asked same question to some respondents there answer are given below.

The figure given above clearly pictured that only 15% of the respondent used clean pad and next 85% did not do that. The consciousness of using clean pad is not yet risen according to the research. This type of measures not only indicates the consciousness of female but also the availability of resources. Being remote area such measures weren't available there.

4.2.23 Method of Cleaning used Pad

The clothes used in menstruation period were washed by soap and water to make safe from germ disease so pad should be washed in proper time. In our society they washed where ever in steam as well. The answer of respondents for the question of how do clean pad? The result about it is shown in the following table.

Table: 9
Cleaning methods for used Pad

S.N.	Meaning	Number	Percent
1	With water only	92	56.79
2	With shop and water	38	23.00
3	Any other material	32	19.00
Total		162	100.00

Table 9 show 56.79 percent respondents had cleaned pad with water only, 23 percent cleaned pad with shop and 19 percent respondents clean pad with the next materials available to them. In the villages some other local products are also available for cleaning/washing as *Ritha* so on. The result seems different among the respondents due to the economical and educational level of them.

4.2.24 Drying Place for the Pad

The respondents were asked to result the how they dried their pad their response are given below.

Table: 10
Drying Place the Pad

S.N.	Place for Drying	Number	Percentage
1	Dark place	78	48.14
2	Any place	30	18.51
3	By covering with other cloth	39	24.00
3	Sunlight	15	9.00
Total		162	100.00

According to the respondents and the above table, only 9% dry their pad on sunlight, 24% dried it by covering with other clothes, 18.57% dried their pad at any place and the next or 48.14% dried their pad on dark place.

This was due to shyness traditional norms and values of the society. Superstitions society demands women especially menstrual women to do the same. If they openly dry at any place, that is supposed as the act of shame and not seems relevant in the society.

4.2.25 Clean Genital in Between Pad Change

As far as possible the women of our society did not use pad. They used old pieces of cloth if necessary but they did not change their piece of cloths in proper time, even they didn't clean their genital. The answer of respondent are given in following figure of the question do you wash you genital in between the change of pad?

The given figure indicates that only 10% of the respondents washed Genital in between pad change whereas 90% of the respondents are unaware of that. This is due to the lack of knowledge that they should clean genital in between pad change because that is infected /dirty. Such education system still is not in access to Chhaupadi women.

4.3 Problem Related Result

Generally women faced different kinds of problem during menstruation, i.e. physical, mental, social and emotional. In our culture, Chhaupadi girls have been keeping at different place-cowshed, katero, where they have been facing different problems. They have been victimized by existing superstitions norms and values of the society. All those problems related to menstruation are categorized & presented under the following topics.

4.3.1 Safety Place Where You Have Stayed

Most of the women especially from FWDR knew that menstruation is an untouchable phenomenon. However it is not justice and moral act. The women have to stay in Chhaupadi goth, katearo, cowshed and so on. Are those places safety? This was asked by the researcher and their reply are given below.

Above figure shows that most of the women reported no safety place where they had to stay in 95 percent and only 5 percent female said yes where they stayed.

After analyzing the above figure, we can say that the Chhaupadi women are conscious about their living place during the period. They are feeling unsafe at Goth, Katero and so

on. Despite the feeling and knowledge they had to stay there that was there compels on but not their desire. Traditional norms and values of the society and superstitions beliefs do not allow them to stay at their home during Chhaupadi period.

4.3.2 If No, what is the Problem?

The system of keeping menstruating women away from the house has led to more dangerous consequences living in a dirty place increase the risk of contracting and infectious disease and many women have respiratory disease if no what is the problem was asked question they replied different answer which are given below.

Table: 11
Problems not to be Safe Place

S.N.	Problem	Number	Percentage
1	Cattle disturbance	87	53.70
2	Snake bite	18	11.11
3	Rape cases	16	9.80
4	Disease infection	42	25.00
Total		162	100.00

According to the above figure 53.70 percent of the respondents replied that there would be cattle disturbance while living in cowshed, 11.11 percent replied that there would be problem of snake bite, 9.8 percent answered that might cause rape cases and next 25 percent said there would be disease infection if we stay in goth. The research showed that all of the respondents are aware and fear forwards unsafely place.

