

**KNOWLEDGE, PRACTICE AND CHANGING PROCESS OF
CHHAUPADI CUSTOM:
(A Sociological study of Mangalsain 12 Bannatoli, Achham)**

**A Thesis
Submitted to the Central Department of Sociology
Tribhuvan University in Partial Fulfilment of the
Requirements for the Master Degree of
Arts in Sociology**

**Submitted by
Bhajan Bhat
Symbol No:283180
T.U. Regd.:6-2-413-6-2014**

**Central Department of Sociology
Tribhuvan University
Kirtipur, Kathmandu
2021**

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCE
CENTRAL DEPARTMENT OF SOCIOLOGY
KIRTIPUR, KATHMANDU

LITTER OF RECOMMENDATION

This is to certify that Bhajan Bhat has completed the dissertation entitled “**knowledge, practice and changing process of *chhaupadi* custom: A sociological study of Bannatoli-12 Achham**” under my guidance and supervision. I am satisfied with her dissertation; therefore, I recommend the dissertation committee for final evaluation and approval.

Mrs. Sunita Raut
Supervisor
Central Department of Sociology
Tribhuvan University, Kirtipur
Kathmandu

Date :1st December, 2021

TRIBHUVAN UNIVERSITY
FACULTY OF HUMANITIES AND SOCIAL SCIENCE
CENTRAL DEPARTMENT OF SOCIOLOGY
KIRTIPUR, KATHMANDU

APPROVAL LETTER

The dissertation entitled “**Knowledge, practice, and changing process of *chhaupadi* custom: A Sociological Study of Mangalsain-12 Achham**” by Bhajan Bhat has been evaluated and accepted for partial fulfilment of the requirement for the Degree of Master in Sociology.

Evaluation Committee

Dr. Youba Raj Luintel
Head of the Department

Mrs. Sunita Raut
Supervisor

Mr. Prem Bahadur Chalaune
External Examiner
Date: 7th December, 2021

ACKNOWLEDGMENT

This study entitled "**Knowledge, practice and changing process of *chhaupadi* custom: A sociological study of mangalsain- 12 Bannatoli, Achham**" is carried out fulfilment of requirement for master's Degree of Sociology of the Tribhuvan University, Kathmandu, Nepal.

I would like to show my heartily gratitude to my supervisor, Mrs. Sunita raut, Lecture at Central Department of Sociology, who provided me scholarly/academically guidance and her kind co-operation, encouragement, direction and suggestions to develop my thesis in this form.

I wish to show my grateful to Prof. Dr. Youba Raj luintel, Head of the department of M.A Sociology, for his valuable input to this study, similarly my appreciation goes to my respected teachers of Central department of sociology.

I would like to express my thankful feeling to all friends those who always help to show me the direction for thesis. I would like to extend my special thanks to the respondents of mangalsain-12 Bannatoli for their kind cooperation and help.

Last but not least. I would like to thank to my parents whose contribution made me to achieve master degree from Tribhuvan University, similarly I would like to thank my brothers, and my husband, family members and other for their direct and indirect help.

Bhajan Bhat

2021

ABSTRACT

This study entitled **“knowledge, practice and changing process of ‘*chhaupadi*’ custom: A sociological study of mangalsain- 12 Bannatoli, Achham”**.menstruation is a biological process that occurs only in women. But in Nepal. Menstruation is viewed differently. In Nepal menstruation is perceived as impure.Menstruation is taken as an untouchable &social custom. ‘*Chhaupadi*’custom is traditional practice in which women and girls are banished to touch anything and women and girls have to live in ‘*chhu*’ hut or cowshed during menstruation.

The general objectives of the study to analyse the nature of ‘*chhaupadi*’ custom from past to present and to study the strong socio- cultural belief and practice on ‘*chhaupadi*’ custom of Mangalsain municipality -12 Bannatoli, Achham.The data have collected from 30 women and girls; among them I have selected 15 reproductive age women and girls and 15 aged women. For this study, the side for the data has been selected from Mandalsain-12 Bannatoli, Achham. The data was collected by in-depth interview. This study has adopted exploratory in its nature and followed qualitative research method.

These studies found that all the participant were practicing of ‘*chhaupadi*’ custom. The most of the women stay at ‘*chhau*’ hut. menstruating women are practicing ‘*Chhaupadi*’ custom in Achham. The various factor such as illiteracy, ignorance, traditional belief system, family type, and respondent occupation contribute for practicing ‘*chhaupadi*’ custom. Now, many social activists, Local government, NGOs,INGOs and state has involved to remove ‘*chhaupadi*’custom and ‘*chhau*’hut,then women or girl are staying at home, take nutritious food, and use of toilet. Now it is little be changed. But I guess it will still take two or three generations to complete it.

TABLE OF CONTENTS

COVER PAGE	i
LITTER OF RECOMMENDATION	ii
APPROVAL LETTER	iii
ACKNOWLEDGMENT	iv
TABLE OF CONTENTS	v
LIST OF TABLES	viii
LIST OF FIGURE	ix
ACRONYMS	x
ABSTRACT	v
CHAPTER -ONE: INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem	5
1.3 Objective of the Study	7
1.4 Rational of the Study	8
CHAPTER- TWO: LITERATURE REVIEW	9
2.1 Conceptual Review	9
2.1.1 World Scenario	13
2.1.2 Nepali Context	15
2.1.3 Hindu Perception	16
2.2 Theoretical Review	17
2.3 Empirical Review	21
2.4 Legal Policy	23
2.5 Conceptual Framework	26
CHAPTER -THREE: RESEARCH METHODOLOGY	28
3.1 Rationale of the Field & Respondent Selection	28
3.2 Research Design	28
3.3 Nature and Source of Data	29
3.4 Universe and Sampling Design	29
3.5 Technique of Data Collection	30

3.5.1 In-depth Interview	30
3.6 Process of Data Analysis	30
3.7 Limitation of the Study	31
CHAPTER-FOUR: DATA PRESENTATION AND INTERPRETATION	32
4.1 Age Composition of Respondent	32
4.2 Education Status of the Respondent	33
4.3 Major Income of Respondents	34
4.4 Caste/Ethnic Composition of respondent	35
4.5 Family Size	35
4.6 Religious Composition	36
4.7. Staying place During Menstruation	36
4.8 Number of Children	37
4.9 Involvement of Community Organization	38
CHAPTER- FIVE: EXPERIENCE OF WOMEN ON ‘CHHAUPADI’ CUSTOM	39
5.1 Knowledge and practice on ‘ <i>chhaupadi</i> ’ custom	39
5.2 Strong socio- cultural belief on ‘ <i>chhaupadi</i> ’	43
5.3 Many women suffering from ‘ <i>chhaupadi</i> ’ custom	44
5.4 Perception of girls as being ‘ <i>chhau</i> ’	45
5.5 Changing nature of ‘ <i>chhaupadi</i> ’ custom	47
CHAPTER-SIX: SUMMARY, FINDING AND CONCLUSION	51
6.1 Summary	51
6.3 Findings	53
6.3 Conclusion	54

REFERENCES

ANNEXES

Annex -I Check list for the in-depth interview

LIST OF TABLES

Table No.	Title	Page No.
Table 4.1:	Distribution of respondent according to age	32
Table 4.2:	Distribution of respondent by Literacy status	33
Table 4.2.1:	Distribution of the respondents by educational status	33
Table 4.3:	Major income of respondents	34
Table 4.4:	Caste/Ethnic composition of Respondent	35
Table 4.5:	Family Size of Respondent	35
Table 4.6:	Religious Composition of Respondent	36
Table 4.7:	Staying place During Menstruation	36
Table 4.8:	Number of children	37
Table 4.9:	Involvement of community organization.	38

LIST OF FIGURE

Figure: 1Conceptual Framework

28

ACRONYMS

DVAW	:	Domestic violence against Women
GBV	:	Gender Base Violence
NGO	:	Non-Government Organization
NHRC	:	National Human Rights Commission
UN	:	United Nation
UNDP	:	United Nations Development Program
UNFPA	:	United nations population fund
UNICEF	:	United Nation Children's Fund
WHO	:	World Health Organization

CHAPTER -ONE

INTRODUCTION

1.1 Background of the Study

In the world all women are menstruating. Menstruation is a regular process occurring on a biological basis. It is also a biological unique process of a women ages 14 to 49 when becomes a teenager. She is able to becomes a mother after menstruation. A womanhas menstruation period in 28 to 30 days. A woman has menstruation at the age of 12 to 14 years (Karki, 2067).Menstruation is a biological process. Menstruation is defined as the regular, healthy shedding of blood and tissues from the uterus through the vaginal canal. When a woman being menstruation then, she is able to become a mother. Menstruation is a biological process that occurs only in women. But in Nepal. Menstruation is viewed differently. Menstruation is perceived as ritually impure. When,women menstruated, then, they are impure. Menstruation is taken as an untouchable, unclean and '*chhaupadi*' custom.'*Chhaupadi*' is a type of menstruation taboo which forbids women and girls from participating in normal family activities during menstruating because they are considered impure. Basically, '*chhaupadi*' custom is practicing in Achham district of far- west Nepal.

Gender social relations and practice are structured in all over the world and all societies differently. What was more remarkable, and less visible, is that such relationships might manifest themselves in a physiological condition like menstruation. This very social meaning that menstruation is given to through the processes of gendered rituals, regulations and taboos(Das,2008).'*Chhaupadi*' custom is a traditional practice which has been in existence in the far western and karnali regions. Women or girls has banished from their house during menstruation. This practice comes from a Hindu tradition that has to do with secretions related to menstruation and childbirth. The name '*chhaupadi pratha*' comes from a local word in the Raute dialect of the Achham district in the far west, where '*Chhau*' refers to menstruation and '*padi*' refers to a woman.Under this practice, Women are considered impure during their period (kadariya, 2015).

During '*chhau*', women aren't allowed in the house. '*Chhaupadi*' women should live in '*chhau*' hut and cattle shed. Women and girls are banned from participating in everyday activities during menstruation. They are not allowed in kitchen, don't touch to cattle, public tab, toilet, don't take milk, curd, sacrificed goat's meat etc. '*Chhaupadi*' custom is a Nepalese traditional practice which is found mainly in the far western province of Nepal. When women or girl are menstruating then Women and girls should live in separate small hut during period (5-7 days) when they are considered as impure, unclean and untouchable. When women get menstruation then, women are not allowed to go at kitchen, '*poja*' room and temples etc in Nepal.

The '*Chhaupadi*' practice needs urgent public health attention, Because many women face physical problem during menstruation. Diarrhoea and dehydration, hypothermia, reproductive tract and urinary tract infections are also risks of temporarily staying in an unsanitary livestock shed or traditional '*Chhau*' shelter. Furthermore, feelings of abandonment, insecurity, shame, and humiliation associated with being "impure" and "untouchable" have an impact on women's and girls' mental health. Even worse, deadly snake and scorpion bites, as well as wild animal attacks on women and girls living in menstrual exile shelters, have been reported (Amatya, 2018).

'*Chhaupadi*' custom is widely found in most of the districts of the far west and karnali province of Nepal. '*Chhaupadi*' custom is an ill practice. Because '*chhaupadi*' women should stay at *chhau* hut, they are prohibited by nutritious food in menstruation time. When women get period then women should stay in hut (*chhau goth*). Some women stay in *cave(odar)*, animal's house during menstruation. Women are impured, they don't touch to house, her parents, her brothers. Some where women don't watch her father's and brother's face. Women have prohibited on the socio-cultural tradition. so, it is an ill practice.

'*Chhaupadi*' custom is also women violence. Because when a woman is menstruating. Then, she must live at '*chhu*' hut and she don't get to touch her parents, brother and husband also. When a girl is first menstruation then, she is recognized by '*chhaupadi*'. Girls feel alone. So, main cause of women violence is the socio- cultural and religious phenomena. It is also ill social custom. Many women have lost their lives prematurely due to '*chhaupadi*' custom at Achham district. So, Nepali women aren't going ahead in the socio-cultural, political, economic sector. It is also social customs. (Constitution

of Nepal, 2072), Article 36 deals with the fundamental rights and right of women under section. There mustn't be exploitation to women physically, Mentally, sexually, psychologically as a socio-cultural, religious custom. If who will be done that's activities in society. Then that will be punishable. Even though such laws are mentioned in the constitution of Nepal, women have suffered violence for various reasons.

Domestic violence against women is one of Nepal's major issues today, and the level of this gender-based violence is enormous(Ojha, 2004). Researches indicate that even the home is not a safe place for women. Social relations of power place women in a subordinate position, giving many women few rights in the family, community and society in general(Kelkar, 1985).For the most part Nepal adheres to traditional gender roles where women are not always able to make independent decision about their reproductive health (Subedi, 2010).

Domestic violence includes structural and relational dimension in the form of religion, custom, tradition which are manifest in the power dimension institutionalized. Instances, like keeping in the dark and isolated places or outside home during menstruation and placement in unhygienic places during the post delivery period also severely undermine the women and their health in '*chhaupadi*' custom(Ojha,2004).

Historically, women and girls violence has been in existence and Widespread in Nepali society. Nepali women or girls are vulnerable to both domestic violence. Domestic violence includes physical abuse and mental torture by another person. Mental harm means any act of threatening the victim of physical torture, forcefully, disposing by law to women from the house causing harm to the victim emotionally and this expression also includes any discrimination carried out on the basis of thought, relation or culture, and custom or tradition. Violence in the public arena includes harmful traditional practices such as '*chhaupadi*' custom.'*Chhaupadi*' custom is also domestic violence.

Most of Sri Lanka's ethnic groups have rituals of first menstruation. The rites appear to be variations of a popular south Asian celebration. Much recent writing on South Asia has emphasized the importance of shared cultural and structural aspects in understanding local specific situations. What appears to be a common practice is not

as uniform as it appears: variances in how the ritual is perceived or understood in diverse ethnic communities are linked to differing religious concepts of womanhood (Deborah,1980).

Young People, especially the members of child clubs are more aware and empowered to advocate against '*Chhaupadi*' with community leaders but still there seems to have practice of '*Chhaupadi*' at their home. This shows the huge difference between preaching and practicing. They got involved in some trainings and get fund to organize programs to eliminate '*Chhaupadi*' custom but the mind-set of their own is not seemed to be changed. Then how it is possible to bring in practice in another place. This is same in the case of social mobilizers (Dahal, 2017).

Even in this modern era.'*chhaupadi*' custom is widely practiced in Achham. The system penetrated in people's mind therefore they can't change to '*chhaupadi*' custom. Many women and girl afraid of God or deity by thinking God will get angry in case the menstruation practice or customs will not be followed. So, women are practicing of '*chhaupadi*' custom. socio-cultural belief, norms, values, superstition and traditional practice are major factor for practicing of '*chhaupadi*' custom. Supremecourt 2005 have declare that '*chhaupadi*' custom is a ill social custom. It should have removed from our society. But it is remaining until now.nowadays many social activist, local government, mass media, journalist, INOs, have involved for removing. They are doing struggle for ending *chhaupadi* custom. They are removing of '*Chhau goth*', give awareness program to people. then,it has changed on '*chhupadi*' custom. women are starting to use alternative shelter of '*chhaupadi*' hut. Some women stay at one room of home, some women stay corner of home. Some women stay at outside of home. The background of this study is about menstruation related custom. Menstruation system is a biological process that occurs only women. But, in some parts of Nepal menstruation is viewed differently. Menstruation is recognized as a '*chhaupadi*' custom .Basically, '*chhaupadi*' custom is practicing in Achham. Many women or girl have suffered due to '*chhaupadi*' custom in Achham. Therefore, this research has been carried out in Mngalsain-12 Bannatoli, of Achham district. This research has been presented the Knowledge, Practice and changing process of '*Chhaupadi*' custom in society.

