

**PERCEPTION AND PRACTICE OF MENSTRUATION BY URBAN MARRIED
WOMEN IN KATHMANDU**

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LETTER OF RECOMMENDATION

This is to certify that Mr. Janak Raj Hamal has completed his dissertation entitled "**Perception and Practice of Menstruation by Urban Married Women in Kathmandu**" under my guidance and supervision in fulfillment of the requirements for the degree of Master of Art in Sociology at Tribhuvan University. I hereby recommend this dissertation to the dissertation committee for the final evaluation

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LETTER OF APPROVAL

The Evaluation Committee has approved this dissertation entitled "**Perception and Practice of Menstruation by Urban Married Women in Kathmandu**", submitted by Mr. Janak Raj Hamal for the partial fulfillment of the requirement for the degree of Masters Degree of Arts in Sociology.

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DECLARATION

I, hereby, declare that this thesis has not been submitted for candidature for any other degree.

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ABBREVIATION

CBS: Central Bureau of Statistics

Etc . et cetera,

ICESCR: International Covenant on Economic, Social and Cultural Rights

KII: Key Informant Interview

MDGs: Millennium Development Goals

SPSS: Satirical Package for Social Science

SRH: Sexual and Reproductive Health

UDHR: Universal Declaration of Human Rights

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Gender discrimination among women is sad reality in every county of the world as a common violation of human right. Nepal is a multilingual, multicultural, multiethnic and diverse geographical specification. According to Central Bureau of Statistics [CBS] (2011) presents that 51.50 percent population are female. Women are more than male who are bearing in different kind of social and cultural inequality. Menstruation is one of the socio-cultural practices which discriminates women. The taboos and rituals surrounding menstruation in South Asia exclude women and girls from aspects of social and cultural life Mahon & Fernandes, (2010). Agreeing with those views, Nepal has been also more menstruation practice among Thakuri and Brahmin caste groups' especially high caste people. They discriminate to women in the name of impure during menstruation cycle. This is the one of the way for oppress to women in household and society. Dumont, (1980) the pure and impure is opposition system which exist in Indian society it come from religious belief of society within human being. Due to patriarchal society, the society has isolated to women at private sphere. The society recognizes male are bread winner. Male are independent for their life due to that they are at public sphere. The perceptions of society about women are weak in terms of physical, social and psychological aspect but in reality it is not apply to them. We all are human being those weaknesses can apply both male or female time and situation.

Female have a reproduction organ. So that, they have to bear menstruation cycle after child hood period in every month till old age. In society to society and caste to caste, they have different kind of menstruation practice has been existed across in Nepal. For instance, far and mid-western region of Nepal has pronounced it as *Chaupadi*, they put women at cowshed during menstruation time, and do not allow to touch any things for a weeks. It is known as an impure. Besides that, in urban area has been also practice of menstruation among Brahamin and Chhetri caste group who are also doing same practice, are not put in the cowshed but not allow to touch any things. According to CBS, (2011) figure out that 17.7 percent of populations is lived in urban area. Global culture flows

are bringing Nepali people into increasing contact with the outside world in unprecedented ways. Yet despite these changes, in Kathmandu valley Brahmin and Chhetri women appear to lead traditional lives (Julia, 2005).

Kathmandu is an urban area which is known as the center for technology and access for all facilities like education, health, transportation and present of government security. The urban female grows up in advance society. They have awareness for every issue in the society. Why is it possible at urban area is there any region behind it yes, the question should be explore among the Kathmandu's married women about its perception and practices regarding menstruation.

1.2 Statement of the Problem

It is often said that gender are socially constructed idea which are guided by our social, cultural, physiological factors. On the other hand, sex is a biological thing which notices male and female portrait differently. Female have a sexual reproductive organs but male does not have it. The menstruation is characterized as the activity of being untouchable, the state of bleed, being endlessly, and a lady in feminine cycle. Menstruation practice prevails across the country among Brahamin , Chhettri, Dalit and Thakuri caste people.

Especially, Far and Mid-Western Region of Nepal have been more menstruation practices due to traditional beliefs but, same practice exists all over Nepal. Bennett, (1983) justifies that many Hindu purification rituals are all based on this conceptual framework, using for the most part, the same symbolic vocabulary of ritual acts (fasting, bathing etc.) and physical substances (fire, gold, cow dung etc) in different combinations and strengths. Media and researcher are explored their problem different way however the researcher has been spent fifty year in Kathmandu who stay in different part of Kathmandu. The practice of menstruation has been also prevailed in Kathmandu in different way. So, the study was made in systematic, authentic following key questions design.

- What are the views of married women regarding menstruation practices?
- What are the socio- cultural causes and consequences of menstruation practices among married women?

1.3 Objectives of the Study

The broad objective of this study attempts to explore among the Kathmandu's married women about its perception, practices, causes and consequences regarding menstruation, and the specific objectives are as follows:

- To examine the causes and consequences of menstruation practice among married women in Kathmandu
- To find out the perception regarding menstruation practices among married women in Kathmandu;
- To investigate the social and cultural practice about menstruation among married women in Kathmandu;

1.4 Rationale of the Study

Menstruation has one of the social taboos in our Nepalese society. Especially in Nepalese society, which is guided by Hindu religion, which has different kinds of ritual practices. Majority of the Hindu religion's people perceive women as impure during the period of menstruation. A girl before menstruation is known as a symbol of God. They pray for her. After marriage and menstruation, she has been treated as impure. Due to that, there are different kinds of discrimination toward women. She does not allow touching kitchen, water, and temples. Even she has to sleep in a separate place.

Kathmandu is the capital of Nepal where across 74 districts people come here for different purposes for their education, employment, health, and other means of purposes. Besides that, around the world people come and visit here in Kathmandu. Kathmandu is known as a melting pot. Different languages, cultures, castes, classes, and color groups are lived in Kathmandu. In terms of education, health, and other facilities, women are well familiar. The women's discrimination is hidden in terms of menstruation. According to Himalayan News Service (2016), contrary to the general belief that *Chhaupadi* — a centuries-old tradition that banishes females from the house during menstruation and is widespread in Nepal's mid and far-western regions — is prevalent in the villages of the country's mid and far-western districts, the tradition has been in practice even in the city areas. They live in an advanced society but still have been

discrimination among married women. This has triggered in my mind, why such discrimination among married women and what are the cause and consequences that women are bearing in their family and society.

1.5 Organization of the Study

This study has been divided into five chapters these are as follow:

Introduction: The first chapter deals with background, statement of the problem, objective of the study, rationale of the study and organization of the study and limitation of the study and organization of the study.

Literature Review: The second chapter deals with introduction on menstruation, Hindu religious texts and menstrual taboos, Nepalese menstrual taboos, perception on menstruation practice and Nepal's laws and policies on women right.

Research Methodology: The third chapter contains research methodology adopted for the study. In this chapter research design, study area, data collection techniques and tools, Sampling techniques, sources of data collection, preparation of survey instruments, piloting and finalization of survey tools, data processing analysis, categorizing the data, coding the data, ethical consideration, limitation of the study and definition of the term.

Finding and Discussion: This chapter contains findings from study area included socio-cultural practice of menstruation.

Finding, Conclusion: The last chapter contains finding and conclusion of the study. After that some necessary recommendations are presented. In the last part of the study, references have been included. Necessary annex are also included.