4.3.3 Seasonal Problems Living in Chhaupadi Goth

Menstruation women have to live 6/7 days in chhaupadi goth which is made a bit far from house. There were different kinds of seasonal problems but also they have to live

compulsory in it feeling such problem. The answer of respondents of the question what seasonal problems were occurred to live in 'Chhaupadi goth' are given as below:

There were various kinds of problems living in 'Chhaupadi goth' such as fear to live alone can't call other member of homes bad thing happend in midnight. Sunburnt and fear of feeling down Chhaupadi goth by storm and stress (opinion of Thapa)

Leakage of water from roof during rainy season. Due to these there occurs problems of cloth and become infections of disease (opinion of Bista).

Aforementioned view clarity that there occurs problem in Chhaupadi goth as in summer, winter and rainy season.

4.3.4 Types of Seasonal Problems

In the period of research the answer of respondents of the questions what kind of seasonal problem occur to live in Chhaupadi goth are given as below:

Table: 12
Types of Seasonal Problems Appear

S.N.	Kinds of Problem	Number	Percentage
1	Swelling of body	38	23.45
2	Feeling cold	25	15.00
3	Shortage of warm cloth	99	61.00
Total		162	100.00

On the basis of aforementioned table 61 percent respondents replied shortage of warm cloth, 23.45 percent respondents answered swelling of body, and 15 percent respondents said that they felt cold during the stay in Chhaupadi goth. Due to the Chhaupadi goth, Katao, Chhaupadi female had to suffer from the swelling of body, feeling cold, shortage of warm cloth thinking being impulse due to the lake of facilities in goth.

4.3.5 Problems Appear in Winter Season

The answer of women of menstruation age group question asked in the duration of research was shown in the following table of the question. What are the face problem of winter season that occurs to live in Chhaupadi goth.

Table: 13

Problems Appear in Winter Season

S.N.	Problem of winter season	Number	Percentage
1	Leaking water from cepstaer	90	55.55
2	Streaming problem	40	24.00
3	Direct sun ray burnt	32	19.00
Total		162	100.00

The table shows 55.55 percent respondents have suffered from leaking water from cepstaer and 24 percent respondents were suffered from streaming problem and 19 percent were suffered from direct sun ray burnt problems appear in winter season when they stayed in Chhaupadi goth due to the unsafe place.

4.3.6 Types of Physical Problem in Chhau Period

Women faced different kinds of problem during menstruation i.e. physical, mental, social and emotional in our culture. Menstruate girls have been keeping at different place. Those all menstruate associated problems are categorized and presented under the following.

Table: 14

Types of Problems in Menstruation Period

S.N.	Kinds of Problem	Number	Percentage
1	Headache	22	13.00
2	Lower abdomen ache	101	62.00
3	Excess bleeding	39	24.00
Total		162	100

The above table showed that women in menstruation period had to suffer from different kinds of problem. According to the respondents 62 percent of the women suffered from lower abdomen ache, 24 percent of the women suffered from excess bleeding and 13 percent of the women suffered from headache during menstruation period.

After analyzing the above result it can be concluded that most of the respondents are facing common problems of menstruation. That may be the lack of proper care, health facility and nutritional food were rare at that whereas work had to be done. That is why they suffered from such problems.

4.3.7 Poor Menstruation Hygiene Lead to Genital Problem

Menstrual hygiene is very important aspect during menstruation to prevent from different types of infection as well as genital problem menstrual hygiene include the cleaning of genital parts, cleaning of blood absorb materials, frequency of used pads, and taking bath, do you face any genital problem due to poor menstrual hygiene asked question and respond that which are given below:

According to the figure, as the question asked for the respondents about poor menstruation hygiene lead to genital problem 85% of the respondents were aware of that problem and they said 'yes' and only 15% of the respondents were not aware of that fact and said 'no'. despite being aware, they were the passive problem. They rarely visited latter posts, eat balanced diet and so on. Only tolerance is their way.

4.3.8 If Yes What Types of Problem

At the research area, which was asked to women the question if they do not clean genital part doing menstruation period, what kind of problem did they face? These were different replies which are given below.

According to the question, the figure shows that 18% of the respondents were suffered from burning menstruation 20% of the respondents have suffered from valve itching and the next which in 62% of the respondents have suffered from white fluid from vagina.

It can be concluded that lack of cleanness during menstruation period in genital part leads to the aforementioned various problem problems.