1.2 Statement of the Problem

Nepali society is still not free from ill practices like witchcraft, '*chhaupadi*' and dowry system. Women have been the worst victims of these traditions. Deaths of menstruated women practicing '*chhaupadi*' while being forced to live outside their home been routine incidents (NHRC, 2018).

In far-western part of Nepal when, women are menstruating. Then, they are recognized to '*chhaupadi*'. Then, they are impure. And restricted from home. Who women and girls are menstruating and they are banished from consuming milk, yogurt, butter, sacrifice goat's meat, for fear that their impurity will cause buffalos, cows to become ill. The typical diet during menstruation includes dry foods, pulse, rice and vegetables. Menstruating women aren't allowed to use public water sources. They should go in the river or separate tab for bathing or washing. Women is impure or untouchable during menstruation. Women should stay away from home at '*chhau*' hut.

"The problem extends beyond the huts, and it isn't limited to the country's remote western regions "Ghimire explains. "Many women in cities still follow to 'untouchability' taboos. she was not permitted to touch food, touch the water tap, watch TV with her father, or play with her brother during her period as a young woman in eastern Nepal [according to taboos, menstruation women can eat and drink only when food and water are supplied to them], or watch TV with her father. When she went out to conduct her undergraduate studies, she let go of those taboos. Her mother and sister, on the other hand, continue to adhere to the taboos. Her mother and every other lady in her family do."(Vanughn,2019).

I have many experiences of '*chhaupadi pratha*' now I want to share to my own experience. When I had been first menstruation. I had stayed at home. in that time, my aunt had known about my menstruation then I had been forced by my aunt for staying outside of home. Then, I was impure, untouchable. I had to give only foods. I had to stay at '*chhau*' hut until nine days. Then, I had purified, with cow's urine, which considered holy. After then I had to go in my home after nine days. I feel very bad. I had weep in my first menstruation. I had felt shame. I had not seen to my father, uncle and my brother. When, my father, uncle and brother came at home. Then I should

have gone for working at outside of home like forest, cutting grass, cut firewood. My friend had helped to me in that time. Then, I should have come in my home side at night in my first menstruation. I did have to face many problems in that time.

While exact numbers are not available, women and girls die every year while performing '*chhaupadi*'. A number of deaths have been directly linked to the use of these huts, particularly in Nepal's far and mid-western regions. Causes range from being attacked by animals, to being bitten by scorpions or snakes, to illnesses from exposure(Adhikari,2019).

In Nepal, a teen girl sadly died as a result of smoke inhalation after being kept to a '*chhaupadi*' hut. The 15-year-old girl was participating in 'Chhaupadi a widespread custom in the far west when women are separated from their home during their periods because they are viewed impure. The girl's death was the second in less than a month from Gajra village in Achham district, western Nepal. Police inspector Badri Prasad Dhakalsaid 10 girls died in '*chhau*' huts in Achham district over the past nine years, CNN reports. "The most common causes of death are lack of oxygen, snake bites, and a lack of basic health care during menstruation''. '*Chhaupadi*' is a traditional practice in which women are banished from their homes and forced to stay in a '*chhau*' hut(Rao, 2016).

The mom had started a fire to keep herself and her two young sons warm during the cold winter months. Officials told BBC Nepali that all three are reported to have dead in their sleep as a result of oxygen deprivation. Although the practice of removing menstruation women from the family home is illegal in Nepal, it is still prevalent in rural areas(BBC NEWS,2019).

Many girls or women have to lose her life in '*chhau*' hut due to '*chhaupadi*' custom. Although menstruation taboos are the inhuman practices, that have been still prevailed in the societies. During the menstruation period, menstruating women are banished from the houses and they have to stay in the sheds. Because of the insecure environment of the sheds, many menstruating women have been killed by lack of oxygen, snake bites. They have been raped and killed in '*chhau*' hut.

'*Chhaupadi*' has an effect on women's and girls' psychological well-being. Girls experience despair, low self-esteem, and disempowerment as a result of separation from their families and social rejection. There is also a fear of sexual abuse and assault at night, as well as wild animal attacks and snake bites. Most of the deaths due to wild animals are not revealed and neither are the cases of rape, fearing for the future of the unmarried daughter (Kadariya,2015).

Domestic violence against women continues to exist in Nepal in various forms. Most of the research have drawn about '*chhaupadi*' custom prevailing in different societies such as Literate, illiterate rural and urban sector. In spite of some efforts from the government and non-government levels, the programs have become largely ineffectual in reducing it. The government's policies and programs do not seem to have addressed the extent to root it out. Hence, this study will try to address this research gap. And tries to analyze that how '*chhaupadi*' custom is changing over the period.

'*Chhaupadi*' custom is also women violence. In Nepal Many women are suffering from this practice. Nepali women don't go ahead in social activities due to such social evils. They must stay at home. So, it is also violence against women. Various social activists are struggling for removing to that custom, but it isn't removing so I'm interesting for doing research about knowledge, practice, and changing process of '*chhaupadi*' custom what I face problem in my period. This research has focused on the following questions.

Research Questions:

-) What are strong socio-cultural belief and practice on '*chhaupadi*' custom?
-) Is '*chhaupadi*' custom existed in same nature from past to present?
-) How girls feel themselves as being '*chhau*' in the modern time?
-) What are problems facing by women during '*chhauigoth*'?

1.3 Objective of the Study

Based on previous literature review and research gap I have formed some objectives are as follows:

-) To know the strong socio-cultural belief and practice on '*chhaupadi*' custom?
-) To analyse the nature of '*chhaupadi*' custom from past to present.
-) To know girls' perception as being '*chhau*' in the modern time.

1.4 Rational of the Study

The present study is based on field research. The rationale behind this study is to examine practice of '*chhaupadi*' custom in Manglesain 12 Bannatoli Achham. This study has focused to know strong socio-cultural belief and practice on '*chhaupadi*' custom which cannot be removed until now. This study will depend on experienced women of '*chhaupadi*' custom. Many studies have been undertaken in the '*chhaupadi*' custom, mostly in relation to diseases and mental health, as well as socio-political issues. But there is not found any study about suffering, perception of girls, socio-cultural belief system, and changing process which is a remarkable issue for sociology. This study can give over all information about knowledge, practice and changing process about '*chhaupadi*' custom from experience women.

The research has conducted among the women and girl of Bannatoli society. There is not a study about the '*chhaupadi*' custom in Bannatoli. '*Chhaupadi*' custom has impacted on status of women of Mangalsain-12 Bannatoli. In this situation, this research will help to women of this area. It helps to identify the cultural practices, norms, values, tradition, and experiences of the women and helps to understand local people's socio-cultural system. So, it helps to establish a tradition of '*chhaupadi*' custom.

The '*Chhaupadi*' custom is one of the most important and secret parts of the study. It is a own practices. there are less empirical literatures about '*chhaupadi*' custom. There are only a few literatures on '*chhaupadi*,' requiring the need for more research and studies in this subject. The purpose of this study is to have access to the local opinion and experiences about '*chhaupadi*' custom. It has been very helpful to further researchers.

CHAPTER- TWO

LITERATURE REVIEW

2.1 Conceptual Review

Menstruation and '*chhaupadi*'

The uterus discharges blood and tissue through the vaginal canal during menstruation. For girls and women of reproductive age, this is a natural and healthy procedure. This is known as "the time" in Western communities. It usually lasts 2 to 5 days, however this varies from person to person. Menarche occurs when a woman first begins to menstruate. Menarche occurs at a different age for each person. Menstruation is a phase of the menstrual cycle, which is a series of biological changes that occur in a woman's or girl's reproductive system in preparation for a possible pregnancy. Hormones, which are natural molecules in the body, cause the alterations. This cycle starts when a girl hits puberty and lasts until she reaches the end of her reproductive years (UNFPA,2021).

Everyone approaching adolescence should be educated or informed on the fundamental medical definition of menstruation, as well as the fact that it is a natural process that girls go through as their bodies prepare for possible pregnancy. It is a stage of the female reproductive system's menstruation cycle that makes childbirth possible. Menstruation is the process of a woman's uterus lining producing blood and other contents at around one monthly intervals from puberty until menopause, except during pregnancy. This procedure takes between 3-5 days to finish(David, 2019).

Menstruation is taken as a social taboo in some parts of Nepal. Young girls are expected to fulfil their natural duty as mothers, yet the biological process that allows them to do so is seen dirty and filthy. Daughters should not be ashamed of their own nature as they get older. During this period of non-public seclusion, girls who practice '*Chhaupadi*' will stop going to school, perpetuating educational inequity and, as a result, the stigma connected with menstruation. This is largely due to a lack of awareness and access to things like sanitary pads. In Nepal, there is a general lack of education about menstruation hygiene, which could be a direct result of underlying cultural ideas and practices (Sing,2019).

Mensuration is a biological process which occur only Girl or Women. When a woman being mensurating then, she is able to be mother. It is a biological process but in Nepal mensuration is recognized by differently. In some parts of Nepal mensuration is recognized and believed as a social custom. In Nepal menstruation related taboos and custom is achieved through the process of gendered ritual, rule and taboos. In some parts of Nepal menstruation is perceived as impure, unclean, and untouchable. socio-cultural system of '*Chhaupadi*' custom is widely practiced Nepal's basically in far-western region. The menstruation cycle is tied to a biological process that occurs throughout a woman's reproductive age. But, during their menstrual time, women are kept in small sheds away from their homes until five to seven days, which is known as '*chhaupadi*' customs in mid-western and far-western part of Nepal.

'*Chhaupadi*' custom is a form of menstruation taboo that forbids women and girls from engaging in normal family activities when women are menstruating because they are considered impure during menstruation. The word '*chhaupadi*' is local language word of '*chhaupadi*'. '*Chhaupadi*' literally means "Menstruating Women". '*Chhau*' means mensuration '*padi*' means women. In mensuration time women are considered impure, unclean, untouchable. They are isolated from family and especially male member and they should stay at small dark shed. '*Chhaupadi pratha*' is widely practice in Far-west part of Nepal.

Social Practice of menstruation process

In most parts of the developed world, women feel that their menstrual cycles will remain a private matter that will have no effect on their ability to look good, go to school, or contribute to society in any other way. In Nepal, however, women are typically considered unclean and impure during their menstrual periods, preventing them from participating in many normal elements of their lives. Even today, a modern-day female would be sent to spend the duration of her monthly menstruation in an unhygienic hut; this is a common and accepted ritualistic practice for Nepalese girls (Sing,2019).

Women are considered 'impure' during their menstruation period and they are banished from their family home and in that time, women should stay in a shed or a '*Chhaupadi*' shed for the duration of own period, until 5days. '*Chhaupadi*' hut is small

and dark. During this time, they don't get nutritious food like milk, curd, sacrifice goat's, duck, buffalo's meat also. '*Chhaupadi*' women don't touch to cattle and fruit's trees, male member also and not allowed to the touch taps or public water supplies. They should go at river or '*chhaupadi dhara*' to bathe and wash clothes. Many women are suffering from this custom. Many women have lost her life in '*chhaupadi*' shed due to attacks by animal, snakes bite, sexual violence, and lack of oxygen.

'*Chhaupadi*' custom is traditional practice during which women and girls are forbidden to touch house and must stay '*chhaupadi*' hut during menstruation. '*chhaupadi*' widespread practice which prevalent in Far West and karnali province of Nepal. In Far West practice of '*chhaupadi*' custom mainly in Achham, then Bajang, Bajura, Doti, Baitadi, Dadheldhura, Darchula, Kanchanpur, and Kailali district (Sing,2019). Menstruation is not treated as a natural process in these places by family and community. In many places of Nepal, particularly in far west regions, women are considered impure when women or girl are menstruating then women become untouchable. They have to eat food separately from family. Menstruating women are prohibited from participating on society's work, for entering the kitchen, use of toilet. They don't allow to enter the temple and don't worship of God and don't touch to male member in menstruation time. They should eat only pulse, rice and vegetable. Therefore, it is believed that during the menstruation women exclude from every social activity and social exposer.

Social stigma of menstruation and status of women

Menstruation is as a social stigma for women. In many place of Nepal such as, Kalitok, Jumla, Dailekh, Mugu, Bajhang, Kailali, Baitadi, Doti, Surkhet, Bardiya, Syanja etc, during menstruation taken as and known as different name & perception Like; '*Nachhunya*', '*para sarnya*', '*chhue hunya*', '*Maharani*' etc. Similarly, In Achham time of menstruation known as different name & perception Like; '*Nachhunya*', '*chhaupadi*', '*para sarnya*', '*bahira sarnya*', '*chhue hunya*', etc. In menstruation time women are forbidding certain activities like touch to cattle, entering the kitchen, take nutritious food. Girl also doesn't go at school on her menstruation period. Globally, the stigma of menstruation is perpetrated by socio-cultural taboos, discrimination, lack of education, silence and period So, the women and girls are practicing continues of '*chhaupadi*' custom. In menstruation time, they

have banned to a dark hut, separate areas of a house or community '*chhaupadi*' women may not have touch to men or animals, tree, house, deity's temple, God's temple, due to the belief that menstruating in that time, females are impure. So, menstruation is taken as a social stigma. Similarly, the type and form of exclusion and taboos are different in deferent caste, religion and community. But this study has mainly focused on '*chhaupadi*' custom related with menstruation process.

In Nepal women has suffered from socio- cultural belief system. There is a lack of access to basic facilities, people have superstitious beliefs, traditional beliefs and there are high levels of discrimination. Although the Constitution provides for protection of women, for including equal rights for equal work, the Government of Nepal has not taken significant action to implement for women. So, women haven't come out of traditional belief system. Women's health, education, income, decision-making, and access to policymaking continue to be very bad in Nepal. Literacy rates are substantially lower than men, and women should work at home. They have limited home's work and they don't go for working out of home, basically in rural area and can't go at socio-cultural program. They have prohibited by traditional belief, norm, values, superstitious. So, women have limited at home.

Changing nature of menstruation

Young People, especially the members of child clubs are more aware and empowered to advocate against '*Chhaupadi*' with community leaders but still there seems to have practice of '*Chhaupadi*' at their home. This shows the important distinction between preaching and practicing. They took part in some trainings and received funding to develop programs to remove '*Chhaupadi*,' but their own mindset did not show to have changed. Then how it is possible to bring in practice in another place. This is same in the case of social mobilizers (Dahal, 2017).

Even in this modern era. '*chhaupadi*' custom is widely practiced in Achham. The system penetrated in people's mind therefore nepali women have not come out on '*chhaupadi*' custom. Many women and girl afraid of God or deity because God or deity will get angry.If the practice didn't follow. So, women are practicing of '*chhaupadi*' custom. socio-cultural belief, norms, values, superstition and traditional practice are major factor for practicing of '*chhaupadi*' custom. Supreme court 2005

have declare that '*chhaupadi*' custom is a bad social custom. It should be removed from our society, but it is remaining until now. Nowadays local government, social activist, journalist, NGOs, INGOs, have involved for removing of '*chhaupadi*' hut. And they are doing many struggles like, destroy '*chhau*' hut, give awareness programme, then women and girl are starting to use alternative shelter of '*chhaupadi*' hut. Some women are staying at one room of home. Some women stay outside of home. Nowadays it has little be changed on '*chhupadi*' custom.