CHAPTER II

LITERATURE REVIEW

2.1 Introduction of Literature

Menstruation is a biological thing which women menstruates during menstruation cycle. Each and every month women can have blood which is called menstruation. During the menstruation period, a woman or girl needs love, care, nutrition foods but in some caste group of Nepal has been opposite side of practice that woman does not have touch water, cook food, sleep with her husband and does not have to eat milk. The menstruation is one of the biggest challenges for the Hindu religious due to its discrimination among women. According to CBS (2011) presents that 81.3 percent are belong to Hindu religion. For example, in Hinduism, notions of purity and pollution determine the basis of the caste system, and are central to Hindu culture, including gender relations. Bodily excretions are considered to be polluting, as are human bodies in the process of producing them. All women, regardless of their social caste, incur pollution through the bodily processes of menstruation and childbirth. There are two main ways to achieve purity: by avoiding contact with pollutants, or purifying oneself to remove or absorb the pollution. Mahon & Fernandes ,(2010)

2.2 Hindu Religious Texts and Menstrual Taboos

The inception of menstrual taboos can be found in the Hindu religious text Rig Veda. In this text, we find practices relating to the seclusion and restriction of menstruating women explicitly linked to the mythic drama of Indra's slaying of Vrtra (Bennett 1976; Chawla 1992). When Indra, the king of Gods, had slain Vrtra, a three-headed demon and a Brahmin, he was seized by sin. To exculpate himself of the blame and the guilt, Indra convinced women to take on one third of his guilt. Therefore, the guilt of the murder appears every month in the form of menstrual flow among women (Bennett 1976; Chawla 1992). On account of their temporarily impure bodies during menstruation, women must, therefore, observe certain restrictions. According to the text, a menstruating woman should not anoint her body, bathe in water, touch fire, eat meat,

and look at the planets Chawla,(1992). The text also advocates that menstruating women sleep on the ground Chawla, (1992).

Other written traditions focus on women's behavior in relation to men. The law book of Manu or Manusmriti dating back to 200 B.C.E states, "Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence" (Manu IX, 3; Buhler, trans.). This excerpt lays the foundation of the positionality of women in Hindu society. Women are depicted as the weaker gender—forever in need of protection. This stance allows men to take on the upper hand and establish themselves as the dominant kingpins in domestic and socio-legal domains.

The Manusmriti details the everyday functions that a menstruating woman and her husband must avoid. The husband must not sleep in the same bed with his wife no matter how strongly he desires to do so (Manu IV, 40; Buhler, trans.). If he happens to touch her, he must take a bath to purify himself (Manu V, 85; IV, 57; Buhler, trans.). If he indulges in sexual activities with a menstruant, he has to face the consequences—a marked diminution in wisdom, energy, strength, sight, and vitality (Manu IV, 41; Buhler, trans.). In contrast, if he is able to avoid her during the period then his vitality and strength will be enhanced (Manu IV, 42; Buhler, trans.). Furthermore, the husband is expected to avoid his wife when he is eating, and refrain from looking at her when she eats, sneezes, yawns, or sits at her ease (Manu IV, 43; Buhler, trans.). The text also lays the framework for when the woman becomes pure again. After the flow of blood has ceased, the woman is expected to take a regular bath as a cleansing ritual so that she is reverted to her former pure state.

The Vasistha Dharmashastra draws from the Manusmriti and reiterates that women are never fit for independence and that males are their masters. Setting tough standards for exemplary womanhood, the text states that a woman "who neither goes naked nor is temporarily unclean is paradise" (V, 1; Buhler, trans.). The text then follows with a set of practices for a menstruating woman. During her courses, a woman is declared impure for three days and nights (V, 5; Buhler, trans.). The level of pollution is further explained as such: "On the first day, she is declared to be [as polluting as] an untouchable; on the second, [as polluting as] a Brahmin-killer; on the third, [as polluting

as] a washerwoman; on the forth, she is purified” (Leslie 1989, 283). During menstruation she is barred from applying collyrium to her eyes, anointing her body, and bathing her body—all linked to the idea of her sexual unavailability in lieu of her unattractiveness (V, 6; Buhler, trans.). Her sleeping quarters are now relegated to the ground where she is not allowed to sleep during the daytime. She is prohibited from touching fire or cleaning her teeth; she is barred from eating meat or looking at the planets. In addition, she is also forbidden to make ropes. She is also not allowed to drink out of a large vessel, or out of joined hands, or out of a copper vessel (V, 6; Buhler, trans.).

The Dharmashastra narrates how there is a feeling of loathing attached to menstruating women, and born out of this loathing is the saying of “she shall not approach” for the color of blood emitting from her is the color of brahmahatya (killing of a Brahmin) (Smith 1991: 23). The text also relegates Brahmins who have menstruating women in their houses and who have no ritual fire burning in their homes to Shudras—a lower class in the Hindu hierarchical chain. As will be clear from the account below, the rituals spelled out in the texts have been refashioned by the participants such that the rituals in their traditional archetypal forms are no longer practiced today. House, S. ; Mahon, T. ; Cavill, S.

2.3 Nepalese Menstrual Taboos

Nachune, the term commonly used to address menstruating women in the Nepalese vernacular, when translated directly into English means “untouchable.” The word functions both as a noun and an adjective. The usage of the word by women to describe themselves and their menstrual stage without hesitation reveals how tacit acquiescence is an important aspect in the perpetuation of what many scholars claim to be the domination of women. Traditional practices during menstrual seclusion require women to refrain from touching men for fear of making them sick; menstruating women are also prohibited from carrying out any religious rites Bennett (1976). In accordance with some of the practices of isolation, women are barred from touching fruits, fetching water from the wells, watering plants, and milking cattle Kandel, Rajbhandari, & Lamichanne (2012). Some hold the belief that if menstruating women touch trees laden with fruits, the fruits either fall before they are ripe or shrivel and become inedible; wells

are rumored to dry up if menstruating women fetch water from them; if the cattle are fed or milked by a menstruant, it is believed that the cattle will bleed Shrestha, (2012). In addition, Nepalese custom dictates that menstruating women and girls are barred from consuming milk, yogurt, butter, and other nutritious food and have to survive on bare essentials Kandel, Rajbhandari, & Lamichanne (2012). The end of the menstrual taboo phase is denoted by a cleansing shower at the end of the fourth day Narasimhan, (2011). This marks women's ingress into the domain of performing their customary duties as a non-menstruating woman except for their involvement in religious rites and ceremonies. Only after the passage of the seventh day, following another cleansing shower, are women considered truly pure to participate in all activities. Most women believe that this orchestration allows for the complete cleansing of those who have longer bleeding periods.

In their most common manifestation, menstruation rituals include religious isolation, abstention from sexual and physical intimacy with spouse, and abstention from cooking. These practices all point to the private domain of the rituals, which are observed by members of the nuclear family and are kept cordoned off from the community. The private/semi-private nature of the rituals, however, is a recent phenomenon. It serves as progeny to the once-observed ritual of segregation in menstrual huts, which was a very public depiction of ritual practice see Ulrich 1992; Narasimhan, (2011). This modification leads us to believe that numerous changes have been introduced in the practice of menstruation rituals. These changes then provide a foray into understanding the agency wielded by women in working within the framework of menstrual taboos while subtly pushing the boundaries of the framework to suit their everyday needs. The importance of a feminist understanding of this agency cannot be emphasized enough if we pay attention to the plethora of scholarship material that undermines this agency by labeling it as techniques that only allow for small changes while still keeping women in the throngs of patriarchal control. The dissertation will elucidate why the above-mentioned analysis can be deficient in providing a comprehensive vista of the role of women in bringing about much needed change in their social surroundings.

2.3.1 Perception on Menstruation Practice

Each and every corner of the Nepal has been seen menstruation practice. Violence of the women right has been expedited day to day due to ritual practice. According to CBS (2011) calculates that more than half of the population consist women but, they are being unequal representation in public sphere. Due to patriarchal social structure, male are considered as bread winner. Women, on the other side are always involved in domestic activities. From birth of girl child has been started to treat as unequal way. The orientation to girl has been discriminated way. The roles of girl are limited by her family. This practice privileges in our society and family. During socialization of children, the family members teach discriminatory which are based on the gender. According to Dumont, (1980) the pure and impure is opposition system which is exist in Indian society it come from religious belief of society within human being. The demarcation of pure and impure is also seen in our Nepali society when female being menstruated at that period it is considered as impure. Traditionally, it came from religious belief.