4.3.9 Mental Problem Faced by Respondents

Most of the adolescent's present problems relating to normal physical or psychological changes of their period. Adolescents many often experience distressing and disabling emotions that were sometimes parts of their normal development. However, there was an increasing incidence of mental illness globally mental problems were collected about menstruation related mental problem from the selected respondents which are given figure:

From the above figure about 78 percent respondents said 'yes' about mental health problems and 22 percent respondents replied 'no' about the mental problem faced by respondents during menstruation period..

According to the research, most of the young female felt shy at the menstruation period because they are considered impure, they are not allowed to touch temples, homes, cows and so on. Young boys teased them. They banned from performing ritual activities. These types of mental problems were faced by respondents during Chhaupadi period.

4.3.10 If Yes Which Types of Mental Problem

When period first start they were usually painless. However, later on most girls notice a pain in their mental problem i.e. no intended to talk, no intended to work and fear mental problem which types of collected from the selected respondents which are shows in the table.

Table: 15
Which Types of Mental Problem

S.N.	Types of problem	Number	Percent
1	Not intended to talk	38	23.45
2	Not intended to work	100	61.00
3	Fear	24	14.00
Total		162	100.00

According to the respondents 23.45 percent women have suffered from not intended to talk, likewise 61 percent women have suffered from not intended to work as well as 14 percent respondents have suffered from fear during menstruation period. We can say that during menstruation period the menstruation women have suffered from such mental problem.

4.3.11 Did You Fell Any Stress in Chhaupadi Period

In the first time of menstruation they accepted that they fell fear, but during the regular cycle of menstruation didn't feel fear and shyness and different types of stress. Did you fell any of stress in your menstruation was asked question they replied answer which are given below:

The figure showed that about 80% respondents felt stress and 20% did not feel stress during menstruation period.

4.3.12 Types of Stress that have Faced by the Respondents

Most of the women present problems relating to the mental stress. So that what types of stress it was asked question they were replied answer which are given below table.

Table: 16
Types of Stress

S.N.	Types of Stress	Number	Percentage
1	Tension	90	55.55
2	Mental pressure	33	20.00
3	Emotional strain	39	24.00
Total		162	100

According to respondents 55.55 percent of the women suffered from tension and 20 percent of the women suffer from emotional strain and 20 percent of the women suffered from mental pressure during menstruation period. From the above table tension, mental

pressure, emotional strain are some of the types of stress that were faced by Chhaupadi women.

4.3.13 Fooding Behaviour in Chhau

All chhaupadi women I have talked with were not allowed to eat dairy product food. They were not allowed to eat meat of sacrificed goats, buffalos, hens and ducks in temple during any festival. They did not touch fruit trees. The chhaupadi women only ate rice, daal, vegetable and chapatti during her monthly period. In the monthly period the women need more Dietary food but in case of Malumela the chhaupadi women have prohibited to eat such dietary food (Milk, Curd, Ghee, Butter and meat). About food behavior of chhaupadi in her periods Sarki says,

“Chhau bhyaka bela dud, dai, chhai, ghiu kei khana millaina sukhkha bhat daal tarkari matrai khana paido chha, kasai deota lai chdayaka kukuda bakhra ko masu pana khana millaina”.

Answering my question why do not you get drink milk? *The Narmada Nepali has said if they drink milk, the cow or buffalo leave to give milk. And answering my question why do not you get eats meat of sacrificed animal? Sunar has said if they eat sacrificed animal, the god will be angry so bad acts happen in their life.*

4.3.14 Types of Food You Eat at the Time

The system comes from the superstition of impurity during the Chhaupadi period. It had been believed that if milk is given to Chhaupadi women cow would stop producing milk balance food during the period. The area of research what types of food you eat at the time asked question replied answer which are given below table:

Table: 17
Types of Food You Eat at Chhaupadi Period

S.N	Types of Food	Number	Percentage
1	Plain rice and dal	130	80.24
2	Milk in food	0	00
3	Balance diet	32	19.75
	Total	162	100.00

According to the given table 80.24 percent of the respondents were given plain rice and dal to Chhaupadi women; milk and milk products were not given whereas 19.75 percent of the respondents were only given balance diet during menstruation period. It was supposed that if milk and milk products were given to Chhaupadi women, their cows or buffaloes stop to give milk, gods became angry and elder did not accept them. As well as, balance diet was rarely given to them plain rice and dal was the dominant meal provided to Chhaupadi women.