2.1.1 World Scenario

Menstruation is the biological process of the reproductive cycle in which blood from the uterus exits through the vagina. It is a natural process that begins in girls between the ages of 11 and 14 years old and is one of the earliest signs of puberty among them. Despite the fact that it is a phenomenon that only affects girls, it has always been shrouded in secrecy and myth in many communities. Menstruation taboos keep women and girls out of many parts of social and cultural life. Some of these are helpful, but others have potentially harmful implications (Garg,2015).

Many girls and women in India are subjected to regular restrictions mainly because they are menstruation. The main restriction for urban girls during menstruation is not entering the 'puja' room, whereas the main restriction for rural girls during menstruation is not visiting the kitchen. It is also forbidden for menstruating girls and women to offer prayers or touching holy books. The cultural views about impurity related with menstruation are also at the root of this superstition(Anand,2015).According to literature even In India, menstruation is as a social taboo. Mostly Hindu women are practicing to that custom in India. When a woman is menstruating, then she is impure. A woman on her periods is not allowed to go to the temple, enter the kitchen, during those five days, even today.

Menstruation is widely regarded as dirty in rural Bangladesh, with various limits placed on what women can do and where they can go. Through our Women's Business Centres, we are challenging these firmly held ideas. Monthly periods are a secret and shameful event in Char Bramagacha hamlet in northern Bangladesh. For fear of evil spirits being drawn to blood, old menstruation cloths are buried in the earth. Women and girls sneak off to the tube early in the morning during their periods

to wash before everyone else is up(Seymour, 2008).According to Seymour (2020), They hide their cloths so that their fathers and brothers never chance to see them. Other taboos and superstitions surround menstruation. They are toughed that things will be spoiled if they are touched them during our periods,' says 14-year-old Shopna from Char Bramagacha. They don'tbe allowed to touch food, cooking utensils or the kitchen gardens.' Monira, 17, adds: 'And they don't be allowed to go to the temple or the mosque. Because cows are holy, Hindu girls are not allowed to approach them or even the cowshed. Such ideas are widespread in Bangladesh. Every month, some ladies refuse to leave their houses for seven days. Others refrain from reading the Koran or follow dietary restrictions. While many of these rituals are harmless, widespread ideas that menstrual blood is polluting and harmful, as well as that the menstruation body is weak and humiliating, lead to behaviours that put women's health at risk.

Deep in the Amazon rainforest, the Tikuna Tribe of Brazil has a unique way of marking first periods: When a young girl menstruates for the first time, she is forced to live alone in a house for a year. Her grandmother is the only visitor she is allowed. Her grandma teaches her many traditional skills during this time, including weaving, recognizing medicinal herbs, and family care (Aquino, 2020).

The Chinese regard menstruation and its products as both dirty and polluting; Mary Douglas suggested that 'dirt' is essentially disorder, something out of place, and the Chinese regard all body refuse, including urine, dung, perspiration, mucus, phlegm, and menstrual blood, as dirty; they are all rejected by and ejected from the body's orderly system, and if they were not gotten rid of, they would threaten the existing order of these e Menstrual blood is the worst since it is not only dirty but also polluting. According to Douglas, there is a strong link between pollution and sacred things. Both are powerful, but the polluting being presents a danger which causes those who come in to contact with it to be impure and unable to perform rituals or enter the presence of sacred object(Yeuk chu, 1980).

Menstruation is a natural process. When a woman is menstruation, she is able to become a mother. It is a natural process but it is existed on socio-cultural beliefs. In the world menstruation is as social taboos. They are considered in various forms. In India, menstruation is viewed as an impure and polluted. When, women and girl are

menstruating then they are impure, they don't allow in the kitchen, temple also. Mostly Hindu women are practicing of menstruation system even still in modern era. Similarly, In Bangladesh menstruation is viewed as impure. Even in the world menstruation is recognized in different forms and nature. Basically, Hindu religion-oriented country and society believed in menstruation taboos and practice menstruation related custom in differently.

2.1.2 Nepali Context

Menstruation is the monthly shedding of a woman's uterine lining. Menstruation is often referred to as "menses," "menstrual phase," "cycle," and "period." Menstruation is a natural part of the female menstrual cycle. Women and girls can become mothers when they are menstruation. They are, however, regarded dirty, untouchable, and unclean to menstruation in Nepal. When a woman touches anything during her menstruation cycle, such as source of water, a dish, or a cloth, it becomes impure, and other people do not use it for five days. Animals, water resources, and vegetation are not touched by '*Chhaupadi*' women. If these things are touched, it is thought that they must be cleaned in some way.

Historically, violence against women and girls has been in existence and widespread in nepali society but still unreported problem in Nepal. Data on the issue is used is hard to come by as there are very few studies done on the subject. Women in Nepal are suffering from physical torture and domestic violence. Numerous cases have proved that due to superstition, culture of male dominance, women's sensitiveness and innocent behaviour women are victimized in home by their husband and family members. Victimized women have no access to justice. Due to tradition, social and gender discrimination, women have perceived sexual and physical violence as their fate. State has failed to enforce strong laws against domestic violence. Violence against women is also due to their vulnerability and the lack of access and control to resources and property (Nepal law commission,2007).

Nepalese society has been following tradition of menstruation since thousands of years. Which is difficult for removing from society. Cultural custom is hard to changed rapidly. There is need to know all. It takes time for cultural transformation recently. State has got strict against '*chhau*' hut who has kept in home to during

period. It has changed in meals also. '*Chhupadi*' women get meat, ghee etc. local government has destroyed of '*chhau*' hut then, '*chhauapdi*' women have stayed at home. Women also have Participatedfor removing to '*chhaupadi*' custom. It is not change rapidly. Butit is changing slowly.

2.1.3 Hindu Perception

Religion is a major factor in the building of women's positions, and religion is an important component in the construction of social meaning and definition in our daily lives. The Hindu religion is one of the world's largest religions, therefore it is important to investigate the role of women in the development and practice of this religion. According to Hindu religion, women should worship of God, Hindu women participate in the daily worship of home, and temple. Women is pure, to touch anything, to go anywhere, but when a woman is menstruating then she doesn't allow to do these all activities because her body is impure, unclean, untouchable until 7 days. Menstruation is recognized by '*chhaupadi*'. Basically, women of far west and karnali province are most involving inthat practice who have belief on Hindu tradition. They don't touch to temple, home, tab. Deity's home, and cattle. If touched then, God becomes angry, then there will be a disaster to the families, maybe their cow will die, their land will have a landslide, their family members get sick or can't grow crops. Nepali women belief on Hindu tradition So, Nepali's women are excise of that custom.

Menstruation is viewed as impure in Nepali culture and tradition, and a yearly festival called "Rishi Panchami" is observed by all menstruating women and girls for one day in August, during which they purify themselves with water, prayer, and fasting for the "sins" they engaged while menstruating (Amatya, 2018).

Menstruating women and girls must be kept apart from their families and are not allowed to enter homes, kitchens, schools, or temples. They stay in a menstrual hut, which is typically made of mud, wood, and stone, during this time. They are not allowed to touch family members, particularly male family members, and food and drink are given to them in such a way that they do not come into contact with each other. Menstruating women are also allowed to attend family, religious, or social events, such as temple visits. '*Chhaupadi*' womenmust follow to all restriction. If

they don't follow of all restriction, it is sinful, menstruation is associated with 'dharma' and 'paap' most of the girls and women support the 'chhaupadi' tradition in the name of dharma. If they don't practice to 'chhaupadi' rules, then it is considered as sinful. Even so women are mostly practicing to 'chhaupadi' custom.

When a woman menstruation, she should stop all her activities. She should go shamefully to a secluded place where no one will see her, she should dress in only one piece of clothes, not bathe, and not wear any jewelry. She should remain like a pauper, speak to no one or communicate by look or gesture, eating only at night from an earthen pot. She should stay lying on the ground, and after three nights thus, she will be pure on the fourth day at sunrise after bathing and washing her garments (woerkens, 1990). So, this types of process of socialization transfer from generation-to-generation. Menstruation taboos (*chhaupadi pratha*) is rooted historically and produced socially. The concept of 'paap' 'punnya' 'pure' 'impure' is rooted religiously and to be controls human's mind and activities within the religious values.

2.2 Theoretical Review

There are various sociological theories to talk about the women's body and socio-cultural exclusion. Among them, I basically tried to review various feminist theories in this study. Feminist theory offers a perspective for understanding human behaviour in the social government by cantering women issues that woman face in contemporary. Feminist theory is must often associated with the rights of women (Acharya, 2074).

Sociology is the holistic study of society so that based on the sociological perspectives and principles this research has been completed. Sociological theory can provide a context in which is interpret to menstruation taboos. This study will be linked with feminist as a perspective. Feminism argues that society disadvantages women by constraining them and limiting their opportunities. Feminist theories analyse women's experiences of gender subordination, the roots of women oppression, how gender inequality is perpetuated, and offer differing remedies for gender inequality.

Feminist perspective is a supportive pillar of equality and it helps to keep women in standpoint. There are some feminist theories to theorise the women issue such as:

Liberal feminism: The root of liberal feminism on the liberal school of political thought which stresses on the rationality justice for the human beings. It aims gradual changes in the political, economic and social status of women. Liberal feminists don't want revolutionary changes in society rather want reforms in the existing social structure by a democratic system. De Beauvoir's ideas on how women are man's dependents exemplify the Subject and Other relation; a solution she offers for ending women's oppression is to reject the notion that women are born feminine. Second, women are not weaker physically but they are made, and the responsibility that she puts on herself and women for accepting the roles given to them are all very existentialist ideas. Subjectivity as de Beauvoir uses it is created out of defining, or created roles for the people around you; it is a self given power(De Beauvoir, 1949). Secondly, women are not weak they are made weaker by the Religion, and patriarchy and structure of our society. Liberal feminism believes that women's unequal access to legal, social, political, and economic institutions promotes to oppression, and that the solution is for women to have equal legal rights and participation in public spheres such as education, mass media, politics, and employment. Liberal feminism is first and important feminism, it mainly focuses on liberal and political rights. There is need of equal participation in every arena of society as well it focuses on gradual change and social structural change for changing of women's status. There is need of equal participation in job opportunities and education. There is inequality for women at sexism, working area, reproductive role, which is needed to analyse.

Radical Feminism: Radical feminist groups were some of those feminist groups who were looking for a more revolutionary change in the gender relation that had placed women in the subordinated position to men. They started forming small conscious on these issues to bring and total revolution on gender relation that was the ideal patters of society all over the world. For the radical feminist gender system prevailing in the system was the fundamental cause of women operation(Millett,1969).Radical feminism is a form of feminism that advocates for a radical reorganization of society in which male supremacy should be eliminated in all social and economic contexts, while also acknowledging that other social divisions, such as race, class, and sexual

orientation, have an impact on women's rights. Moreover, the radical feminism claims women should be independent in terms of socially, culturally, economically because they believe there are independent. They can perform their productive tasks themselves whether it is about economic production or ritual performance. They can do it themselves.

Socialist feminism: Socialist feminism emerged as a result of dissatisfaction with the gender-blind nature of Marxist feminist thought. Socialist feminism evolved in the late 1960s. It grows out of the same social movement and the same consciousness rising groups that produce other forms of feminism. The connection between women's oppression and other oppressions in society, such as racism and economic inequality, was explored in socialist feminist theory. The socialist feminism talks about oppression on women is not univariate or that has only one cause rather it believes there are various reasons of inequality oppression based on race, class, gender and sexual orientation. Therefore, socialist feminism argues about men and women should be equal in terms of economic and social status. In current forms of society, mostly males are busy in productive tasks like employed in different profitable organizations and sectors that help them to strengthen financial and economic status however Females are busy in reproductive tasks like bearing, caring, nurturing, and breast feeding and to some extent they are quite engaged in kitchen work. Women can do reproduction which is a natural process but the claim or myth “women can only do reproduction not production” is socially constructed because women can also involve in production task, they can even involve in the tasks of outdoor.

Third wave Feminism: The third wave feminisms main concern is seen in the universal nature of feminist interpretation and emphasize to deal with the differences among women of different background. They have assessed critically the tendency to see women as one group which has ignored their position in the global order that revolted from an unequal distribution of goods and services on the basis of their position such as class, race, ethnicity age and attitudes (Mohenty,2002).It advocates intersectionality, marginal, rural, deprive, back warded, excluded, poor etc are needed to analyse through multiple angels. Because all women in the world have not the same pain. There is different kind of practices in society and such kind of practices can't see

if we see from single ways. So, there is need of different perspective to see the different inequalities of society.

Post- modern feminism: post-modernism is a critical approach to philosophy and meta-narratives of human history. It refers to a range of overlapping positions, which does not have one fixed meaning within feminism (Luitel,2006).Post- modern feminism that avoids overarching explanation and solution for women's oppression. Gender inequality and focus on plurality and differences and its remedy advocates to destabilize the patriarchal norms entrenched in society that have led to gender inequality. Patriarchal norms have exploited to women men hold primary power predominate in control of property, moral authority and political leadership due to patriarchal norms. Men go outside for earning propose and then women must stay at home and Women follow to traditional belief system of society. Women have to depend on men. So, patriarchal norm has entrenched in society that have led to gender inequality.

According to Wambai (2013), the researcher's mission is to generate meaningful knowledge that contributes to global gender justice by changing women's rights and eliminating all types of social inequity. In the present context doxa could include widely accepted norms and practice. Social norms enter virtually every sphere of activity social norm can also weaken women's intra-household bargaining position (Agrawal,1997). She argues that Bargaining is influenced by social norms, belief systems, and the cultural domain. Due to social traditions and ideals, women are unable to bargain because if they do, their families and society will misbehave, therefore they must follow to tradition and keep from bargaining.

post-modernist has been influential in shaping understanding of power, leading a way from the analysis of actors, who use power as an instrument of coercion. Socio-cultural belief has compelled to women for practicing of '*chhaupadi*' custom. '*Chhaupadi*' custom as a social norms and belief is followed only by girls or women. They are compelled to follow the taboos, because, their family, community and society. However, that difference is the subject of the feminism which is trying to show in this issue. The goal of postmodern feminism is to remove patriarchal norms that have resulted in social gender inequalities. Postmodern feminists aim to examine any ideas that have contributed to social gender inequality. Unequal power, and

unseen power is embedded in this custom. So, this study has been linked with post-modern theory. Because, it is a social issue and it is seen power respondent's perception and their experience from family and society and strong socio-cultural belief. Judith has talked about the gender as process, structure and gendered role change, she has focused about that gender can't to keep away from society it is existing in society since historical period. Gender is a part of the social structure that is built on unequal status. Similarly, she has talked organization and institution reinforce gender roles and gender is actually a process there is room for institutionalized changed, it is also linked with this relatable issue, so, researcher has mentioned as feminist perspective to the argument of Judith.