Besides that, there is different type of impurity which is also seen in your Hindu society. It is a social structure to formulae as an unknowingly legislation in various part of country. Dumont (1980) expresses temporary impurity and permanent impunity, in large areas of the world, death, birth and other event in personal or family life are considered to harbor a danger which leads to the temporary seclusion of the affected person, to prohibitions against contract. Menstruation is a production of life which is essential to be women. If this cycle does not continue further. There could not existence of human being.

Menstruation is a natural process. However, in most parts of the world, it remains a taboo and is rarely talked about House, Mahon & Cavill, (2012). Many cultures have beliefs, myths and taboos relating to menstruation. Almost always, there are social norms or unwritten rules and practices about managing menstruation and interacting with menstruating women. Some of these are helpful but others have potentially harmful implications. For example, in some cultures, women and girls are told that during their menstrual cycle they should not bathe (or they will become infertile), touch a cow (or it will become infertile), look in a mirror (or it will lose its brightness), or touch a plant (or it will die) House, Mahon & Cavill, (2012).

Cultural norms and religious taboos on menstruation are often compounded by traditional associations with evil spirits, shame and embarrassment surrounding sexual reproduction. For example, in Tanzania, some believe that if a menstrual cloth is seen by others, the owner of the cloth may be cursed House, Mahon & Cavill, (2012).

Most striking is the restricted control which many women and girls have over their mobility and behaviour due to their ‘impurity’ during menstruation, including the myths, misconceptions, superstitions and (cultural and/or religious) taboos concerning menstrual blood and menstrual hygiene Ten, (2007)

Having said this, it is important to recognize the potential for intra-cultural variations in the interpretation of meanings of menstruation, and how ‘taboos’ may in fact serve the interests of women, even if at first glance they appear to be negative. For example, women may appreciate the ‘banishment’ to menstrual huts as they are given a rest period from the normal intensity of daily chores Kirk & Sommer (2006).

Remarkable is also that the education by parents concerning reproductive health, sexuality and all related issues is considered almost everywhere as a “no-go” area Ten (2007). It appears that in much of Asia and Sub-Saharan Africa, girls’ level of knowledge and understanding of puberty, menstruation and reproductive health are very low Kirk & Sommer (2006).

There are also health issues to consider apart from the above-mentioned social issues. Poor protection and inadequate washing facilities may increase susceptibility to infection, with the odour of menstrual blood putting girls at risk of being stigmatized (see also water sanitation and health. In communities where female genital cutting is practiced, multiple health risks exist. Where the vaginal aperture is inadequate for menstrual flow, a blockage and build-up of blood clots is created behind the infibulated area. This can be a cause for protracted and painful period, increased odour, discomfort and the potential for additional infections Kirk & Sommer (2006).

Disposable sanitary towels are the most frequently used methods of managing menstruation. In resource-poor settings they are often prohibitively expensive, bulky to transport and difficult to dispose of. Many women and adolescent girls from poor

families cannot afford to buy these hygienic towels Aphrc (2010). Some girls may even be led to trade sex for small amounts of money in order to purchase sanitary protection materials Kirk & Sommer (2006). But sanitary pads reduce the barriers for girls to stay in school, which are multiple: fear of soiling, fear of odour, and even if there are wash facilities at school, fear of leaving visible blood in the latrine or toilet WSSCC (2013).

Cloths or cloth pads may be a sustainable sanitary option, but it must be hygienically washed and dried in the sunlight. Sunlight is a natural steriliser and drying the cloth pads on sunlight sterilises them for future use. They also need to be stored in a clean dry place for reuse. Girls who do not know what menstruation is can have little hope of managing it safely or hygienically, as a workshop participant demonstrated when she shared her own experience of growing up in Sierra Leone: “Me and my sisters all hid our sanitary cloths under the bed to dry, out of shame.” Her experience is common worldwide: many participants shared anecdotes from field studies and interviews of girls and women who attempt to dry their cloths out of sight. In practice, this means hiding them in a damp and unhygienic place UNICEF 2008; WSSCC (2013).

The majority of girls learn about menstruation from their mothers, sisters and girl friends (Dasgupta and Sarkar 2008; Water Aid in Nepal 2009a; Dhingra 2009). The evidence from these few studies suggests that in South Asia formal education about reproductive health is very limited. Teachers were given as a source of information on menstruation only in the Nepal study, and this was by one-fifth of the respondents. Focus-group discussions with girls revealed that teachers generally avoided teaching reproductive health. One girl reported that her teacher had said: This topic need not be taught, you can self-study at home. It's like knowing to go to toilet with slippers/ shoes' Water Aid in Nepal (2009a, 6). The girls in this study also reported that the information they received was mainly regarding use of cloth, the practice of rituals, the concept of (cultural) pollution, and cautions about behavior towards men and boys. (The extent and impact of cultural taboos around menstruation is discussed further later.) Very little information was shared regarding the physiological process involved.

The awareness of practices and access to facilities needed to maintain good hygiene during menstruation were generally found to be lacking. In Bangladesh, India

and Nepal the majority of women in rural areas use reusable cloths to absorb menstrual blood. In Bangladesh these are usually torn from old saris and known as 'nekra' (Ahmed and Yesmin 2008). In order to kill harmful bacteria that can cause infection cloths should be washed with soap and dried in sunlight. Lack of facilities, including safe water and clean, private toilets, coupled with the taboos and embarrassments associated with menstruation, mean that many women and girls do not have anywhere to change their cloths and are not always able to wash themselves regularly. Many are unable to wash their cloths adequately and have nowhere to dry them hygienically, instead they must find secretive, dark places to hide their cloths (Ahmed and Yesmin 2008; Dasgupta and Sarkar 2008; Dhingra et al 2009). In the West Bengal study only 11.25 per cent of girls used disposable sanitary pads with availability and affordability being stated as the key obstacle to more widespread use Dasgupta and Sarkar (2008). In Nepal use of sanitary pads was higher among girls in urban schools (50 per cent in contrast to 19 per cent in rural schools). The survey showed girls' reasons for not using sanitary pads included lack of awareness about them (41 per cent), high cost (39 per cent), the fact that they were not easily available (33 per cent), and lack of disposal facilities (24 per cent). Focus-group discussions suggested that girls would prefer to use disposable pads as they were more comfortable, less smelly, and easier to use and carry Water Aid in Nepal (2009).

Menstrual hygiene is a taboo subject; a topic that many women in South Asia are uncomfortable discussing in public. This is compounded by gender inequality, which excludes women and girls from decision-making processes. For example, a study by Water Aid in Nepal has shown that although significant efforts have been made to enable women to participate meaningfully in the management of community WASH projects, this has not led to real involvement in decision-making processes. Representation on management committees, training and job opportunities for women have helped to increase their confidence, visibility and status to a degree. Yet, low literacy levels and numeracy skills, lack of confidence and social norms were found to be critical barriers to women's involvement, and require long-term strategies to overcome. Perceptions of gender continue to limit women's potential to engage. For example, men perceive that women are uneducated, and cannot contribute to meetings and decision-making. This perception inhibits women; as one Magar woman observed, 'We are illiterate, so we

hesitate to speak at meetings' Water Aid in Nepal (2009). There is a cyclical causal relationship between the neglect of menstrual hygiene within development initiatives for WASH, and low levels of awareness among communities, practitioners and policymakers, which needs to be broken. The negative effects of this neglect are far-ranging on the lives of girls and women, and on the achievement of wider development goals.

The taboos and rituals surrounding menstruation in South Asia exclude women and girls from aspects of social and cultural life. For example, in Hinduism, notions of purity and pollution determine the basis of the caste system, and are central to Hindu culture, including gender relations. Bodily excretions are considered to be polluting, as are human bodies in the process of producing them. All women, regardless of their social caste, incur pollution through the bodily processes of menstruation and childbirth. There are two main ways to achieve purity: by avoiding contact with pollutants, or purifying oneself to remove or absorb the pollution. Water is the most common medium of purification. The protection of water sources from such pollution, particularly running water, which is the physical manifestation of Hindu deities, is, therefore, a key concern Joshi and Fawcett (2001).