4.4 Findings

After analysis and interpretation of the data the researcher was able to draw the major findings which are shown below

The respondents were selected up to 15-49 years by which number of highest age group was (39-49). 40 percent, 66 percent were illiterate, 33.95 percent literate age of first menarche 35 percent at 16 years age. Fifty-eight percent thought goth displeased to us, 74 percent lived in 7 days in Chhaupadi goth, 46 percent showed distance of goth should be 10 m out of 85 percent women who are living in Chhaupadi goth. Seventy eight percent said cow and buffaloes became ill serving their milk item, 85 percent said about marriage in first menstruation start, 90% did not use pad, 48.14 percent dry their pad when dark place and 100 percent did not serve cow milk.

Ninety-five percent said Chhaupadi goths were unsafe, 62 percent used old clothes as pad, 85 percent did not wash as pad, 83 percent bath in fourth day, 69 percent said to be pure serve cow urine, 66 percent said cause of did not using toilet was disagreement of elders, 80.24 percent ate certain food, and 78% said about mental tension. Most of the respondent, according to the research did not have proper hygiene facility, did not use toilet, felt stress, did not change and sprinkled. Cows urine, parents talk about marriage after their first menstruation and so a replied these a for-mentioned activities they did on suffered during period.

CHAPTER – V

SUMMARY AND CONCLUSION

5.1 Summary

Menstruation is a natural and psychological phenomenon in females that usually take at 12 but it many also take place at 14/16 years also among some girls is also said that the menarche or beginning of menstruation functioning is the first real indication that a girls was becoming a women. If a girl was not informed well about menstruation but they have negative or something bad perception about menstruation. Similarly menstruation care practice was badly affected by social, cultural and ritual phenomenon in Malumela VDC. It brings various problems to women such as cattle disturbance, disease infection. Therefore, the research was conducted on menstruation of social norms and values of Chhaupadi system it was related to Malumela VDC ward no.2 and3 among 162 female who are reproductive age group those total female were taken by using census method as the respondents for this study.

The main objective of this study was to find out practice and attitude of Chhaupadi system in Malumela VDC of Bajhang district. The required data were collected from 162 sampled women using interview schedule, checklist, questionnaire and case study were used as the main tools for data collection. Finally the collected data and information were analyzed and interpreted in a simple way like the data tabulated in a master chart, table and figure and percentages were calculated using the computer major findings of the study were summarized and presented above.

5.2 Conclusion

The result of this study revealed that there was low level of knowledge about menstruation and its related issues among women. The sample was socially, culturally bounded with traditional practices during menstruation. Throughout various generation cultural practice were believed and followed without much questioning like previous studies the percent research has also documented similar result about several restrictions related to menstruation. The level of personal hygiene practiced by these women was unsatisfactory use of old cloths for absorbent of menstrual blood were found in majority of women under study. The situation of keeping place during period was very poor. Many women spent their time in Chhaupadi goth. It was for 7 days. Chhaupadi goth was situated at 10 meter far from pregnant women do not touch because child becomes miscarries. It was concluded that the attitude and practice of women towards Chhaupadi system is satisfactory in the study area, most of the opinion are centered with god belief (Dharma and Paap) thus they do not want to change their cultural practice so it is important to educate women about issue related to menstruation, so that they can safeguard themselves against various infection, disease and other problems. So this could further help them to lead a healthy life. The data of study could be used for planning, programs, making new policies for improving the level of information especially for Far-Western Region of Nepal.

Appendix - I
Interview Schedule

I. Socio-demographic Condition

Name of Respondent:

Age:

Gender:

Education Status:

Religion:

II. Practice Related Questions

1. In which age your menarche was started?
 - a) 12 years
 - b) 14 years
 - c) 15 years
 - d) 16 years
2. Where are you staying in your Chhaupadi period?
 - a) Separate room
 - b) Katero
 - c) Chhaupadi goth
3. Why are you staying Chhaupadi goth in Chhaupadi period?
 - a) Did not see the males
 - b) Parents are untouchable behave
 - c) Angry of god
 - d) Dirty period
4. How many days you are staining chhaaupadi goth?
 - a) 4 days
 - b) 5 days
 - c) 7 days
 - d) Others
5. How far the Chhaupadi goth is situated?
 - a) Attached with house
 - b) 5 m far from the house
 - c) 10 m far from
 - d) 25 m far
6. Chhaupadi is religious and social cultural belief
.....
7. Why girls behaved untouchable during Chhaupadi?
 - a) Elder people are ill
 - b) Angry of kuldevta
 - c) It is dirty period