Particularly, this approach focused on the woman's perception and their experiences about social system. '*Chhaupadi*' Custom was still practice in past and has still practiced even in present, Now, many social activist, local government, NGOs, INGOs, are giving awareness program to people, and doing struggle for removing '*chhaupadi goth*' or menstruation related custom. But it is still practicing '*chhaupadi*' custom in Achham until now. So, Researcher have been addressed to post-modernist theory. This approach identifies the knowledge, practice and changing process of '*chhaupadi*' custom with experience women. Researcher will be known the socio-cultural practices from post- modern theory behind social custom therefore researcher has followed of the post-modernist theory to identify to knowledge, practice, changing process of '*chhaupadi*' custom.

2.3 Empirical Review

States that South Asian culture has placed women at inferior position, cultural practices place women in lower social hierarchy. In the same way daughters are usually inferior in a family. During pregnancy as well, women do not get proper care, instead they are obliged to physical labour that is harmful to their health. Around the world, violence against women occurs in different forms and degrees. Violence not only harms women physically, it also leaves deep psychological impact on both the victim. Hence, continuity in research is necessary in both developed and developing countries to investigate the experience, prevalence, causes and consequences of women violence against women (UNICEF,1996).

As a continuation of historic and cultural standards, social taboos, and superstition, '*Chhaupadi*' is predominantly practiced in Nepal's mid and far west region. Women are considered "impure" or "unclean" during these times and are barred from participating in many normal areas of life. Any violation of this tradition is thought to bring negative omens to their family, community, or society. Females are even forbidden from touching the temple, which is clearly a violation of human rights as well as a kind of gender discrimination against women, which has negative consequences for education(Kandel, Bhandari, Lamichhane).

According to research performed among school girls in Jumla and Kalikot districts, 77 percent of girls are kept in cowsheds during menstruation, 48 percent are not allowed to attend social gatherings, and 28 percent never attend school during menstruation. This revealed that individuals missed roughly 4-11 days of school per month, with consequences on homework and other negative reinforcement from teachers and school administration. According to national data, 44.2 percent of teenage girls aged 15 to 19 have left out of secondary school and 21.3 percent have never attended, with one of the many reasons being missing on regular school days (Koirala 2010).

Menstruation is treated differently in different cultures around the world, with some restricting specific activities for women when they are on their period and others attempting to remove the stigma, improve access to menstrual supplies, and normalize periods. If you're menstruating and live in India, for example, you're not permitted to enter the kitchen or handle food because some people believe it would spoil. People in Tanzania think that allowing another person to view your used menstrual cloth will curse you. Many laws exist in Bangladesh based on popular beliefs about menstruation; for example, you are not allowed to leave your house while on your period to prevent being attacked by bad spirits who will render you infertile. In rural Ghana, a woman who is menstruating is not allowed to enter a house if a man is home. Periods are not only associated with shame and filth, but many people in underdeveloped countries lack access to menstrual products to help them manage their periods. According to research in Kenya, females will miss around 20% of the school year due to their periods (Kindara, 2020).

The majority of available research on menstruation practices in Nepal has focused on the '*Chhaupadi*' practice. Menstrual taboos, however, continue to affect women's daily lives in Nepal, even in regions and communities where this extreme tradition is not followed. While menstruating Nepali women are frequently subjected to rituals, their views must be assessed in order to implement programs aimed at changing behavioural expectations. Only a few studies have looked at the opinions of adolescent girls and women in Nepal on existing menstruation customs and restrictions. The goal of this study was to determine how urban Nepalese adolescent girls and women in the Kathmandu valley perceived menstruation limits from a socio-cultural perspective (Mukharjee, 2020).

Mainly Hindu where do they stay from there, women are practicing of '*chhaupadi*' custom especially in the rural place of far-west, and karnali region women or girls widely follow the tradition because they are surrounded by socio-cultural belief system. They have taken to social norms, values, tradition. So, they are practicing the '*chhaupadi*' custom. '*Chhaupadi*' practice has promoted physical, and psychological violence and it happens as an obstacle to build capacity and confidence of women and girls in social, political and economic activities. The practice of '*Chhaupadi*' custom has prohibited regular activities. This has a major impact on a girl's or woman's ability to build.

2.4 Legal Policy

"Every human has a right to a standard living with excellent health care, security, nutrition, housing, home, and major social services," states article 25 of the Universal Declaration of Human Rights. "Women and girls' human rights are an inalienable, integral, and equal part of all human rights and fundamental freedoms," the Beijing Declaration and Platform for action declared at the World Conference on Women's Rights. The Vienna agreement and program of action noted, "The elimination of any conflicts that may exist between women's rights and the harmful effects of some traditional or customary behaviours, cultural discrimination, and religious extremism." Because the tradition of '*Chhaupadi*' has an effect on women's rights as human beings and members of the reproductive age group, it's easy to see how it breaches all of these international laws and declarations (Kadariya, 2015).

Women should be able to the same human rights and basic rights as everyone else. State governments are obliged by international human rights instruments to take action steps to promote that women's human rights are protected by the law and to reduce inequalities, injustices, and policies that harm women's rights. Women may be allowed to certain extra rights within international human rights law, such as women's healthcare. Women have unique position and security within the United Nations and regional human rights systems because they are an especially vulnerable class. International human rights instruments restrict gender bias and compel governments to respect and achieve girls' and women's rights in all areas, from owning property and protection from violence to equal access to quality education and political participation(WHR,2021).

The Nepalese Supreme Court had already banned '*Chhaupadi*' in 2005 [6], calling it a discriminatory practice that violated fundamental human and women's rights. But, the continuation of '*chhaupadi*' in Nepal's far-western region shows that more than campaigns and laws will be necessary to remove the practice because the taboo surrounding menses is so deeply entrenched. Based on a personal discussion with the local Women's Development Office, a United Nations field bulletin indicated that over 95 percent of women and girls in the Achham area of far-western Nepal practice menstrual exile, or '*Chhaupadi*' custom (Amatya, 2018).

(Constitution of Nepal, 2072) Article 36deals with the fundamental rights and right of women under section. There mustn't be exploitation to women physically, Mentally, sexually, psychologically as a socio-cultural, religious custom. If who will be done that's activities in society. Then that will be punishable. Even though such laws are mentioned in the constitution of Nepal, women have suffered violence for various reasons. The interim constitution of Nepal, published in 2007, includes the right to equality in article 12 and the right to reproductive health in article 20. "No one shall be exploited in the name of any custom, tradition, or practice, or in any other manner whatsoever," says article 29(2). In May 2005, the Nepalese Supreme Court issued a recommendation to the Nepalese government to draft legislation to remove '*chhaupadi*'. The ministry of women, children, and social welfare issued instructions in 2008 to end the practice of '*chhaupadi*'(Kadariya,2015).

Hence, '*Chhaupadi*' has criminalized as offence in Criminal (Code) Act-2017. 16The Criminal (Code) Act-2017 provisions that in its article 168, (3) (4), (5), an individual convicted of crimes related with '*Chhaupadee Pratha*' is subject to three-month term jail and/or Rs. 3,000 in fine. According to Interim constitution of Nepal, 2007 has stated in Article 20.1 that "no women shall be discriminated against in any way on the basis of gender." Likewise, it states in Article 20.3 "No physical, mental or other form of violence shall be inflicted on any women, and a such an act shall be publishable by law". As a signatory of international treaties, conventions and agreements, Government of Nepal is obliged to adhere to the provisions to prevent and remedy the VAW. Domestic violence (offence and punishment) Act, 2066(2009) has the addressed in next paragraph about provision on VAW.

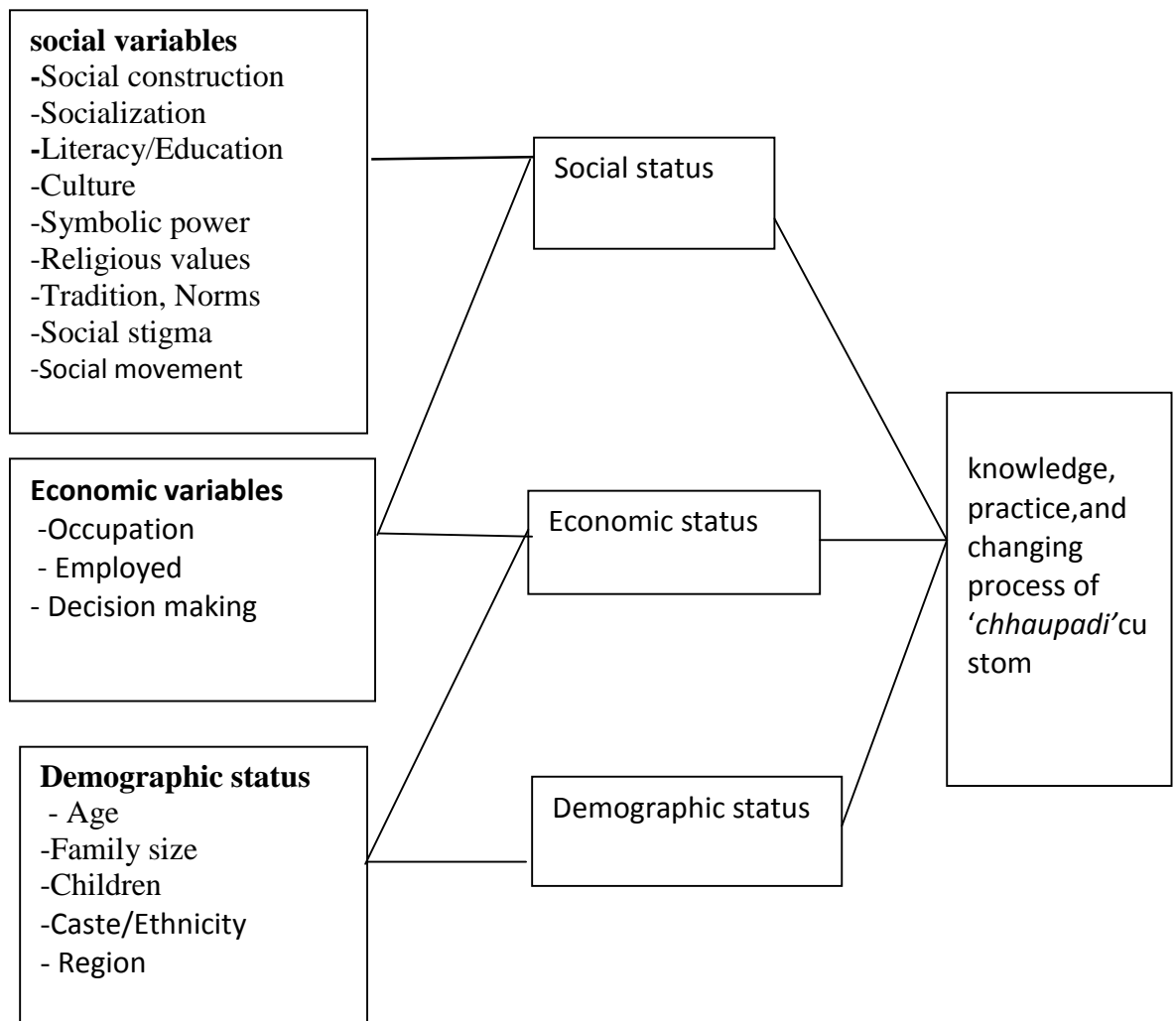
Muluki crime act 2074 has declared menstruating barn to be a criminal offense. And these who involve in such kinds of activities they will be punishable three-month prison, or 3 thousand penalties and it can be both punishment by seeing case. (Mainali, 2076)The government of Nepal has legally banned the practice of '*Chhaupadi*'. It is recognized as a bed tradition because many women lost life permanently in '*chhaupadi*' hut due to lack of oxygen, snake bite, attack by wild animal it is an illegal tradition. Supreme court declared '*chhaupadi*' is a custom in 2062B.S. supreme court has declared menstruating barn to be a criminal offense. And these who involve in such kinds of activities they will be punishable three-month prison, or 3 thousand penalties and it can be both punishment by seeing case. Even though, there is strong policies and rules. Nepali women are widely practice to this custom. They have been compelled by family, society for practicing of '*chhaupadi*' custom. They can't go ahead from this custom due to factors like ignorance, superstitions, cultural norms and remoteness of the region.

2.5 Conceptual Framework

The following conceptual framework describes the important aspects that shape the '*chhaupadi*' process and women's experiences, as well as the local context, making the study easier to interpret for the case of Bannatoli, Achham. The conceptual framework of this study is given below,

Conceptual Framework

Figure:1 Relationship of '*chhaupadi*' custom with socio-cultural factor and Changing process.



'*Chhaupadi*' custom is increasing in modern era, present scenario of society is '*chhaupadi*' custom which being as tradition for practicing which known as illegal by policy. There is inequality in society such as socio-cultural program, sexism, working

area, decision making, occupation which is need to analyse from feminist perspective. This study will follow given variables for analyse practice of '*chhaupadi*' custom. I Will address these all variables from post-modern theory. It focuses on women's practices and their social system such as socio-cultural belief system, norm, values, traditional practices of society will be linked with these all variables. So, researcher will be followed of post-modern theory to analyse knowledge, practice, and changing process of '*chhaupadi*' custom.

CHAPTER -THREE

RESEARCH METHODOLOGY

3.1 Rationale of the Field & Respondent Selection

The study requires data, and for the data the researcher has to locate the field from where the data have to be taken. And I have selected of 11-70 age group to women and girl. Among them, I have selected 15 girl and women of 11-49 reproductive age group. Similarly, I have selected 15 women 50- 70 aged years, for this study. I get information about past practice of '*chhaupadi*' custom from aged women, so i have selected to aged women, the side for the data has been selected Mangalsain. It is a municipality of Achham in province No. 7 of far- west Nepal. '*Chhaupadi*' custom has existed in Achham until now. They are staying *chhau* hut during their menstruation period. Then, many women have lost her live at '*chhau*' hut. '*Chhaupadi*' custom is practicing in all over Nepal. But this place is will be good one to considering that multiple effects of '*chhaupadi*' custom. so, I have selected to mangalsain 12 bannatoli, Achham.

People from different occupation, religious, cultural, linguistic, literate, and illiterate various kinds' background people live there. Mangalsain 12 bannatoli will be good one to considering that multiple causes of '*chhaupadi*' custom. '*Chhaupadi*' custom has existed from Achham. Even Present scenario of Achham is increasing '*chhaupadi*' custom. '*Chhaupadi*' has been staying at '*chhau*' hut during menstruation time since many years. Girls and women stay at '*chhau*' hut '*chhau*' hut has remained 10 meters away from home. Many women have lost lives permanently due to that bad custom. They are not going ahead social cultural program such as, social work, meeting, weeding ceremony, religious program etc. So, Women are suffering from that custom. This study is going to find out strong socio-cultural belief of '*chhaupadi*' custom and changing practices of '*chhaupadi*' custom in Accham. So, I have selected mangalsain- 12 Bannatoli, Achham.

3.2 Research Design

There have been less researchers carried out changing process of '*chhaupadi*' custom in some parts of Nepal. Respondent has been selected for this issue from mangalsain-

12 Achham. Therefore, this study has adopted exploratory in its nature. Exploratory research is flexible for such study and can address question of all types (what, how, why). So that this research has been followed exploratory method for analyse data. By the help of qualitative research method researcher can know of respondents' fillings, emotion, reason, changing perception and views on their own realities, therefore research used of exploratory research method. Since exploratory research tends to tackle new problems faced by women on which little or no previous research has been done.