In the Nepal study Water Aid in Nepal (2009), 89 per cent of respondents practiced some form of restriction or exclusion during menstruation restrictions practiced by the girls in the Nepal Water Aid in Nepal (2009) and West Bengal Dasgupta and Sarkar (2008) studies. The concept of pollution was strongly associated with menstruation and was described by one girl in Nepal: 'A woman is ritually impure during menstruation and anyone or anything she touches becomes impure as well. It is usually the mothers who enforce these restrictions' (Water Aid in Nepal 2009a, 10). Another girl reported that, due to the 'polluting touch', during winter she is not provided with sufficient warm clothes during menstruation, as the clothes would become polluted.

2.3.2 Nepal's Laws and Policies on Women Rights

The Government of Nepal has ratified a number of international instruments relating to women's rights to property ownership, gender equality particularly after the

restoration of democracy in 1990. The constitution of Nepal has guaranteed women right as a fundamental right such as Mulik Ain, gender equality act, citizenship act etc. Besides that, the Government of Nepal on international treaties, conventions and instruments along with the commitment made towards designing gender responsive policies and practices which are such as Universal Declaration of Human Rights (UDHR) 1948, International Covenant on the Elimination of All Forms of Racial Discrimination (ICERD), 1965 30 January 1971, International Covenant on the Elimination of All Forms of Racial Discrimination (ICERD), 1965 30 January 1971, International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966 14 May 1991, Beijing Declaration and Platform for Action 1995 September 1995, Millennium Development Goals (MDGs) September 2000 and Sustainable Development Goals (Agenda 2030) 25 September 2015. Recently, the government of Nepal had announced the new law stipulates a three-month jail sentence or Rs 3,000 fine, or both, for anyone forcing a woman to follow the custom.

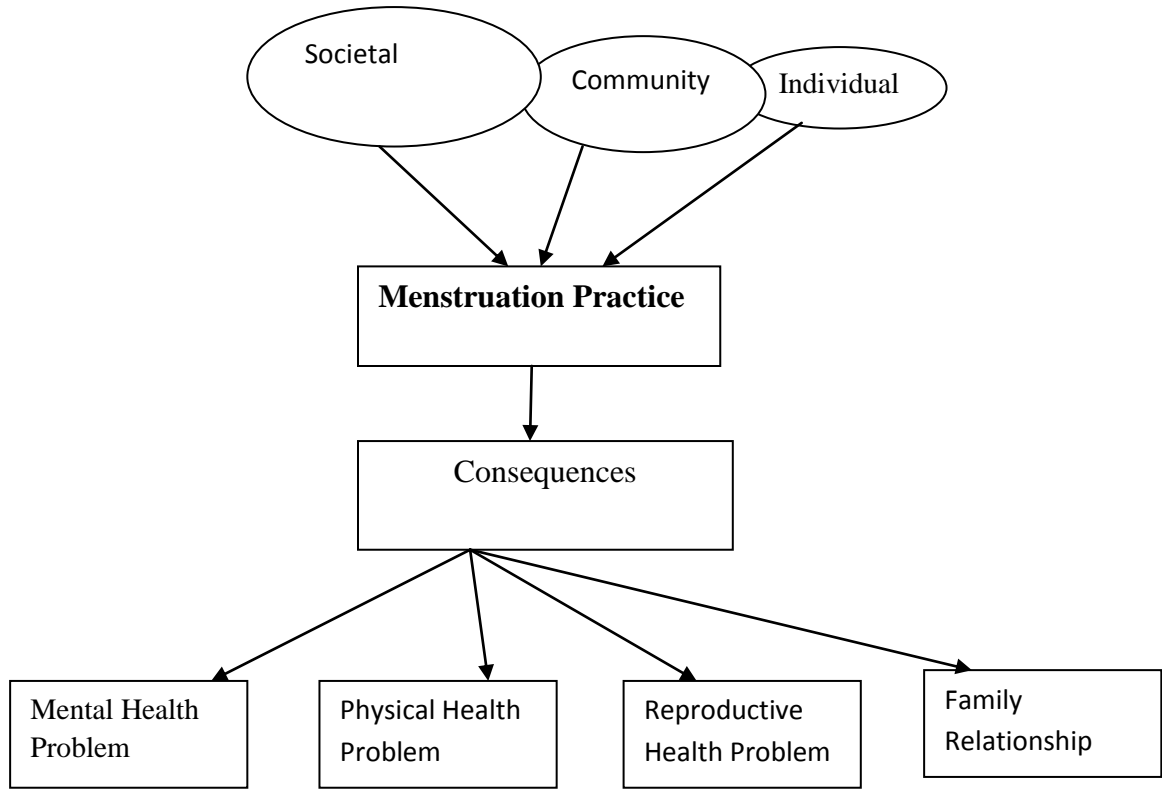
According to Himalyan News Service (2016) reported that contrary to the general belief that *Chhaupadi* — a centuries-old tradition that banishes females from the house during menstruation and is widespread in Nepal's mid and far-western regions — is prevalent in the villages of the country's mid and far-western districts, the tradition has been in practice even in the city areas.

Most of the research works are conducted on based adolescence sexual reproductive health. There are also conducted mid and far western region of Nepal's menstruation issue. They have been concerned to rural part of the country but they are not focused on urban women issue regarding menstruation.

2.4 Conceptual Framework

Each individual lives in their society and community. The person follows socio-cultural norms and values. In society, acceptable and unacceptable practices are common which individual decide whether good or bad. Some ritual practices are obligatory because it has been practiced from past. On the other side, According to constitution, it is solely an illegal practice to women. To investigate this issue is to frame the different level micro, mezzo and macro level of study. If doing, so. It can be find out cause and

consequences of menstruation practice. The effect of menstruation can be categories mental, physical, sexual and reproductive health and family relationship. Those problems can see visually in our society but there are unseen problem that are not identify yet. Due to menstruation practice which level of impact has been shown in urban residents especially capital of Nepal that is major concern for this research?



CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

This chapter includes research design, rationale of the selection of study area, sampling procedure and sample size, sources of data collection, data collection tools and technique. Applying the research methodology supported for the data collection to bring their perception about menstruation practice among married women. This study had followed the mix method for research design. It conducted the survey method for the data collection, case study and Key Informant Interview. After the collecting data entered in SPSS software and analyzed using table, pie chart and bar graph. For the case study presented detail information.

3.2 Rational of Selection of Study Area

Kathmandu is the largest municipality and the capital of Nepal. It's also the only city in the country with the Mahanagar (Metropolitan City) municipal status. Kathmandu is a very ethnically and culturally diverse city. The Newar are the largest ethnic group followed by the Matwali which includes the Tamang, Gurung, Sunuwar, Magars, and others - Khas Brahmins, Chettris. Hinduism and Buddhism are the two primary religions in the city. Nepali is the most commonly spoken language, as well as Nepal Bhasa and English.

In case of multicultural place where different caste groups lives in between that there is a modern culture, technologies influence. Kathmandu is considered as melting pot where all over the world people visit and live here. The total population of the district is 1,744,240 out of which 913,001 are male and 831,239 female in 436,355 households. Average family size was 4.0 (CBS, 2011).

3.3 Data Collection Techniques and Tools

The study used questionnaire, interview methods. Primary information was acquired through filling questionnaires. Interview to key informants was another method

adopted for the study. Secondary data were acquired from different reports, documents and related websites.

3.3.1 Survey

Structured questionnaires were prepared to generate primary data from the study area. The researcher requested to fill the questionnaire to the respective respondents. The respondents who were unable to fill up questionnaire, the questions were asked to the respondents and answers were filled up to collect the required data by the researcher.