8. Why not touches pregnant women of the Chhaupadi?

9. Why not provide milk or mil product during Chhaupadi women?
 a) Cow or buffalo suffer from disease b) Stop milk producing
 c) God angry d) Social cultural
10. Is parents start talk about marriage after first Chhaupadi?
 a) Yes b) No
11. Why occasion of first Chhaupadi certain programs celebrated?
 a) Socio-cultural b) Sin of birth child
 c) Stating of marriage step
12. Why Chhaupadi women after taking on fourth day of her period sprinkle cow urine?
 a) Thinking anger of god b) To be pure
 c) Satisfaction of soul
13. Why girls are not travel during Chhaupadi?
 a) Other people impure b) Untouch behaviour
 c) Bleeding of a lot of blood
14. Why don't use do you have toilet during Chhaupadi?
 a) Elders don't agree b) Saying being impure
 c) Thinking being polluted
15. Chhaupadi pratha should be given continuity

16. Is personal hygiene is necessary during menstruation?
 a) Yes b) No
17. If yes, why? Give reason.

18. How often do you take bath during menstruation period?
 a) Daily b) Twice a day
 c) Fourth day d) When necessary
19. Why should you bath for fourth day?

- a) Shortage of water
 - b) Being traditional values
 - c) Being pure
20. Have you applied any measures to protect bleeding?
- a) Yes
 - b) No
21. If yes, what types of materials you have used?
- a) Old cloth
 - b) New cloth
 - c) Any available cloth
22. Do you clean used pad?
- a) Yes I clean
 - b) No because shortage of water
 - c) Use and through
23. How do you clean pad?
- a) With water only
 - b) Any
 - c) With soap
 - d) Others
24. Where do you dry yours the pads?
- a) Dark place
 - b) Sunlight
 - c) Any place
 - d) By cover other cloths
25. Do you wash your genitalia in between pad change?
- a) Yes
 - b) No
26. Is the place safety where you have stayed?
- a) Yes
 - b) No
27. If no what is the problem?
- a) Cattle disturbance
 - b) Snake bite
 - c) Rape
 - d) Disease infection
28. There is a seasonal problems living in Chhaupadi goth

29. What kinds of seasonal problems are appear there?
- a) Swelling of body
 - b) Feeling cold
 - c) Shortage of warm clothes
30. What are the problems appear in winter season?

- a) Leaking water from cepstaer
 - b) Streaming problem
 - c) Direct sun rays or sun burnt
31. What kinds of problem you have in menstruation period?
- a) Headache
 - b) Lower abdomen ache
 - c) Excess bleeding
32. Do you face any genitourinary problem due to poor menstrual hygiene?
- a) Yes
 - b) No
33. If yes what types of problem may occur?
- a) Valve itching
 - b) Burning menstruation
 - c) White discharge from vainga
34. Have you face any mental problem during menstruation?
- a) Yes
 - b) No
35. If yes which type of?
- a) Not intended to talk
 - b) Not intended to work
 - c) Fear
36. Did you fell any type of stress in your Chhaupadi?
- a) Yes
 - b) No
37. If yes what types of stress it was?
- a) Tension
 - b) Mental pressure
 - c) Emotional strain
38. What types of food you eat at the time?
- a) Plain rice and dal
 - b) Milk in food
 - c) Balance diet

Appendix-II

Some Statement to Find out Attitude toward Chhaupadi

You are kindly requested to reply your opinion towards the following statements.

- a. Women should not touch others during menstruation.
Yes/ No and cause
- b. Women should have proper balanced diet during menstruation.
Yes/No and cause.....
- c. Personal Hygiene is most important during menstruation.
Yes/No cause.....
- d. Women should be given opportunities to perform ritual tasks during menstruation.
Yes/No cause.....
- e. Chhaupadi is a social problem and need to be eradicated.
Yes/No cause.....
- f. Chhaupadi goth should be far from house.
Yes/ No cause
- g. Chhaupadi goth should be private not common.
Yes/No cause.....
- h. Chhaupadi is a culture and it should be preserved.
Yes/No cause
- i. Performing heavy physical tasks don't matter during Chhau.
Yes/No cause
- j. Public awareness programs should be launched to eradicate Chhaupadi.
Yes/ No cause
- k. Chhaupadi pratha should be transferred from generations to generations.
Yes/No cause

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