3.3 Nature and Source of Data

For this study, primary data has been main sources. The primary data has been collected from the field using different tools of data collection. Primary data has been used in the study to make the study more qualitative rather than the quantitative according to the objective of my study. The required primary data has generated through the field study. Qualitative data has used on the qualitative information, as of the research is to explore of knowledge, practice, changing process and perception of women or girl from '*chhaupadi*' experience women. Qualitative has been collected for making the research study reliable and valid comprehensive. Qualitative data has generated from directly observing, meeting and talking with the respondent their experiences whose narrative account about '*Chhaupadi*' custom and their experience will contribute to this research for making valid.

3.4 Universe and Sampling Design

For this study, Mangalsa in is a universe from where sample has been selected. I have selected 30 respondents age of 11-70 for interview. Among them, I have selected 15 experienced girl and women of 11-49 reproductive age group. Similarly, i have selected 15 women of 50-70 aged age group to get information about past experience of '*chhaupadi*' custom because this study is going to find changing process of '*chhupadi*' custom. So, I have selected to reproductive age group's women and aged women. The data has been collected from 30 women and girl from different social, economic and cultural background. This research has followed purposive sampling process because for this study respondent are needed to select among group of women those who have experience women of '*chhaupadi*' custom. The data has been

collected from experienced women of '*chhaupadi*' custom from different social, economic and cultural background and among them some has been case study.

3.5 Technique of Data Collection

The primary data has been collected from face-to-face interview with respondent. The main purpose of this interview is to build rapport and to find out the issues of In-depth interviews. I have been conducted In- depth interviews. I have applied following tools and techniques to get information from women in the study area about the '*Chhaupadi*' custom. Main tools for collecting information for the study include in-depth interview.

3.5.1 In-depth Interview

Although various data collection techniques are used in qualitative interview and mainly face to face interview, semi-structured interviews are commonly used by feminist researcher for analyse the root causes and reality of women from their own feelings. This study has been followed the in-depth interview with 15 aged women for collecting required data to examine, to know the practice of '*chhaupadi*' custom and finally to explore women perception on '*chhaupadi*' custom. This study also has been followed the in- depth interview for collecting required data. In-depth interview to help know in detail about knowledge, practice, changing process, feelings, emotion and perception of respondents, what women and girls are actually facing problem.

3.6 Process of Data Analysis

Data analysis provide the meanings of the data. After obtaining all the data, I have moved toward data analysis procedure. At first, the data has been entered into the computer immediately after editing and coding. The data has been analysed using calculations and percentage. The qualitative data has been presented in the thematic and interpretive form. The conclusion of the research has been made only after detail analysis and interpretation of data.

3.7 Limitation 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 is no exception either. This study has been limited in Bannatoli, Achham. This study has been conducted in- depth interview with women for that I have selected 30 women and girls age of 11-70. Among them, I have selected 15 women and girl of 11-49 reproductive age group similarly, I have selected 15 women of 50-70 aged age group. who have experienced of '*chhaupadi*' customs. This study has been consulted with girls and women of Bannatli, Achham. I have been focused on socio- cultural belief system, literacy status of respondent, family norms and values, her education and awareness about custom's policy as well as religious effects on women status from '*chhaupadi*' custom. I have found strong socio-cultural belief of women due to '*chhaupadi*' custom. This study used exploratory research method. This study has been based on primary source of data. I have used to post- modernist theory among various theory. It is limited to study knowledge, practice and changing process of '*chhaupadi*' custom. Researcher has followed all the ethical consideration.

CHAPTER-FOUR

DATA PRESENTATION AND INTERPRETATION

This research is based on qualitative information about the perceptions, experiences and understanding of 30 respondents with different caste and ethnicity on mensuration and ‘*Chhaupadi*’ system in mangalsain-12. This chapter describes, socio-cultural causes like social norms, values belief system, social stigma, family rules and regulation and cultural boundaries and family pressure etc and demographic characteristic of the respondent. It includes age, religious status, education status, occupation status as well as economic background of the respondent.

4.1 Age Composition of Respondent

30 women and girls have been selected for respondent from Mangalsa in Municipality -12 Bannatoli, Achham. 30 women and girls have been selected on the basis of experience on ‘*chhaupadi*’ custom. In this study, they were selected from the age group of females 11 -70 years.

Table 4. 1: Distribution of respondent according to age

S.N	Age Group	Respondents	Percentage (%)
1.	11-20	2	6.66
2.	21-30	2	6.66
3.	31-40	4	13.33
4.	41-50	6	20
5.	51-60	7	23.33
6.	61-70	9	30
	Total	30	100

Source: Field survey, 2021

In Mangalsain-12, 11-20 age group occupy 6.66%, 21-30 age group occupy 6.66%, then 31-40 age group occupy 13.33% similarly, 41-50 age group occupy 20%, 51-60 age group occupy 23.33% and 61-70 age group occupy 30% in total population of respondent. This data indicate that very less respondent of 11-20 & 21-30 age group

are participated on ‘*chhaupadi*’ custom. And there is different we can that there is the aged group of women are more participated on ‘*chhaupadi*’ custom.

4.2 Education Status of the Respondent

Education is key factor to present as well as social development of people.

Table 4.2: Distribution of respondent by Literacy status

Educational status	Nu. of respondent	Percentage(%)
Literate	14	46.66
Illiterate	16	53.33
Total	30	100

Source: field survey, 2021

Table above describes, women are more illiterate 53.33% than literate 46.66%. Education status impact for decreasing to ‘*chhaupadi*’ custom because illiterate women have been strictly following of ‘*chhaupadi pratha*’. This indicates that the illiterate women are mostly engaged in ‘*chhaupadi*’ custom than literate.

The table number 4.2.1 shows that among the literate respondent.

Table 4.2.1: Distribution of the respondents by educational status

S.N.	Level	Population	Percentage (%)
1.	Primary	7	42.85
2.	Secondary	6	21.42
3.	S.L.C	5	21.42
4.	Intermediate	2	14.28
5.	Graduate	1	7.14
	Total	14	100

Source: Field survey,2021

In Mangalsa in municipality -12, Female with primary level is engaged on ‘*chhaupadi*’ custom occupied 42.85% which is highest in compare to all level where as secondary

contain 21.42% then S.L.C level 21.42%, Intermediate level population of female 14.28% and last graduate level population of 7.14%. This shows that flow of primary educated women are highly participated on ‘*chhaupadi*’ custom. They have strictly followed of ‘*chhaupadi*’ custom.

4.3 Major Income of Respondents

Table 4.3: Major income of respondents

S.N.	Occupation	Respondent	Percentage (%)
1	House wife/Agricultural	16	53.33
2	Cattle farm	3	10
3	Tailoring	10	33.33
4	Service	1	3.3
	Total	30	100

Source: Field survey, 2021

The primary source of income in mangalsa in is agriculture with the proportion of 53.33% and secondary source of income is cattle farm with the proportion of 10% then, the third source of income is business with the proportion of 33.33%, similarly the final service source of income 3.3%. According to respondents, Many women is engaged on Agricultural. they feel comfort for doing agriculture because they get time for nurture children and family. Very less people do service. According to them now a days female have motivated for entrepreneurship due to many more trainings and due to help of different organization for making women empowerment. This helps us to know that now a days female are being empower and getting ready for come out from household. Even though economic empowerment do not break their cultural practices. Such as we can say that cultural practices is influenced factor more those other factors on ‘*chhaupadi*’ custom.

4.4 Caste/Ethnic Composition of respondent

Mangalsa in municipality -12, is inhabited by various ethnic group. The municipality is therefore characterized by multi-ethnic and multi- language character. Similarly, among the respondent's various caste/ethnics group are absented.

Table4.4:Caste/Ethnic composition of Respondent

S.N.	Caste/Ethnic Group	Nu. Of respondent	Percentage (%)
1	Brahmins	10	33.33
2	Chhetri	9	30
3	Sunar	1	3.33
4	Magar	1	3.33
5	Kami	5	16.66
6	Damain	4	13.33
	Total	30	100

Source: Field survey, 2021

This data indicates that brahmins women are highly participated on '*chhaupadi*' custom than other. Brahmins occupy 33.33%, Chhetri occupy 30%, Sunar occupy 3.33%, magar occupy 3.33%, Kami occupy 16.66%, Similarly Damai occupy 13.33%. In real sense the proportion of Brahmins may be higher or not. Due to purposive sampling procedure. I have got most of the sample from brahmins so that's why where the proportion of Brahmins is higher than other caste and ethnic group of women.

4.5 Family Size

Table 4.5: Family Size of Respondent

S.N.	Family Size	Respondent	Percentage(%)
1.	Joint	19	63.33
2.	Nuclear	11	36.66
	Total	30	100

Source: Field survey, 2021

Thus, the research found that nuclear family has less restriction than the joint family, female members are stricter than the male members of the family. In Mangalsain

municipality 63.33% joint family have been engaged on ‘*chhaupadi*’ custom and 36.66% small family have engaged on ‘*chhaupadi*’ custom. According to 4.6 table’s data. Joint family 63.33% higher than small family size 36.66%.

4.6 Religious Composition

Among the religious follower’s group in Mangalsa in municipality, Hinduism followers large in number with the proportion of 96.66% and Buddhism followers are 3.33%.

Table No.4.6: Religious Composition of Respondent

S.N.	Religious	Respondent	Percentage (%)
1.	Hinduism	29	96.66
2	Buddhism	1	3.33
	Total	30	100

Source: Field survey 2021

Inmangalsa in municipality -12, 96.66% Hindu’s women have engaged of ‘*chhaupadi*’ custom and only one 3.33% Buddhist women has followed of ‘*chhaupadi*’ custom. Hinduism women strictly follow to ‘*chhaupadi*’ custom than Biddhist women in Mangalsain -12. This indicates that most of the Hindu Are engaged on ‘*chhaupadi*’ custom.

4.7. Staying place During Menstruation

Table 4.7: Staying place During Menstruation

S.N.	Stay while menstruation	Respondent	Percentage(%)
1.	‘ <i>Chhau goth</i> ’	19	63.33
2.	Cattle’s house	6	20
3.	Another room in home	2	6.66
4.	Corner/open place in home	2	6.66
5.	Same room as usual	1	3.33
	Total	30	100

Source: Field survey, 2021

This table shows that they have to remain in ‘*chhau goth*’ 63.33% or Cattle’s house seed 20% and 6.66% in another room of their home and 6.66% corner/open place of home similarly, 3.33% stay at own room. This data indicates that most of the women stay at ‘*chhau*’ hut.

4.8 Number of Children

This table will describe in detail about the children status of respondent.

Table 4.8: Number of children

S.N	No. Of respondent	No of children	Percentage (%)
1	1	9	3.33
2	6	1	20
3	5	5	16.66
4	5	3	16.66
5	10	2	33.33
6	3	-	0
Total	30	20	100

Source: Field survey, 2021.

This data indicates that 3.33 percent female have nine children, 20 Percent female have a one child, similarly, 16.66 percent female have five children, 16.66 percent female have three children, and 33.33 percent female have two children. three women don’t have any children, they are unmarried. This data indicates that, married women or who have many children, they have less engaged on ‘*chhaupadi*’ custom, and they get nutritious food during periods and go home at five days. But who have less children or don’t have child, they should strictly follow of ‘*chhaupadi*’ custom and they don’t allow to go at home until seven days.

4.9 Involvement of Community Organization

Table 4.9: Involvement of community organization.

S.N.	Involvement of respondent	Population of respondent	Presentence (%)
1.	<i>Aama samuha</i>	8	26.66
2.	<i>Mahila samuha</i>	10	33.33
3.	Banking finance	3	10
4.	Youth club	6	20
5.	<i>Tole sudar samiti</i>	2	6.66
6.	School committee	1	3.33
Total		30	100

Source: Field survey, 2021

This indicates that 26.66 percent women have involved in *Aama samuha*, 33.33 percent women have involved in *Mahila samuha*, similarly, 10 percent women have involved in Banking finance institution, 20 percent women have involved in youth club, 6.66 percent women have involved in *Tole sudar samiti* and 3.33 percent women have involved in school committee. According to data mostly women have involved in *Mahila samuha*. Most interesting this data indicates that, who women involved on '*mahila samuha*', '*Aama samuha*', they have mostly engaged on '*chhaupadi*' custom. Similarly, who women or girl have participated on banking finance, '*tolesudar samiti*' and school committee, they have less engaged to practice of '*chhaupadi*' custom, similarly, only women have involved on '*Aama samuha*', '*Mahila samuha*', they are strictly follow to '*chhaupadi*' custom, because they belief on traditional norms and values system.

CHAPTER- FIVE

EXPERIENCE OF WOMEN ON 'CHHAUPADI' CUSTOM

This chapter is all about analysing the collected data from field. It constitutes the brief analysis of knowledge, practice and changing process of 'chhaupadi' custom in mangalsain -12, Achham. It includes analysis of what is the scenario of changing process. This constitutes the analysis of the role of culture, belief system and girl's feeling that aid to 'chhaupadi' custom. And another domain like practice of changing process, cultural process, norms and values and preference of women in family.

5.1 Knowledge and practice on 'chhaupadi' custom

Menstruation is a natural process for most healthy women and girls that prepares the body for a possible pregnancy. 13–16 If a pregnancy does not occur, the body discharges blood, nutrients and tissue from the uterus through the vagina, which is known as a period for 1.8 billion women, girls, transgender men and non-binary persons of reproductive age globally, the menstrual period is a monthly event, and although it is natural, for many it is associated with a host of challenges (Baumann,2019). Menstruation is a natural process. But in some parts of Nepal menstruation is viewed differently menstruation is recognized as a social custom. In Nepal menstruation is perceived as impure. It is a traditional practice that has been widely existence in the sudur pachhim and karnali province of Nepal.

In my interview, Amrita Kami, Kiran Damain, Maya Bhat, Santi Kathayat, (name changed) and more other female shared about knowledge and practice of 'chhu' custom. According to them women are banished from family to do all work of home and society. In menstruation time women must stay at 'chhu' hut. I had asked question to respondent, what is 'chhu'? I have shared experience of Deudhari Bhat- 43 (Name changed) " *chhu bhanyako baikinika pisab phernya thau bati ragat bagdo chha tyas pachhi nai baikini chhu hunchchan ra baikini ghar bata bahira gayara bastichhan, gharko kam gardinan, ghar bahirako kam ghash katnya, daura boknya, khetako kam garya, syaula sotar janya aaphule chhoyaka luga dhunya, 5 din samma gothma basya garnu paddo chha dinkai had dhuna chhaupadi dhara jado chhu 5 din pachhi nuhayara matra ghar jado chhu mera sirman devi thanka pujari chhan ti 7 din nahuda samma mera hatko khana khadaenan 7 din pachhi maile*

had dhuya pachhya matra mera hatako khana khada chhan''. According to Deudhari, when women through blood from vagina that means 'chhau' when, women are menstruating, they go outside of home. Women should work outside of home. 'Chhaupadi' women work at field, carry firewood, cut grass, they do hard work in menstruation time. Deudhari also do this work. she stays at 'chhau' hut in her menstruation until five days. And she should bathe and wash toughed cloth daily because she is impure, she gets to go her house in five days but she doesn't touch to kitchen until seven days, if she touched to kitchen her husband doesn't eat meals because her husband is priest "Pujari" of deity. If her husband ate food then he is sick So, she doesn't go at kitchen. She has two daughters they are also menstruating, do same activity in menstruation time. According to her, daughters also stay at 'chhau' hut if they didn't stay at 'chhau' hut, deity angry with us then, cattle is sick and leave to give milk, my husband also sick. So, we are practicing of 'chhaupadi' custom. Our generation are practicing of 'chhaupadi' custom since many years. It is a tradition. So, we are practicing to this custom. We can't leave to tradition. According to her 'chhaupadi' custom is a tradition, she can't stay at home in menstruation time, but she stays intent. She said iwill never go at home until five days and I don' t allows to my daughter and daughter-in law for going at home until alive when I died then, they can do anything.