3.3.2 Key Informants Interview

The primary data also were collected from key informants using the direct or indirect interview method. Researcher had been taken two respondents for Key Informant Interview. Subha Kayastha, who has been working in sexual and reproductive health right for a long time, and Upama Malla, who has been working in women right as an activist for UN Women. The interview is taken as cross reference (checking) for the data obtained from the questionnaire. The informants were interviewed on perception on menstruation and practices.

3.3.3 Case Study

For the data collection, the researcher took the case from married women view. There are different methodologies but it can take the detail information about menstruation practice, feeling and experience from their voice. So, the researcher took one case study.

3.4 Sampling Techniques

This study focused on purposive sampling. It was conducted at different parks, shopping mall, supermarket, public institution of Kathmandu. It took married women views. Why I took those information from public place especially Kathmandu has largest population that are living in this urban city. To get the information, I have to take specific place; according to this research objectives. In this study, population was married women of Kathmandu district. The total population married couple are 897570 (CBS, 2011); all of whom are considered married women population. From the total population, 30 married women were representation for this research.

3.5 Source of Data Collection

For the data collection, this study used primary and secondary data collection method. For primary data collection conducted field work data through face to face interview with respondents about their perception on maturation practice which was taken from married women views. Secondly, secondary data collection conducted a literature review related to menstruation practices around the world as well as Nepal perspectives through journal articles, newspapers, books etc.

3.6 Preparation of Survey Instruments

In this study, survey and case is research design. Preparation of survey instruments was taken as questionnaires. The questionnaires were close ended. The interview was structured interview that predetermined questions with fixed wordings, and questions. On the other side, there were same unstructured questions used for the case study, where formal views and informal views were taken from research participant.

3.7 Piloting and Finalization of Survey Tools

For the pre-test, it was taken of five interviews with different public place of Kathmandu. After then, researcher kicks off field for data collection.

3.8 Data Processing and Analysis

3.8.1 Categorizing the Data

After collecting data from field, the researcher categorized according to the nature of topic. There were qualitative and quantitative data in my hand.

3.8.2 Coding the Data

After the collection of data, data were coded. Statistical Package for social science (SPSS) was used to code data. SPSS was used to data analysis.

3.8.3 Interpretation, Tabulation, Cross Tabulation and Charts

After the codification of data, the frequency and percentage were seen. After that the data was shown in cross tabulation. The relationships between variable were analyzed. Finally, field work data was gathered into one place. It does coding each

questionnaire. Each and every questionnaire was entered using SPSS software. After data entry, there presented in various table, charts and graphs. After making those charts, tables and graphs was analyzed given information.

3.9 Ethical Consideration

This research was respected the view of the research participants and also, take the permission from the respondents conducting interview. The respondent's information had kept privacy. This research only focus for the learning proposes.

3.10 Limitation of the Study

This study was solely for learning and academic purposes. The study was conducted in limited time with limited resources and concentrated in a specific area. So its result may not be applicable for other areas, context. Due to huge population of Kathmandu district, this study was conducted at supermarket and shopping mall for the data collection.

3.11 Definition of Terms

Women: In this research, women are considered urban women who are biologically female.

Menstruation: In this study, menstruation is called biological cycle which women menstruates each and every month.

Married women: In this study, married women are known as legally or culturally married with someone.

Perception: In this research, perception means how women define about menstruation system whether they perceive a good or bad.

Practice: In this research, practice refers as cultural and social practices during menstruation.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

4.1 Socio-Cultural Practice of Menstruation

This chapter deals about all the process of data presentation and its analysis. After taking all the information, it categories and make charts, tables. This is responded the respondent's information related to research question.

4.1.1 Respondent Ethnicity

Nepal is multi-cultural, multi-ethnicity country where live different caste groups. To understand diverse community practice regarding menstruation, the researcher had chosen different caste groups like Dalit, Chhetri and Brahmin. These caste group are practiced menstruation.

Table: 1 Respondent Ethnicity

Caste	Frequency	Percent
Nepali, Sunar & BK (Dalit)	7	23.3
Chhetri	16	53.4
Brahamin	7	23.3
Total	30	100.0

Field work (2016)

The given table present that caste group shared their voice about the menstruation. The more information was taken from Chhetri, Dalit & Brahmin.

4.1.2 Socio-Demographic Feature of the Respondents

Menstruation among urban marriage women in the study area was found among women of all age group which is from age of 14 to 60 above.

Table: 2 Age of Respondent

Age	Frequency	Percent
14 -19	2	6.7
20-24	4	13.3
25-29	4	13.3
30-34	5	16.7
35-39	1	3.3
40-44	6	20.0
45-49	3	10.0
50-54	2	6.7
55 and above	3	10.0
Total	30	100.0

Source: Field Work (2016)

Above given table shows that there is early marriage practices which is still predominant in our society even in urban area. According to the Nepal's marriage law is not allow under age of 18. The situation of the 6.7 percent women who did child marriage in this research, they are in vulnerable. The result of early marriage have web of factors; poverty, lack of education, social pressure, hamper to their sexual reproductive health and child labors. Two types of marriage are prevails in our society; arrange and love marriage. Arranged marriage is most common in our society. The main cause of arranged marriage is considered spouse family member agreement.

The agreement is not considered their health, age and further career. In case of early marriage is harmful for both health mother and child. It is surly harmful for the mother sexual reproductive health. Right to life is considered to reproductive health right that have to be safe motherhood practice. So, there cannot assume early marriage of women. It is directly against the reproductive health that is connected to menstruation.

4.1.3 Education and Perception on Change of the Respondent

Education is most important tool for the social change. In this study, it has been chosen different level of education background from nursery to higher education as well as illiterate.

Table 3. Perception on Change by Education of the Respondent

Education of the Respondent	Favor of Change		Total
	Yes	No	
Illiterate	2	2	4
Informal education	4	0	4
Grade five to SLC	5	2	7
+2	4	0	4
Bachelor	6	1	7
Master	4	0	4
Total	25	5	30

Source: Field Work (2016)

The given table shows that illiterate people responded some are favor of change and some are not favor of change for the menstruation. The master qualification respondent are favor of change and + 2 as well. Thus, it indicates that education is a vital sign for the social change. If we give better education for the girl automatically social stigmatization will be decreased in future. Menstruation itself is a cultural practice among people which gives different kind of ritual practices. It is basically practiced among Hindu religion people while giving formal education we have to focus on this issue.

4.1.4 Occupation and Problem Faced During Menstruation

Various occupation people are faced different problem during menstruation period even they are involved in well job.

Table: 4 Problem Faced during Menstruation by Occupation

Occupation	Problem faced during Menstruation				
	Stay alone	Don't touch family members	Not freely move in house	Health related problem	Sanitation
Housewife	2	3	5	6	2
Teacher	0	1	4	0	0
Government service	1	0	0	0	0
Private company	0	1	1	1	0
I/NGO worker	0	0	2	0	0
Own business	0	0	0	0	1
Total	3	5	12	7	3

Source: Field Work (2016)

Above given table presents that most of the housewife faced health related problem during the menstruation. A respondent shared that they were busy in household work due to that they do not have time to think it. About half of the respondents are agreed about not freely move in their house that feels major discrimination for them.

4.1.5 Parental Home Decision Maker

Due to patriarchal structure of the society, household decision maker is male in Nepal. Woman is always subordination position who is mostly involved in house activities such as cook, cleaning, child rearing etc. Male are involved public sphere who are more clever due to public interaction. Therefore, they hold this position.

Table: 5 Parental Home Decision Makers

Decision maker	Frequency	Percent
Father	21	70.0
Mother	4	13.3
Sister	2	6.7
Brother	3	10.0
Total	30	100.0

Source: Field Work (2016)

The table shows that 70 percent father are involved for the decision making process what should do in household activities. Therefore, we can interpret that patriarchal structure of society guides the social norm and values. The decision are made by male due to that they are not consider women health.

4.1.6 Place of Menstruation

In regard to place of menstruation, it indicates the place where a women or girl was being a very first menstruation.

Table:6 Place for Menstruation

Place	Frequency	Percent
Home	16	53.3
School	5	16.7
Farmland	6	20.0
Other place	3	10.0
Total	30	100.0

Source: Field Work (2016)

Above given information was indicated that most of the women or girl were being very first menstruation at their home and some of were at farm land. Therefore it found that menstruation was being at home. A respondent shared that when I told my mother about my first period, she asked me to stay in the bathroom. I still remember when I

came out of the bathroom; the new arrangement of our home scared me. I belong to Chhetri woman and belief in Hindu religion; there were still discrimination on this matter if we are well educated or from advance society. Cultural tradition is cultural tradition, we have to follow it. As researcher understating religion and caste are major dominated issue for menstruation.

4.1.7 Support during Menstruation

During first menstruation, it is transitional period when girls need a love and care from their relative and family member.

Table: 7 Support during Menstruation

Support	Frequency	Percent
Mother in Law	19	63.3
Husband	4	13.3
Sister	5	16.7
Relatives	2	6.7
Total	30	100.0

Source: Field Work (2016)

The given table shows that 63.3 percent support by their mother in law during menstruation. We can assume that mother in law is most important part of their life. Thus, mother can understand their children feeling. She is also experienced on this issue as well.

4.1.8 Learnt about Menstruation

Socialization is most important factor for their children whatever we learn from our home. In this case, most of the married women learn about form their paternal home.

Table: 8 Learnt about Menstruation

Learnt	Frequency	Percent
From Paternal Home	28	93.3
From other	2	6.7
Total	30	100.0

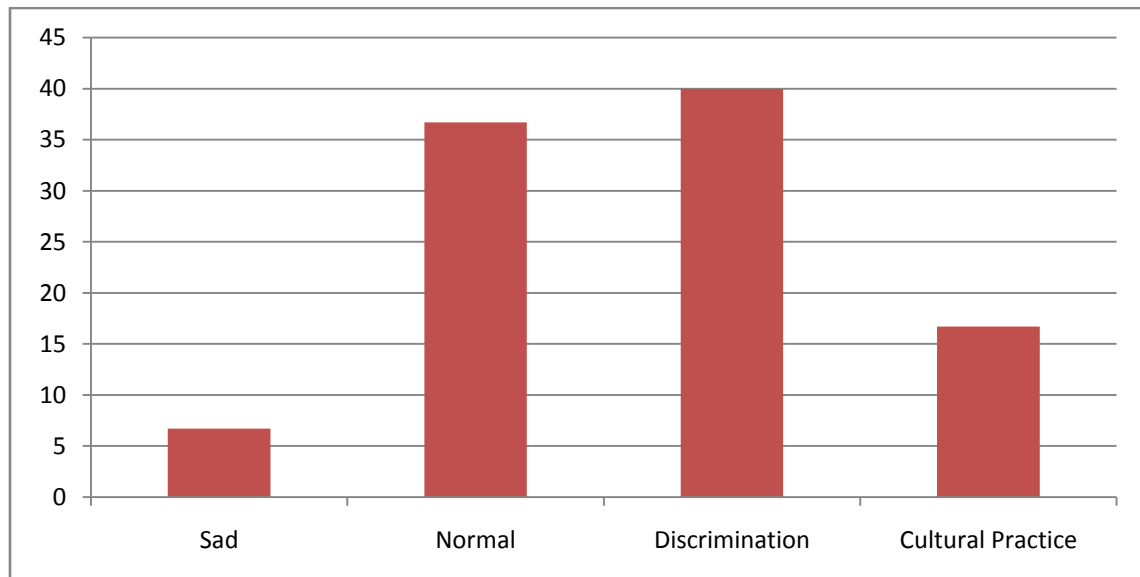
Source: Field Work (2016)

Most of the respondent learnt about menstruation from their parental home. Parental home is a first socialization place where they can get knowledge regarding menstruation. Learnt from book, reading material and health worker are other source. One of the respondents viewed that she had known about this matter from own reading book. To learn about it there are lots of sources in urban society but it is still practice. The majority of girls learn about menstruation from their mothers, sisters and girl friends (Dasgupta and Sarkar 2008; Water Aid in Nepal 2009a; Dhingra et al 2009). This study also found that they learn about menstruation from their parental home especially mother, sister, neighbors and relatives.

4.1. 9 Impression about Menstruation Practice

The reaction about menstruation practice is called what is the feeling and how they perceive it. Are they thinking it is a good practice or bad and the discrimination? Those feeling are incorporated below.

Graph: 1 Impression about Menstruation



Source: Field Work (2016)

The given graph shows that most of the respondents respond it is discrimination among women. Besides that, some answered normal. Reason behind, they can be used regarding this issue which is the structural issue. The structural issue is a social norms and cultural values. More importantly, it is a religious factor. According to Hindu religion, once a person can be an impure. It can be belong to higher caste or lower caste and the women. It guides the women inequality. The name of discrimination is changed way of practice in urban women but the belief system is same.

One of the responded told that it is a cultural practice which is not started from my generation it was a social tradition from my forefather I saw this kind of practice both families in parental and husband home. In addition, she openly said that I was born in Kathmandu but I see these kind of practice each and every Brahamin and Chhetri's house

even they are well education, they know the western culture. She agreed that it is wrong practice but she claim that it is being a culture what can I do single woman.

Few of the respondent argued that it is a normal practice; this practice was in our father home and now it is husband home. Our mother and sister did such kind of practice we follow same root. One of the respondent explained that it has to be sad when become a period. To stay alone there are lot of restriction during period; not allow to cook, visit temple.

In regard to impression on menstruation practice, they already knew the situation what should do what kind of problem should face during period.

4.1.10 Thinking before First Menstruation

Before first menstruation thinking how they perceive it are they really confusion or normal.

Table: 9 Thinking before First Menstruation

Thinking	Frequency	Percent
Confusion	11	36.7
Normal	6	20.0
Cultural Practice	13	43.3
Total	30	100.0

Source: Field Work (2016)

The given table describes that 43.3 percent respondent think about it is cultural practice and some of think about it is a normal process which is on sexual and physical process. Further, they feel confusion about it.

In order to that, we believe most of the generations are in Nepali society it is a cultural practice which is guided by society from the early period of time. So, our job should be a change the perception to provide the right information to them which is a natural process.

4.1.11 Adolescence Thinking

Adolescent period is considered as age 13 to 19 year. Most of the psychological, social and physical changes occur during this period.

Table : 11 Adolescence Thinking

Thinking	Frequency	Percent
Bad	24	80.0
Don't know	6	20.0
Total	30	100.0

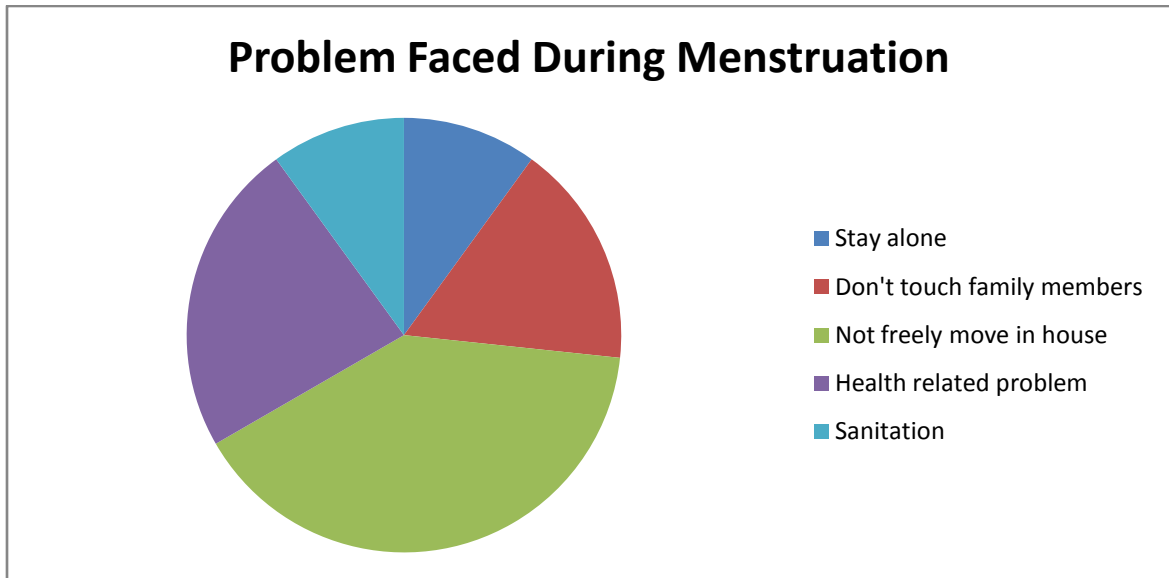
Source: Field Work (2016)

The given table shows that most of the adolescent are thinking it is bad about menstruation. It believes that they do not have proper knowledge about menstruation. There are numerous study says it is a natural process which categories production and reproduction among women.