Amrita kami, who is 23 years old(name changed), "*ma chhau bhayako belama ghar bahirako gothama baschhu, gharma basdaina ma ghar bhitra basnai sakdina mero man dekahi nai aaudaudaina yadi ma gharmai basyo bhane deuta risauchhan ani bhaisile dudh didaina, birami hunchhan tes karanle pahi ma gharma basdaina ma paach dina samma ghar bahira baschhu pach din ma ghar ma jaanchhu tara bhansaa kotha ra puja kotha janna sat din pachhi Matra ma bhansaa ma ani sabai tira jannchhu''*. In menstruation time she stays at out of home, and she can't stay in home if stay at home deity is angry. And buffalo is sick and don't give milk so she never stays at home. she stays at out of home until 5 days then she goes at home but she doesn't go kitchen, worship room until 7 days after seven days she can go anywhere.

Now, I have shared experience about practice of 'chhaupadi' custom. Santi kathayat-16 (name changed), "*ma chhu bhayako bela ghar bahira basne, maile chueko luga dhune, nuhauna chhaupadi dhara wa kholama jane, gharko dharalai chunu hudaina,*

ghar bahirako kam garchhu, gaas daura katchhu, bhari bokchhu, khetko kam garchhu, chhu gothma baschhu. Mandir ma jadaina, aamaa buwa chhudaina, bhaisilai pani chhunna, tini haru bata alaggai raheera baschhu.” In time of period, she stays out of home, and then, clean her clothes and bathe at ‘*chhaupadi dhara*’ some time she goes at river also, and in menstruation time she cuts grass and firewood, goes at farm, stays a ‘*chhu*’ hut, and doesn’t go at temple and worship of God, does not touch to parents and brothers, and cattle also.

Woman doesn’t allow to touch anything, if touched her, they need to be purified by taking bath and drinking cow’s urine in five to seven days. This is the process that brings women impurity to purity. During menstruation girls need rest but in the case of ‘*Chhaupadi*’ custom, woman must engage in hard work, like, working in the farms, cutting grass and firewood, washing clothes. If the woman did not take the practices, there can be happened negative impacts such as she can become sick, her bones can break and family members also can seek. These are hidden forced to practice the custom. I had interview to Mina Bhat-26 (name changed), she shared her bitter experiences. “*yadi ma chhau ghar bhitrai bhaya bhanya malai dar lagdo chha chhito chhito ghar bahira aaunchhu kahili kaso rati chhu hudo chhu teti bela aaphno ghoth jillaka manchhe aayara bhatkai helya talla ghar janu paddo chha rati chhau huda kahili kahi ochhyanma ragat lagyako hunchha ani dar lagchha katai malai khi ta hunya hoena bhannya pir bhairakhto chha chhau bhayako bela pet dukchha teti belam alai yakdamai paida vako hunchhatara pani ghas katnu paddo chha aaram garna paidaina mithio khana paidaina vok lagyako bela khana ra tirkha lagyako bela pani paidaina kahili kahi ta kahi nabhayako bela dhara chhoe dinchhu tara pachhi koi birami bhaya pachhi maile chhau bhayako bela dhara chhoyako hu tei bhayara ta birami bhayaki bhanne dar lagi rako hunchha.*”. When she is menstruation, she goes outside of home, if she was being ‘*chhau*’ in the home she come very fast outside of home some time she is menstruation at night in that time she should go to stay in other’s ‘*chhu*’ hut in that time, she is very fear. She feels pain in her period she wants to take rest but her family member force to her for working such as; carry firewood, cut grass, work at farm etc. She doesn’t take meals, water in time, some time she touches to tab but her family have not known. She should do work out of home. And doesn’t touch to father, brother, husband, fruit’s plants, and cattle. If touches, Deity will be angry then it can be happened negatively affect in our family,

cattle also die, and cattle leave to give milk, fruit's plant also dry. So, she works only out of home. She wanted to share her experience. Isha Damain-13 (Name changed) "*maile chhaupadi parthako barema ma chhu hunu bhanda pahilanai tha pako thiya mera gharma aamma ra bhauju chhu hudi chhan tinai bati maila sikyako hu ma 2 pala matra chhau bhayako xu pahilo choti chhu huda maile meri shati lai bhaya ani ta ta chhu vai bhani ani ma lajale chhau goth x tehi basi rakhya pachhi aama le tha paen ra luga kapada dihin ani tehi 9 din samma sutya 9 dinka dina ghar ma aayako hu*". According to her, now, she is 13 years old she is also menstruating, she has known about 'chhau' from mother and sister-in law. In her first menstruation, she heard to friend and friend said you were 'chhu'. now, you should stay at 'chhu' hut then I stayed at 'chhau' hut until 9 days and she had gone at home after 9 days.

Pana Bist-63 (Name changed), I had taken interview with her. "*mera ghar 2 natini chhan ra Buhari chhan ti chhau hudichhan goth ta chhaina arkaka ghar pathaudo chhu sutna ka lagi Buhari ta gothma sutna baijadichha natini gharai ek kothama bastu vaya vandi chhan maile basna diyako chhaina malai chhuemuso bhaya pachhi sancho hudaina hada garungo bhai rakhto chha natini ali chhu bar bhanya pachhi niko mandinan pahila hamra palama ta kati dukkha payaka hu kahilai bhokai sutnu paddo thoiyo nun sanga bhat khanu paddo thiyo, junglemal ghsh, daura, syaula lin janya tyahi had dhunya, lagaunya luga payau. ahila ki hunyalai ta sajilo chha*". She shared her narrative with me. She has two son's daughter and daughter-in law. They are menstruating. They stay at neighbour's 'chhu' hut. She had to face many problems when she had menstruated, but now women have got many facilities. She doesn't allow to stay at home to daughter in law and son's daughter in menstruation time. She wants to keep separate from home. She doesn't touch to 'chhaupadi' women, if touched to them. She feels sick. She is an aged woman. She believes on traditional practice.

Women are considered 'impure' during their menstruation and they are banished from their family, when a girl is menstruating, she is prevented from looking at the sun, interacting with her family, women should stay in a cattle's shed or 'chhaupadi' shed until five days. 'Chhaupadi' hut is small, warm and dark. During this time, they don't get nutritious food like milk, curd, sacrifice goat's, duck, buffalo's meat also. 'Chhaupadi' women don't touch to cattle and fruit's trees, male member also and not

allowed to the touch taps or public tab. They should go at river or '*chhaupadi dhara*' to bathe and wash clothes. Many women are suffering from this custom. Many women have lost her life in '*chhaupadi*' hut due to animal attacks, snake bite, and Lake of oxygen. Women girl are widely practicing to '*chhaupadi*' custom basically in Achham. Even though, they are aware about menstruation is biological process. But they don't want against of '*chhaupadi*' custom. Because they fear with God and deity.

5.2 Strong socio- cultural belief on '*chhaupadi*'

'*Chhaupadi*' custom is a strong socio-cultural belief. Women have suffered from this custom in Achham. When a woman is menstruation. Then, they have faced many problems. '*Chhaupadi*' women stay at '*chhau*' hut, they don't allow to enter the home. They don't touch to cattle. If they had done all activities then, they belief that, deity will angry with family the society or family should face various problem will be accident such as women will be dying in hut due to snake bite, cattle also sick, men member also sick. After then, women must be impure, unclean & untouchable in menstruation time. '*Chhaupadi*' custom has been recognized as a social norm, values in Hindu society in Achham. Women are viewed unclean and untouchable during menstruation. If who doesn't follow of '*Chhaupadi*' custom, they will face many problems and will be any accident. So, they don't go ahead from that custom.

I want to keep experience of girl or women, Sarita Bhat-68 (name changed) "*chhau bhayako bela chhaupadi le ghar bhairava matra basnu parchha deutako than chhaunu hunna mandir bitra jaana hunna puja paatha garnu hunna deuta lai bali diyako bakhrao maasu khana hunna yadi mera gharkale yi sabai kam garya pachhi hamile pujnya garyaka deuta risauchhan ani hamro gharma je pani ghatana hunchha baddalai deuta aauchha, ma pani birami hunchhan, bhaiso le dudh didaina, ekchoti bakhralai baghle khayako chha*". In menstruation time, she should stay outside of home, doesn't allow at deity's house. She doesn't worship of God and not allow for eating sacrifice goat's meat. The menstruating women were forbidden to enter the temple. Women or girls don't allow to worship of God until seven days. They don't go social program such as social function, wedding ceremony, thread ceremony, congregation, *saradya* etc. If they don't follow the tradition and enter the temple, they face various problems such as; snake bite, attacked by wild animals to

women or girl, '*chhaupadi*' women lost her life during periods, and it can happen negatively affect in society, family etc.

Santi shahi-34 (name changed) said, "*chhau bhayako bela ma ekchoti nathapayara deutako than bhayako bato aayako thiya tyasko due din pachhi malai jaro aayara birami bhaya aamale thaha payara malai risaen ani tyaspachhi ma chhau bhayako bela tyo bato jadaina maile chhaupadi pratha barnu parch bhanera aaphno ghar bata nai tha payako hu ma Sanai huda dede, aama chhau bhayaka bela gothma basta chhiya tyaspachhi ma chhu bhaya ma oani tyahi gothma nai basna lagya*". During her menstruation time, she had gone street of deity's temple. Then, after two, three days. she had sick After then, she had -never gone from their in- menstruation time. Many women and girl are getting knowledge about '*chhupadi*' custom from family, friend, and society. There are beliefs that if the menstruating women and girls touch temple. God will get also angry. If touched cattle, they will die, if they touch tab, it will dry, if they touched fruit's tree, it will wither, and so on. As a result, these women and girls are not only banned from their home but they are also forbidden from touching male members, cattle, crops, drinking water supplies, deity's temple and temples. Even so, women are taking to tradition. If they didn't follow the tradition and socio-cultural belief, they belief will happen accident in society and family. So, they are practicing to menstruation related custom.

5.3 Many women suffering from '*chhaupadi*' custom

Women or girl have faced many problems due to '*chhaupadi*' custom. In normal day women stay at home. They do work at home when a women or girl is menstruating then, she recognizes by *chhaupadi*. She is impure, untouchable. She doesn't touch to home, cattle, grandparents, parents and boys and plant also. Then, they are stayed in small sheds away from home during their period. '*Chhau*' hut made by mud, stone, and wood. '*Chhau*' hut is very small. There was no windows and ventilation. '*Chhaupadi*' shed, generally, is built from stone. The hutis very unhygienic, warm and poorly built. Women have not gone ahead socio-cultural activities. They can't go against of this tradition. And adopting to traditional belief system. So, many problems have to face to women in a small hut in menstruation time, many women lost her life permanently in '*chhau*' hut due to lack of oxygen, snake bite, attract to wild animal also. For ex, (Parbati Buda) in Achham she had lost her life in '*chhau*' hut due to

snake bite two years ago. Women should do heavy work such; as carry firewood, grass, work at farm etc. In that period, they are not allowed to take in religious ceremonies, and in menstruation time, nutritious food need to women such; as milk, ghee, curd. But nutritious food not allow to menstruation women. They take only rice, pulse, vegetable and roti(bread)In my interview I had asked question to ‘*chhaupadi*’ women. As like, what are the facing problem due to ‘*chhaupadi*’ custom? Jayakala Bhat- (name changed) she said, ‘*ma chhau bhayako bela gharko ek chheu ma sano goth banako x tya nai basnu parchha tela bela ekdamai gaaro hunx ani din dinai maile chhuyako luga dhunu parchha ani teti bela gharko thada ko dhara wa kholama janu parne, ghar bahirako kam garnu parnya, chhau bhayako bela ma ekadamai kamajor bhayako hunchhu tara aaram garnu paudaina, tirkha lagyako bela pani padaina , bhok lagyako bela khanya kura paudaina paach din samma gothma baschhu paach din bhaya pachhi maile chhoyako luga dhunu parchha nuahwunu parchha ani sunpani wa gaiko gawatle malai chokhyaenchha ani ma ghar ma janchhu malai sat din nahunjel samma bhansama ma janna saat din pachhi nuhayara ma sabai thau janchu yi yasta samasya bhognu paryako chha*’.

Jayakala shared to her experienced, (when, she lives in shed for her menstruation, it was very uncomfortable feel. She goes always to river or “*chhaupadi dhara*” tab for bathing and washing cloth in menstruation time. This is far from this place. She doesn’t touch to public tab or home’s tab. She should work at outside of home. She feels very weak in her menstruation time. She need rest but doesn’t take rest and doesn’t get water and food in time. She stays at goth until five days after five days’ wash cloth and bath then she is purified by gold water or cow’s urine then, she is pure and go home she doesn’t allow at kitchen until seven days after seven days she goes at kitchen and anywhere).They need more family’s supports, but in case of ‘*Chhaupadi*’ women, there are banished from all support. This is very torturing for women. ‘*Chhaupadi*’ women have suffered from women. Old women force to young women for keeping outside of home.

5.4 Perception of girls as being ‘*chhau*’

Culture, namely its taboos and superstitions, drives these practices. A Hindu girl is isolated on the belief that it will not harm the community or the family. If the custom is broken in any way, it will cause problems for both girls and other members of the

society, such as sickness, infertility, and even death. Siru Bhat-16 (Name changed). "*Ma 13 barsako umerama chhau bhaya ani malai ghar bata tada bas bhanya ma gharko pachhadiko chhaugothma basya, surya, buwa, daju ankallai heryana. Bihanai uthneya, jungle gaya, pani chhuyana, yadi maile yi kam garya bhaya naramro asar paddo xa*" Menstruating girl must not allow to see sun. She must not touch water. When a girl is being menstruation for the first time, she is separated from her family, and is not allowed to see father and forbidden to look male member and allowed to go temple. They stay at '*chhau*' sheds, The sheds are very unclean and unhygienic. The women sleep on the sheds with one small blanket. They are required to take a bath every day for seven days during menstruation, but they are not allowed to clean themselves at a public tap. They must bathe and wash their clothing at a separate tap built for "*Chhaupadi*" or at a nearby river. "*Chhaupadi*" are frequently barred from entering the home.