4.1.12 Problem Faced during Menstruation

The problem faced during menstruation is how they coped up with the situation, the problem what they found in their family, community and society in case of menstruation.

Table: 12 Problem faced during menstruation



Source: Field Work (2016)

The given pie chart shows that most of the respondents responds not freely move in house. It is one kind of restriction for the women during menstruation. Doing so is women feels like control their interest menstrual cycle. Stay alone is second major problem faced by women. During the menstruation, women needs love and care. They could share their view with each other. If they stay alone, they might have different kind of psychological problem likes fewer chance of interaction with other, they have negative thought; being depression. Finally, they don't have social support during the menstruation period because they don't have much more social interaction.

Respondents shared that don't touch family member problem faced during the menstruation; is the time of love and care from family members especially husband.

During the menstruation, they even not touch their husband so it is kind of malpractice. Couple does marriage for life time togetherness.

Respondents mentioned that health related problem faced pre and during menstruation is many physical and mental symptoms; such as acne bloating, backaches, sore, breasts, headaches, constipation, diarrhea, food cravings, depression or feeling sad, irritability, anxiety. A respondent shared that she was cried when she got her period for the first time. It became bleeding; I was wonder and could not control myself. I felt very embarrassed about whole things; at the same time I could not shared anything else with my family and relative due to my shyness.

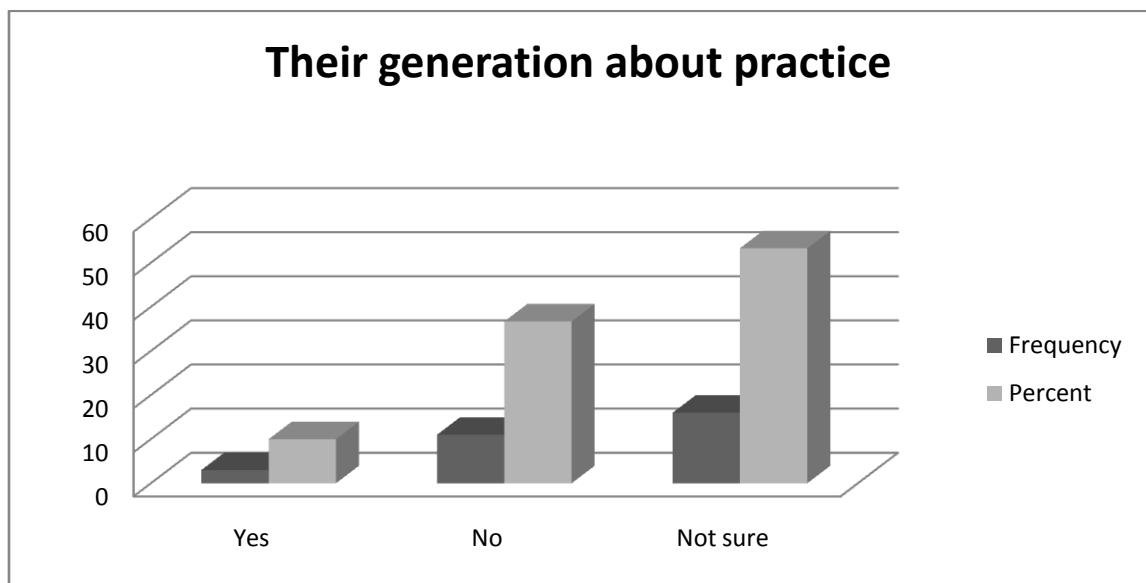
A respondent explained about sanitation is also a major problem during period. We did not have money to buy sanitary pad which is too expensive for me as poor. Besides that, some of respondents stayed in rented home but not proper available of water. They faced problem of bleeding clothes wash and bathing during period.

Menstruation is a natural process. However, in most parts of the world, it remains a taboo and is rarely talked about (House et al. 2012). Thus, it is a major problem even in urban and educated society. They know the pros and cons but still they follow this kind of practice. It is a big question to all urban society. I believe women themselves have to raise the question with the support of male. As we are not against the social and cultural practices but we have to think.

4.1.13 Their Generation about Practice

The generation is considered as their further generation which can be known as daughter, son. Do they continue or do same as their forefather practice.

Graph: 3 Their Generation about Practice



Source: Field Work (2016)

The given graph shows the majority of the respondents are not sure about their generation practice on menstruation. One of the respondent shared my son has not understood the issue so far but he insist me not to practice that way and wants me to focus on hygiene. Few of respondent explained that their son and daughters are not agreed this kind of practice but they are curious to know about why this kind of practice happened. Additionally, still some respondents want to continue its which is considered as cultural practice. They also said that a month women can get rest for 4 or 5 days for household work. Due to private sphere work by women, there has been working in household activities; they involve from early morning to at the end of night in Kitchen work, child rearing, cleaning cloth and other household duties. They do not get free time in every days but if they become period; they don't have such kind of duties in household especially kitchen work. They do have less time household work. Respondents said that it is positive aspect for taking rest. One of the respondent shared that our job is to share

positive and negative aspect of this practice to our coming generation but we cannot take responsibilities of them.

It is totally indicated that they are doing so. The further generation could adopt it. This can be depended on their socialization. According to Nepal's law anyone forcing a woman to abide by *chhaupadi* could be sentenced to three months in prison and fined 3,000 rupees. In this research respondent respond that it is not forcefully but it seems their voluntary involved this kind of activities due to traditional beliefs. Urban married women are well educated, well understanding of society its culture but the matter is family values due to that they are considering this kind of practices.

4.1.14 Favor of Change on Menstruation Practice by Respondent

Menstruation practice wants change or not. The respondents are in favor of change or not.

Table: 14 Favor of change on Menstruation Practice by Respondent

Favor	Frequency	Percent
Yes	25	83.3
No	5	16.7
Total	30	100.0

Source: Field Work (2016)

The given table shows that 83 percent respondent is favor of change which they are totally considered as a social taboo. A respondent explained that I was favor of change from early age even in now but if I say this with my family members; they said you don't speak up because of you are woman and also we know very well but we belong to *Bharhamin*. So you know it what should we do or don't. If we do not follow it what they will say neighbors and relatives.

Women are suffering day by day due to this kind of social stigmatization. From the perspective of women health and right it is totally illegal practice which is increasing discrimination among women in the name of menstruation. It cannot transform from

families, community's values on period. It can be violation toward woman in the name of period. The practice affects women's social, mental and economic activities.

Case I

Sita Adhikari (name changed) is 32 year old, highly educated, Brahmin caste. She had 5 family members, three male and two female. Her profession is teaching in different colleges in Kathmandu for bachelor and master level students.

I met her at Super market. I told her about my research; she questioned what kind of research you are doing, I explained about my research then she provided me a time; she was interested to speak about my research. When I discussed more about her; she had completed her PhD. She was with her husband and son.

She married at age of 22 years. Her son is now 8 year old. Her marriage duration was around 10 to 15 year back. I was entered my research questions to ask her. She seems little bit nervous with husband but she said her husband you should visit mall after completing his question; we will meet again. Her husband was agreed. I started question her she said that her first time menstruation age was 13 year at her parent home. She felt nervous and excited at the same time. Nervous; I was bleeding and excited because now I am a mature women who can reproduce. My aunt and my father supported me. My father bought me a sanitary pad and asked me to use it. She also recalled her past and shared I was waiting for my second cycle and by this time I was aware about the hygienic measures. I was not allowed to enter in the kitchen and other rooms and I had to clean my dishes on my own for four days. On fourth day has to take shower and clean the entire room on my own. Her father was supportive; she shared my father told me everything about it without any hesitation and made me feel comfortable. My father because I use to go live in city with my father for my education and my other family members including my mother use to live in a village. Beside that her husband is more conservative and he wants me to follow it; They believe we should follow our tradition and culture.

The greatest enforcer of the practice in your family after being married was her mother in law and my husband. However she felt that I'm so use to it and has been so molded into it that now I feel its normal. She added that if such kind of practicees don't

followed you she replied they will start gossiping about me and they will be reluctant to invite me during their rituals and functions. Her perception on menstruation practices was it as an evil practises and the costum to dominate or marginalize women. Also she shared positive aspect you will get a break for four days from your household work. Negative aspects are that you feel humiliated to be treated differently . the major impact is you will begin to question yourself and you become stressed. Further generation paractice expalined that my son has not understood the issue so far but he insist me not to practice that way and wants me to focus on hygiene. How can we reduced it her views adolescents age group girls should be counseled well from the parents and the school as well and hygiene issue should be highlighted.

CHAPTER V

FINDINGS & CONCLUSION

This chapter describes about summary, conclusion and major findings which are based on the previous discussion.

5.1 Findings

On the basis of previous data presentation and analysis, the major findings are followings.

- 83 percent respondents are favor of change which is totally considered as a social taboo.
- 50 percent respondents are not sure about continuing practice of menstruation.
- Most of the respondents responds not freely move in house during menstruation
- Adolescence reported that it is a bad practice in our culture.
- 43.3 percent respondent think about it is cultural practice.
- Most of the respondents respond it is discrimination among women through religious and other factors.
- Most of the respondent learnt about menstruation from their parental home.
- 63.3 percent support by their mother during menstruation.
- Most of the women or girl were being very first menstruation at their home
- 70 percent father are involved for the decision making process what should do in household activities.
- 55 percent faced health related problem during the menstruation.
- The most master above qualification respondent are favor of change and + 2 as well.

Menstruation is one of the huge challenges even in among urban women to discriminate them. Thus there is no investigated on menstruation issue in Nepal as well as urban area. They have more focused to rural area. For more information regarding menstruation, we have to consider about their education. If we cannot educate our children; it may not change social taboos. Education can play a vital role for social

change and mitigate social practice. When a child born; s/he can socialize in his/ her family, community and school. They can learn each and every practice from those institutions.

Discriminating as women during menstruation are not their false but it takes the responsibilities by entire society. There can be male or female members. Both female and male have to join hand together for social change on menstruation practice. Due to bias culture, women are getting suffered in their mental, physical and psychological health. Health is considered major aspect for human being. Without good health, there cannot be a useful life.

As we claim that urban society as an advancement of information, technologies, and other factors; in this study result are not according to urban societies values. Furthermore, here are cultural practices more important for them even they know everything's in their head. To reduce this kind of social and cultural practices, we have to conduct awareness program among all section of society. Society itself is not wrong but some of the social practices are legitimized by the social groups according to their favor. In urban society, they think that it is prime concern on family's norms and values which are directly and indirectly connected to their community values because of this; women freedom and right are less important. From public health and human and women right point of view that the practice has negativity affected of health and well being of woman. Despite that and despite it being declared illegal by the legal justice system, the practice continues to exist because of illiteracy, ignorance, traditional belief system, gender disparity, and power difference.

Education, advance society, place, and well understanding don't matter for the cultural and social tradition if it is a social tradition. Menstruation practice has been considered same tradition even in urban place of Kathmandu. This study is not favor of this practice but result shows that kind of perspective.

5.2 Conclusion

Based on findings of the study, the following conclusion can be made for government, society, men, and women to prevent and control the menstruation's wrong practice.

Strategy for Awareness Creation

The menstruation practice is still wide spread and seems socially accepted in Nepali society even in urban families. However, this study clearly highlights the need to create awareness about the root cause and consequences of menstruation practices.

The strategy for awareness creation would have constituted of message and program suited to people at all levels. Both traditional and mass media will have to be utilized to address audiences.

Gender Sensitization

As the patriarchy and discrimination of women form the basis of domestic violence and exploitation of women, it is recommended that sensitization to gender issues be conducted at all levels. Message to create an equal society must also be delivered over mass media. School curricula should also address this crosscutting dimension of discrimination and address it from both the male and female points of view to initiate positive change.

Human, health and women right

Constitution of Nepal guaranteed human, health and women right are fundamental right for all. Discriminating to women on the basis of reproduction health is a big question for all even in urban society. We have to raise question which is a kind of violation toward women.

Make a responsible family member and its relative

In this study, there are majorly concerned to the family that is major responsible for the discriminated to women. There has to be change perception on period by family members. They have to be responsible by themselves but not their neighbors. Change should start from own.

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ANNEX

Research questionnaire

Personal Information

Name: _____ **Age:** _____ **Sex:** _____ **Caste:** _____
Religion: _____

Family Composition Joint Family Nuclear Family

Occupation:

Housewife Teacher Government Service Private Company I/NGOs worker
 Politician Own business

Level of education:

Illiterate literate below Grade five Grade five to SLC Intermediate / +2
 Bachelor Master above

In which age did you marriage?

.....

How long have you been / were married?

.....

1 to 5 year 5 to 10 year 10 to 15 year 15 to 20 year 20 to 25 year 25 to 30
year

What is /was your husband age while married?

.....

Do you have children?

Yes No

What was your first child?

.....

If yes , what age

.....

What genders are they?

.....

Who is the main decision maker in your family? Please write your opinion.

.....

When was your first time menstruation?

.....

Where you were?

.....

How did you feel / please mention personal feeling?

.....

Who support/ help you?

.....

What was different between first and second menstruation period?

.....

During menstruation, what was the observed certain practices?

.....

When did you first learn about these practices?

From Paternal Home

From Husband home

From other (Specify

What were your first impressions when you learned about these practices?

Sad Happy Normal Discrimination Cultural Practice

What did you think of the practices before your first period?

Accept Reject Confusion Normal Cultural Practice

Were there specific rituals that took place during your first period?

.....

During adolescence, what did you think of the practice?

Good Bad Do not Know

.....

Did you go through similar practices after your wedding(s)?

Yes No

If not, how are they different?

.....

.....

Who was the greatest enforcer of the practice in your family after you were married?

.....

What does/did your husband think of the practice?

.....

In your opinion, do you parents-in-law think of it?

.....

Who is the greatest enforcer of the practice in your family after being married?

.....

How do you feel about these practices?

.....

If you not practice in your home, how do you see the community perception?

.....

How do you see the menstruation practices?

Positive aspect

.....

Negative aspect

.....

Impact

.....

During the menstruation period, what kind of problem are you facing?

Stay alone

Do not touch family members

Not freely move in house

Health related problems

Sanitation

Do you have same practice in your workplace?

.....

Do you think she/they will continue with the practices when she/they has/have her period or does she/they practice the same rituals as you do?

Yes No Not sure

Are you expecting her/them to continue the practices?

Yes No Not sure

Do you think that will change in the future?

Yes No don't know

.....

Did they observe the practices differently? If yes, how?

.....

Have your practices surrounding menstruation changed since you have moved from other district (If applicable)?

.....

Why do you think the changes occurred? Do you see changes coming in the future with regards to these practices?

.....

Are you in favor of these changes?

Yes No

Do you have anything else?

.....

Thank you for your valuable time.

Thank you !