Tula Tiruwa-19 (name changed). I had asked question, how to you feel as being '*chhau*' in modern time? (she is a student, and go at school regularly, She told , *chhauapdi* custom is a social custom, she doesn't want to stay at *chhau* hut in menstruation time but her parents forced to her for staying *chhau* hut during menstruation. She has been banished do work at home. And she should work at outside of home. In that time, she has no any friend, she afraid to stay at dark and small *chhau* hut, she feels very uncomfortable for staying there. She wants to stay at home and touches to tab, kitchen, toilet. But her family members don't allow to touches and don't understand to her feelings, because they belief of traditional norms, values and she also belief of traditional norms. Then, she is practicing to *chhaupadi* custom).

Luma Sunar-21 (name changed), "*ma chhau bhayako bela gharma basnya chhiya sabai kam garya chhiya tara ma mera gahrka pariwar birami hunyahunki bhani dar maando, tesaile ma chhau bhaya paxi chhau gotham basto chhu, yas samajko niti niyam, parampara yahi chha yasbata ma bahira aauna sakyako xaina pa. ghar basnya man ta chha chhau barnya man xain tha x yo sab prakirtik ho tara pani yas partha bata bahira aauna sakyako xain*".

In Achham, Girls don't want to practice *chhaupadi* custom. But there are also belief on strong socio-cultural beliefs system and family members would become sick and bad

things would happen in the house, if 'chhaupadi' women stay at home. If they touch water source, it will dry. So, girls are practicing to 'chhaupadi' custom. Many girls have lost life permanently due to these practices. It is also women's violence. Menstruation related custom continues to be practiced in Achham even in the Twenty-first Century.

5.5 Changing nature of 'chhaupadi' custom

In Achham, CBOs, INGOs, NGOs, have endeavored to eliminate 'chhaupadi' custom. They are removing 'chhau' huts and giving awareness programs at school, community. But even in this modern day, 'Chhaupadi' custom is pervasively exercised in Mangalsain-12, Achham. The practice has entered the minds of women. Therefore, they could not change the system easily. Cultural ideas, religious ideals, customs, and superstition about God's power are all important factors in the 'Chhaupadi' tradition's existence. Some people still believe that if the practice is not followed, a God will get angry. So, women or girls are practicing to 'chhaupadi' custom.

Kiran Damain-32 (name changed) "*ekchoti samajik kam garnya manchhe, police, patrakar, jillako manchhe hamro gauma aayara chhaupadi goth bhatkaya ani ma chhau bhayako bela gharko otalo ma suteko pachhilo rati mero thethaniko goru lai baghle maryo tyaspachhi ma gharma sutena ghar bahira sutna thalya*". Social activists, journalists, and local government have come in my community, they had removed to 'chhu goth'. Then, she stayed in her inside of home during menstruation. However, during this time, her sister-in-law's ox was killed by tiger. After then, she stays outside of home during menstruation time. She believed of that custom. Women don't go against of that tradition. When women banished to tradition then, she was treated as a bad woman from family and the society. So, women continued the practice again.

Ujjali Bhat-69 (Name changed) I had taken interview with her, I had asked question to her is chhupadi custom exist same nature from past to present? Ujjali said "*mero palama ma ta pahilo choti chhu huda luknu paddo thiyo daju buwa kaka lai dekhna hudaina thiyo surya lai dekhna hudaina thiyo chhu bhaya bhanne tha paya pachhi bihanai kahi nautheko bela nai jungle ma jada chhiyau kahi keta manchhe aaya pachhi odarma luknya ani shathile khana ghar bata lyaedine tyahi basera khanya rati*

matra ghar najikko gothma basda thiyau hada luga junglemai dhunya pahilo choti chhu huda 11 dinka dina ghar aauda thiyau pachhi pani 7 dinka dina ghar aauda thiya sukkah daal ra bhat matra hudo thiyu chhu bhayaka bela tada thiyana ragat bhuemai paddo thiyu chhu bhayaka bela kahili gothma sutnya kahili kahi ghr bahira pal halera sutto chhiya ghar bhahira kam gadda thiya yasta dukkha ajakalki hunya gaddi nan ''. When she had first menstruated. In that time, she had gone at jungle she didn't watch face of father, brother, uncle, and all male member. Early in the morning she should have gone at jungle and should have come back at home at night she didn't allow to watch to sun also. She should have worked outside at home. She had allowed for eating only food. She had gone for bathing and wash clothes at jungle. But nowadays '*chhupadi*' women have got many facilities '*chhaupadi*' women shouldn't go at jungle in her first menstruation they go at school, market, social program, they get to watch face of male member. They get nutritious food like; ghee, meat etc. I have two sister-in law, one daughter they have menstruation. they stayed at '*chhu*' hut. nowadays social activists are removing '*chhu*' hut. Then, they stay one room of home. But they don't allow to go at kitchen, temple, worship room, and other room, touch to animal, father and fruit's tree. Now it has been changed.

I have done interview and case study. A woman whom I had done interview. Dammara Bhat (Name changed) she was already experience about '*chhaupadi*' customs. She was married which I have conducted interview. Now, she was 30 years old. She was from Accham district. She had God marriage in 20 years old. Her husband's age was 22 years old. Her father used to go to India for earning purpose. Her mother was housewife. There were 7 members in parents' home. she used to work at farm with her parents. There was less time for study and the family was like traditional. Before marriage, she used to study as well as do work. When she God marriage that time she had finished intermediate level. Then she couldn't continue her study when she had got marriage her husband was student. After marriage she had to work at home. Now, she is housewife and her husband are job holder. She has two children one daughter and one son. There are 10 members in her home. According to her all family members are literate but they have orthodox conception. So, after marriage she had to face many more problems in – law family. According to her in law family is also patriarchal family because all the decision will be taken by male

member of family and she has no participation of female member for design making so we can see her family is patriarchal types.

She had become menstruating 14 years old at the first time. She had to stay at '*chhau*' hut time of period. '*Chhau*' hut was 4 meters away from home. She is considered impure during her period. According to her, she is not allowed nutritious diet like, curd, milk and she has to survive only rice, pulses, vegetable and dry food only. She doesn't touch to her parents, brother and husband, if she touches, they will be negatively affected. '*Chhupadi*' women don't touch to cattle it will also die. Water source will also dry. She believes that so she doesn't touch. She doesn't work inside the home. She does work outside. Like, carry firewood, cut grass, and work at field. She doesn't go to temple and don't pray of God during period if she worships of God, God will be happened negative impact the entire family.

When she is menstruating in that time, she compels to stay at '*chhau*' hut and family member also in force the practice because we can't stay at home, if she stays at home any event also happens in her home. So, she doesn't want to stay home. According to her, she has faced many problems, she doesn't go kitchen and don't touch to tab, don't allow to go at toilet during period. Women are considered a phase of impurity. she should go in the river for bathe and clean her clothes and she can't sleep properly at night her health condition also weak she feel very bad due to the practice she should stay on the hut until 5 days then clean clothes and bathe in the river. Then, she is pure and then, some women drink cow's urine for purify during period women aren't allowed to go temples and prohibited to attend any religious ceremonies, that time she is impure. We should survive of nutritious food and take rest it has prohibited during period.

According to her, now, '*chhupadi*' custom has been changing. many social activists, feminists and other are doing struggle for removing to the practice. They are removing '*chhau goth*'. She doesn't involve in that all activities. Nowadays she is given ghee for nutrition. She uses of toilet, and use of tab, and doesn't go at river or (*chhaupadi dhara*). she stays in one room of home, but she doesn't go on own room during period. '*Chhaupadi*' custom had followed 16 years ago now it is also remaining but nowadays it has little be changed. we should wait until 2 generations for reducing the practice. Babu Bist-32 (name changed), (She is a married woman, she has

two children. She is a teacher, during menstruation, she stays at own room of home, use of tab and also toilet. Her sister-in law, also stays at home during period).I asked question to her, now, you stay at home during menstruation time, Deity didn't get angry with you? (She told, she stays only at home, but she doesn't go at temple, worship of God, or deity and not participates in religious program during menstruation time. So, Deity have not got angry with her).

In past, when, women menstruated. They should have stayed at '*chhu*' hut in mangalsain-12 Bannatoli,Achham. In that time, many women had faced many problems due to this bad custom. They didn't touch to cattle, male member, and mother also. They didn't allow to go at home, kitchen, temple, use of toilet, if '*chhaupadi*' women did all activities then, people belief deity will get angry and anything can be happened in family and society. Women should have worked outside of home; they should have gone river for bath and clean touched cloths. They should have taken only dry food. Nowadays, local government removed to '*chhaupadi goth*' then has been changing on '*chhupadi*' custom, Women started to use alternative shelter of '*Chhau Goth*'. Some women stayed in the corner of house; some women stay in the room. some women stay neighbour's '*chhau*' hut. '*Chhaupadi*' women are given ghee, meat and use of toilet. They go to at school. They gained knowledge, man and woman have aware, educated and many social activists also have given awareness program, then it has been changed on '*chhaupadi*' custom. But they don't allow to enter at the house and kitchen and they don't allow to do work of inside the home and touch to cattle, male member and old women. '*chhaupadi*' women stay separate from family. They should do work at outside of home. Nowadays, '*chhaupadi*' women go at home at five days. Aged women forced to young women for practicing of '*chhauapdi*' custom. Old women are strictly following than girl. '*chhaupadi*' custom has little be changed in present scenario then past.

CHAPTER-SIX

SUMMARY, FINDING AND CONCLUSION

6.1 Summary

This study has considered the social problem related to women of Far-west region in mangalsain -12 Bannatoli in Achham district which has been conducted through suffering perspective. Local people and culture of creating the social problem related to women health in the local cultural context were the primary concern of this study. Is '*chhaupadi*' pratha existed in same nature from past to present? Is the major issue of the study? Through '*chhaupadi*' custom this study explores feelings of girls. Who were practicing of '*chhaupadi*' custom?

Present study has been concerned with knowledge, practice and changing process of '*chhaupadi*' custom and it has been interlinked with each other. '*Chhaupadi*' custom is very complex phenomena for society and nation in recent days. Especially in Nepali society there exist patriarchy and some waves of patriarchy can be seen through many research. It is invisibly existing in Nepalese society. If we saw in surface there, we can't see patriarchal domains for example: There is participation of male and female in every sector such as in working area, in government, school, college etc. In household also there can be see female are handling the family and playing decision making role, property ownership system also has been growth. But in reality, there has been rooted to '*chhaupadi*' custom as dangerous custom in the same society. Many women or girl suffering from that ill custom. Many women lost her life permanently in '*chhau*' hut due to lack of oxygen, attract by wild animal, snake bite.

These all kind of practices also can be link with socialization process of gender and due to such kind of social behaviour and activities, especially '*chhaupadi*' custom has been existed Achham since many years ago. Socio-cultural fact, social evils, norms, values, and socio-cultural belief has been played important role for practicing of '*chhupadi*' custom in Karnali and far-west of Nepal. Due to socio-cultural facts norm, values, and traditional think women get afraid to be restricted from society. They don't go against of that tradition. Nepali women are practicing of this custom. This micro level study is one of the municipalities in province 7 Sudurpaschim

Province of Nepal. The Name of the municipality is mangalsain -12 bannatoli. It has located in Achham District of Seti Zone.

The objective of this study was to understand the socio-cultural determinants of '*chhaupadi*' custom, socio-cultural belief, practice, changing process as well as the women's perception on '*chhaupadi*' custom. The need of the study is to fulfil gap of knowledge about representative stakeholder of mangalsain, Achham District. This study includes the volume causes of '*chhaupadi*' custom and the present practices of Nepalese society.

This study is based on primary data. The primary data are obtained through field survey conducted by non-probability sampling method. The tools used as the data collection are face to face interview and in-depth interview. Data are presented through tables. Data are analysed by using of simple statistical tools (percentage) and interpretation. In Mangalsain municipality consist of various religious group like Hindu, Buddhist, etc. Among them mostly found Hindu's women or girls are practiced of '*chhaupadi*' custom than another religious group. Age about 61-70 years female is mostly participated for practicing of '*chhaupadi*' custom. Mostly the participant of '*chhaupadi*' custom follows the bramin's women than chhetri, sunar magar, kami, damain etc. The literacy status of female who take literacy status until primary level who is mostly practicing of this custom than other and they are frequently doing '*chhaupadi*' custom. When, old women had menstruated. In that time, they should have stayed at '*chhau*' hut 100 meters away from home, they had faced many problems, In that time, they had not got cloth for using on menstruation time they should have gone at jungle for bathing and clean her clothes. And should have brought firewood, grass from there. They didn't take rest, nutritious foods. They didn't watch face of male members, sun. they had stayed in small cold and dark shed. Now some women stay at one room of home. '*Chhaupadi*' women have taken many facilities, they use of pad and clean close. They use of toilet, tab etc and go to school. They pure on five days. They take rest in her menstruation time. Now, it has been changed than before. Because now girl and women go to school, they gain knowledge about menstruation, they are educated, aware, they learned many things at school, and social activist also are doing struggle for removing to '*chhupadi*' custom. So, it has been changed on '*chhaupadi*' custom.

6.3 Findings

After collection of information and analysis of the data, following results are derived: The ethnic composition of '*chhaupadi*' of Mangalsain 12 Bannatoli where Brahmin is constituted of higher percentage 33.33 percent, than 3.33 percent magar. Education attainment of respondent, 42.85 percent primary level educated women highly follow *chhaupadi* custom, than 7.14 Graduate level. Major source of income of respondent agriculture 53.33 percent, than 3.33 percent social service.

Now the age composition of respondents group 11-20 occupied 6.66 percent, and 61-70 age group occupied 30 percent. This shows that the old women are mostly follow of '*chhaupadi*' custom than young girl. Aged women force to young girl for practicing of '*chhaupadi*' custom. In religious composition the majority of '*chhaupadi*' custom follows Hinduism 96.66 percent and Buddhism follows 3.33 percent. The primary source of income in mangalsain is agriculture with the proportion of 53.33 percent and secondary source of income is cattle farm with the proportion of 33.33 percent then, the third source of income is business with the proportion of 10 percent, similarly the final service source of income 3.3 percent.

In Mangalsain municipality-12, Bannatoli 63.33 percent joint family have been engaged on '*chhaupadi*' custom and 36.66 percent small family have engaged on '*chhaupadi*' custom. According to 4.6 table's data. Joint family 63.33 percent higher than small family size 36.66 percent. Because in joint family aged women force to young women for practicing. Staying place during menstruation they have to remain in '*chhau goth*' 63.33 percent or Cattle's home and 3.33 percent stay at own room. This data indicates that most of the women stay at '*chhau*' hut.

In mangalsain-12 Bannatoli, many women and girl are practicing to '*chhaupadi*' custom. They have been compelled to strong socio-cultural beliefs for practicing of '*chhaupadi*' custom. They have to face many mental, physical problem due to strong socio-cultural beliefs. Even though, in modern era, many women are practicing to this custom. Girl are feeling uncomfortable to practice to this custom but they are forced by family, society to practice of '*chhupadi*' custom. Now, it has been changed on '*chhaupadi*' custom than past. In present scenario, '*Chhaupadi*' custom have been changing and some girls are staying at home, corner of their own home,

take nutritious food, use of toilet and take rest during menstruation. Because many women or girl are going to school, they are educated, aware, gain knowledge, and local government also has participated to remove '*chhuapadi*' custom. So, it has been little changed on '*chhaupadi*' custom.

6.3 Conclusion

The research title knowledge, practice and changing process of '*chhaupadi*' custom. A study was carried out from mangalsain municipality of Achham District in order to study socio-cultural background of society, knowledge, practice and changing process are interlinked. The study population was 30 women and girl who has been selected to experienced female of '*chhaupadi*' custom. After the analysis of the data the researcher reaches in following conclusion.

Hindu's women or girls are mostly participated on '*chhaupadi*' custom than other religious women. Less educated females are engaged on '*chhaupadi*' custom, educated girl also engaged on '*chhaupadi*' custom. Old women are forced to young women for practicing. Most of the female have got knowledge about from family, society and with friend for practice of '*chhaupadi*' custom. Female have faced many problems due to such reason they engaged on '*chhaupadi*' custom. In modern time, Girl also have to face many problems due to that bad tradition.

In conclusion, '*Chhaupadi*' customs is existing until now. But some changing occurring. Many women are victimized by from that custom. They have been more vulnerable. Most of the women suffering from socio-cultural belief, norms and values, superstitious of community. They belief that social norms and values. They can't reject the community beliefs. That the practice negatively affected health and well-being of many young girl and women. '*Chhaupadi*' practice has been declared illegal by legal justice. But the practice continues to exist because illiteracy, ignorance, traditional belief system, gender disparity and power difference. Now days mass media are involving giving awareness at community level and social activist and state also have involved to remove '*chhaupadi*' custom or '*chhu*' hut. Similarly, NGOs, INGOs are doing struggle for removing '*chhaupadi*' custom. Now many women and girl are staying at home, use of toilet, tab, take nutritious food, and take rest during menstruation. But '*Chhaupadi*' women don't go at temple or Deity's home, they don't

worship of God in menstruation time. Because they afraid of God. God will get angry, so they don't go at temple. Now women and girl are going to school, they are educated, aware, gain knowledge, they are aware about menstruation is biological process and local government also has participated to remove '*chhuapadi*' custom. So, it has been little changed on '*chhaupadi*' custom. Young girl has reduced to practice of '*chhaupadi*' custom, than aged women. According to this research it is little be changed on '*chhaupadi*' custom. Many women stay at one room of home. Now it is slowly down but I guess it will still take two or three generations to complete it.

REFERENCES

- Acharya, Balam. (2074).Perspective on Gender, Feminism and sexuality.*Sociology of Gender*, Pp111-158.National book centre: Bhotahiti, Kathmandu.
- Adhikari, Rojita. (2019). Destroy 'period huts' or forget state support: Nepal moves to end practice. *TheGuardian*, ISSN 0261-3077. Retrieved2019-01-26.
- Agrawal, Bina. (1997). Bargaining and Gender Relations: Within and Beyond the Household. *Feminist Economics*, Vol. 3(1): Pp1-51.
- Amatya, Prabisha, Saruna Ghimire, Karen E. Callahan, Binaya Kumar Baral, Krishana C. Poudle. (2018).Practice and Lived experience of menstrual exile(chhaupadi) among adolescent girls in far- western Nepal. Robert Dreibelbis(ed), London school of Hygiene and Tropical medicine; United Kingdom. Dec 10.
- Aquino, Leo. (2020). 5 menstrual rituals around the world & what they can teach us. Criminal(Code)Act.(2017)availableat:<https://www.ilo.org/dyn/natlex/docs/ELECTRONIC/106060/129899/F1095481449/NPL106060%20Npl.pdf>
- Dahal, B.P., Acharya, S., Munakarmi, R., Sunar, T. & Parajuli, B. (2017). Chhaupadi and education of girls: A study on effects of Chhaupadi practices on education of adolescent girls in Karnali, Nepal. Kathmandu: Action Works Nepal & BEE Group.
- Das, Mitoo. (2008).Menstruation as pollution.*Indian Anthropological Association*. Vol.38,No.2 Pp 29-42. July –Dec. <https://www.jstor.org/stable/41920072>.
- David, Charles Patrick. (2019).Menstruation, menstrual cycle, period.*Menstruation definition, symptoms, pain, relief and remedies*. <http://www.rxlist.com>.
- De Beauvoir,S.(1949). The data on biology.*The second sex*, Chapter-1, penguin Modern Classics, Pp.33-64.
- Deborah, Winslow. (1980). Rituals of first menstruation in Srilanka. *Man*, New series, vol15, No.4, Pp.603-625, available at <http://www.jstor.org/stable/280,536>.
- Garg, Suneela and Tanu Anand.(2015). Menstruation related myths in India: strategies for combating it. Pp 184-186.
- Geeiene, Ingrida. (2002). The notion of power in the theories of Bourdieu, Foucault and Baudrillard. *Sociological*, vol.2,pp116-124.
- Kadariya, santi and Aria R Aro.(2015). ‘Chhaupadi’ Practice in Nepal- analysis of ethical aspects.edited by Dr. Bethany Spielman. Vol .5: PP 55-58.

- Kandel, N., Bhandari, A. R. and Lamichhane, J. n.d. Chhuae, Chhaupadi and Chueekula Pratha. Menstrual Sheds: Examples of Discriminatory Practices against Women in the Mid- and Far-Western Regions of Nepal: Considering Women as “Impure” or “Unclean” During Menstruation and Post-Partum Periods, Nepal: <http://googlescholar.com>.
- Karki, Ashok Kumar. (2011). Biological Perspectives of Human Sexuality. *Humansexuality and Reproductive Health*. Pp48-128. M House: Putalisadak, Kathmandu.
- Kelkar, G. (1985). Women and structural violence in India. New York: The Feminist press. Vol.13: pp 16-18.
- Kindara.(2020). Period stigma around the world and what to do about it. <https://www.kindara.com>.
- Koirala B N, Bajrachary I.K, Khadka A., Singh N.K, Biswokarma C, Chhetri B. (2010). Late Comers in School: The Status of Dalit Girls in Education. A Draft Report Submitted to Feminist Dalit Organization, Nepal.
- Luintel, Youba Raj. (2006). Gendered analysis of women’s subordination, a draft manuscript, Kathmandu:Tribhuvan University.
- Mainali, Shujit. (2019). *Nachhuneko Nalibeli*.Kantipur. December 14. Pp 7.
- Mother and sons die in 'menstruation hut'. BBC News. 2019-01-10. Retrieved 2019-01-11.
- Millett, Kate. (1969). Theory of sexual politics. *Sexual politics*, Chapter2, Granada publishing.
- Mohanty,C.T.(2002). Under Western eyes revisited: feminist solidarity through anti-capitalist struggles. *sings: journal of women in culture and society*, vol.28(2); Pp.499-535.
- Mukherjee, Amrita and Migma Lama.(2020). Perception and practices of menstruation among urban adolescent girls and women in Nepal: A cross-Sectional survey.
- National Human Rights commission.(2017-2018). Annual Report (Synopsis). Nava Raj Sapkota and Kailash Kumar Shiwakoti(ed). Harihar Bhawan, Lalitpur, Nepal.
- Nepal Government.(2008). Interim Constitution of Nepal. 2007. Kathmandu.
- Nepal Government.(2015). Constitution of Nepal. 2072.
- Nepal law commission.(2007). Human Trafficking and Transportation(control)Act,2064(2007), Kathmandu.

- Ojha, P R.(2004). Domestic violence against Women: A study in Doti District, Kathmandu.
- Rao,Shova. Teen girl dies in menstruation hut in Achham district in Nepal. www.news.com.au. 2016-12-23. Retrieved 2018-12-21.
- Seymour, Kathryn. (2008). Bangladesh: Tackling menstrual hygiene taboos. *Facts for life*.
- Sing, Dhani. (2019). Factors associated with ‘*chhaupadi pratha*’ on health of the women in khaptad channa Rural Municipality-05, Thakuri community,Bajhang,Munich,Grin Verlag, <https://WWW.grin.com/com/document/539654>
- Singh, Rajendra Bahadur.(2020). ‘Chhaupadi partha’: A theoretical Analysis in Reference to violation of women’s Rights.*National Human Rights Commission, Nepal*, Vol17, Pp125-139.Hariharbhawan, pulchowk, Lalitpur, Nepal.
- Subedi, Madhusudan. (2010). Uterine Prolapse Mobile Camp Approach and Body Politics in Nepal. *Dhaulagiri Journal of Sociology & Anthropology*, Vol 4, Pp 21-40.
- UNFPA.(2021). Menstruation and human right, frequently asked question.
- UNICEF.(1996). Children and Women of Nepal, A situation Analysis.
- Wambui, Jane. (2013). An introduction to feminist research, available online at [http://www.researchgate.net/publictopics.publicpostfileloader.html?id=54946308d5a3f2e0038b4698andkey=fb9f096d-d0bd-4e24-87b5-61520a3ed3c0](http://www.researchgate.net/publictopics/publicpostfileloader.html?id=54946308d5a3f2e0038b4698andkey=fb9f096d-d0bd-4e24-87b5-61520a3ed3c0).
- Woerkens,martine Van. (1990). Dialogues on first menstrual periods: Mother-Daughter communication. *Economic and Political weekly*, Vol.25, No17 Ppws7-ws14.April.28.
- Women’s human rights.(2021). International justice resource canter.
- Vaughn,Emily. (2019). Menstrual Hits are illegal in Nepal. Why are women still dying in them, Dec-17.
- Yeuk chu, Cordia. (1980).The menstrual Beliefs and practices of Chinese women. Vol17, Pp38-45.

ANNEXES

ANNEX -I

CHECK LIST FOR THE IN-DEPTH INTERVIEW

Knowledge, Practice, and changing process of '*chhaupadi*' custom
In Manglesain-12 Bannatoli, Achham

Namaste,

I have come to you obtaining the information on Knowledge, practice, and changing process on '*chhaupadi*' custom. The purpose of this visit is to accomplish Master degree in Sociology. Which required comprehensive research report in any social issue. Hence, I would like to request to share in detail whatever information and experiences you have face about '*chhaupadi*' custom.

Personal details

Name of respondent: -

Age: -

Literacy Status: -

Local Government (Municipality, Rural Municipality)

Household No.: -

Ward No.: -

Tole: -

Ethnicity: -

House owned: - Yes/No

House on Rent: - Yes/No

Family type: - Joint /Nuclear

Contact:

Family Detail

Family members of respondent

S.N.	Name	Sex	Age	Relation of respondent	Education	Occupation

Membership in social organization

Membersin Social organization: Yes/No

Organization	Check
Youth Club	Yes/No
School Committee	Yes/No
Ward	Yes/No
Team/Tole Sudhar Samiti	Yes/No
Banking Finance Institution	Yes/No
Aama Samuha	Yes/No
Mahila Samuha	Yes/No

Religion followed: -

Hindu/Buddhist/Muslim/Christian/Other.

Any special cultural activities: - Yes/No

Family's Belief System

S.N.	Family Believes	Check
	Normal/Neutral	Yes/No
	Co-wives of son	Yes/No
	Distribution of Parental property	Yes/No
	Women Participation on Decision making	Yes/No
	Women participation on rituals	Yes/No
	Son preference	Yes/No
	Discrimination between son and daughter	Yes/No

Checklist for In-depth interview

- 1) What is your date of birth?
- 2) What do you do?
- 3) What do your parents do?
- 4) Do you remember your Childhood days? Explain in detail.
- 5) Did you get marriage?
Yes/No
- If yes, whattypes marriage did you get?
Love/ arrange marriage
- 6) With whom did you stay before marriage?
a) Parents b) Relative
- 7) How did you feel after marriage?
-What does your husband do?
-Do you satisfy in your husband's house?
- 8)Have you take any education?
Yes/No
-If you take, what types education did you take?

9) where do you stay now?

a) home b) rent

10) Do you have any job?

Yes/ No

If yes, in which service are you engaged?

11) Do you want to involve in social program?

Yes/No

If yes, what types program have you involve?

12) Do you know about domestic violence?

Yes/No

13) Have you faced domestic violence from your member of family?

Yes/No

14) Do you know about women rights?

Yes/ No

15) When had you been first menstruation?

• Please tell us about your experience. • What happened?

16) Where did you stay in your first menstruation time? If you stay in 'chhau' hut how far 'chhaupadi' hut from your home?

17) Did you watch sun, father and brother's face in your first menstruation?

Yes/No

If no, why?

18) What types food restricted in menstruation time?

19) What do you work in menstruation time?

20) How are you recognized to other person in menstruation time?

21) Have Any accident happened in your society due to 'chhaupadi' custom?

22) Where do you stay now in menstruation time? If 'chhau' hut, why?

('Chhau' hut, House)

23) Did you get difference in 'chhau' hut from past to present?

24) Do you know about 'Chhaupadi' custom? If yes, please explain in detail?

Yes/No

If you know about 'chhaupadi pratha', what is 'chhaupadi' custom?

25) Do you stay at 'chhau' hut until now?

Yes/No

- If you stay '*chau*'hut in menstruation time, why do you stay in '*chhau*'hut?
- 26) Who force to youfor staying in '*chhau*'hut in your menstruation?
 a) Parentsb) society c) self
- 27) Do you Perform rituals during '*chhaupadi*' period like worshipping god, marriage ceremony, death ritual, birth initiation and festival etc?
 Yes/No
- 28) What is strong socio- cultural belief behind the '*chhaupadi*' custom, explain?
- 29) What is strong religious belief behind the '*chhaupadi*' custom, explain?
- 30)How did you feel when you start menstruating, explain in details?
- 31) Do you want to stay home in time of period?
 (Yes/No)
 -If you want to stay home in menstruation time, why don't stay at home, what are strong social-cultural belief and practice on '*chhaupadi pratha*'?
- 32) What kinds of restrictions or taboos do you follow in your house when you are menstruating?
- 33) What happens if these restrictions or taboos are not followed?
- 34) What did you know about menstruation before you started menstruating?
- 35) Where did you get this knowledge and information from? (What did they/it tell you?)
- 36) Do you use of your home kitchen in your menstruation?if you don't use, why?
- 37) Do you use toilet in your menstruation time?
- 38) If don't use of toilet in your menstruation time? Why?
- 39) If your menstruation starts while you are at school, unexpectedly, what would you do?
- 40) When you are menstruating, how do you feel about going to school?
- 41) Do you want to remove '*chhaupadi*' custom? If you want to remove '*chhaupadi pratha*', why couldnot remove '*chhaupadi pratha*' until now, what can be done for removing?
- 42) Is '*chhaupadi pratha*' existed in same nature from past to present?
 -If you have got change on '*chhaupadi pratha*' what have you get change nowadays?
- 43) When you stay '*chhau*'hut as being '*chhau*', how feel in that time?
- 44) Do you take rest in menstruation time?
- 45) Have you felt women have week due to '*chhaupadi*' custom?
- 46) Did you get any change in '*chhaupadi*' custom in present scenario?If yes, how?

Yes/No

47) Have you faced any problem due to '*chhaupadi*' custom? If you have faced problem what type of problems faced due to '*chhaupadi*' custom?

48) Any social activists, NGOs/INGOs, social organization, local government etc have implemented any program in your society for removing to '*chhaupadi*' custom?

Yes/No

49) Had you participated in that program?

50) What is the main cause of this custom which haven't ended until now?

51) How can be ended of '*chhaupadi*' custom. Explain?

I would like to heartily thanks to you for your valuable time, help and shared your idea, experiences in detail on relatable social issue which you have face in daily life. Once again thank you very much for your support to accomplish my MA degree in sociology.

The End.