

Dialogue on Dignified Menstruation in Karuna Mahila Vidyalaya
Kapilvastu, Lumbini
Nepal



Facilitated by:

Radha Paudel Foundation/Global South Coalition for Dignified Menstruation

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1. Background:

Karuna Mahila Vidhyalaya (KMV) was founded in 2013 by Trevor Ironside (OCV), Guruma Bodi (CEBA), and Venerable Metteyya under the governance of the Metta Parwar Sikhha Parishd. Since its establishment, the school has provided quality education and a safe learning environment for about 500 girls from marginalized communities across Kapilvastu and Rupandehi districts.

Although KMV is located near Lumbini, the birthplace of Gautama Buddha and a UNESCO World Heritage Site, the surrounding communities continue to face deeply rooted social injustices. These include child, early and forced marriage, domestic and gender-based violence, menstrual discrimination, and other forms of exclusion that have persisted for generations. Through education, empowerment, and community engagement, KMV strives to challenge these longstanding inequalities and create opportunities for girls to realize their full potential.

As a continuation of its mission, the Radha Paudel Foundation (RPF) partnered with Karuna Girls School (KMV) to assess menstrual discrimination among school stakeholders, including teachers, members of the School Management Committee (SMC), and students. Based on the findings, RPF facilitated dialogue and knowledge-sharing sessions to promote dignified menstruation, fostering reflection, awareness, and collective action to address menstrual discrimination within the school community.

Since menstruation is pure and clean blood there should not be follow any silence or taboos or restrictions or denial from any resources and services due to menstruation or association of menstruation. The menstrual discrimination is not a single act or event. It's a range of menstrual perceptions and practices includes the silence, taboos, shyness, stigma, restrictions, abuses, violences, denial of resources and services that associated with menstruation throughout the life cycle of menstruators (GSCDM, 2019). Most importantly, it has pivotal role to construct the unequal power relation, patriarchy and exclusion since the day people know about it and impacts throughout the life cycle in all sectors and levels. In order to make more kindness, compassionate, free from social injustices, discrimination and violences, the dignified menstruation is an innovative, holistic, human right based, life cycle approach decolonial framework where both menstruators and non-menstruators could live with dignity and peace in all diverse settings.

2. Objectives:

The main objective was to explore the ranges of menstrual discrimination for way forward accordingly. The specific objectives were;

1. Explore various forms of menstrual discriminations
2. Identify gaps and challenges to dismantle menstrual discrimination
3. Create an enabling for dignified menstruation friendly school in order to empower girls to take control of their lives now and forever

3. Methodology:

In order to create better communities through school, the four days (18-21 July, 2026) training (2 days for teachers and representatives of SMC and two days for girls' leaders from grade 6,7,8,9 and 10) conducted in the premises of KMV. It was informally inaugurated by short welcome speech of Founder-Venerable Metteyya, Principal-Dr. Shanker Gautam and closed by Vice Principal Anula Guruma.

The four days training workshops founded on the principles of Miteri (mutual love and respect beyond blood and marriage, a driving force of RPF), which is a means for compassion and wisdom into practical action. The various methods used at individual level (guided meditation, menstrual river, 24 hours analysis of four days of menstruation etc.) and group level (participatory exercises; small group exercises, games, quiz, songs, dances, story-telling etc.) used to map their perceptions and practices around menstruation. Additionally, the pre and post-tests administered with teachers. 41 participants (17 teachers/SMC members; hereafter called teachers, 24 girls' leaders) attended trainings. Among of them, 6 were non-menstruators (born without uterus and ovaries) and 35 were menstruators (born with uterus and ovaries). Among menstruators, 11 were teachers, 24 girls' leaders from grade 6,7, 8, 9 and 10 where 3 of them had not have menstruation yet. In terms of religion, 10 girls' leaders follow Muslim, 5 follow Buddhism and rest of them follow Hindu. This report is organized on the basis of objectives of this assignment. The consent has taken to take and share photos in the beginning of this engagement.

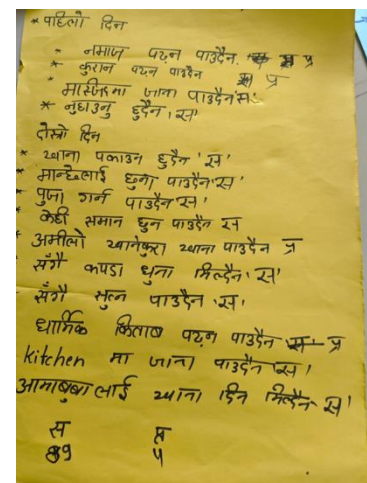


4. Key Findings:

4.1. Explore various forms of menstrual discriminations:

4.1.1. Euphemism for Menstruation:

Both groups called menstruation with various ways or euphemism such as Chhaupadi (Menstruation in Local Achhami language), Chhui (untouchability), Pakha sareko (exclusion), Par Sareko (staying far), Period, L P (ladies problem), Panchhiyeko (state of excluded), Bahir sareko (moving out), Mahina bhako (monthly condition), Npak/Apak (among Muslim means impure), Masik srab (monthly bleeding), Masik dharma (monthly religion), Nachhune bhayeko (state of untouchability), Mense, Rajobati (menstruation at a part of punishment from god), Achhut bhayeko (untouchability), Monthly, Red flag, Aaram garnu parne (resting period), Pet dukheko (abdominal pain), Mahinako birami (monthly sickness), Mahilako rog (women's disease), Bihe garne bela bhako (ready to get marriage), Ketiko samsya (ladies' problem), Pani Pareko (raining), Kapada lagaeyko (wearing cloth), Rajaswala (menstruation due to sin), Mahina bhako chha (monthly in Madhesh), Zero bhayeko (no value at all) etc. including Mahinawari (menstruation).

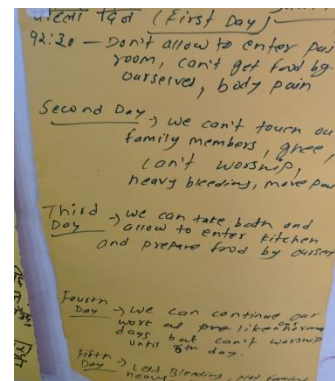


4.1.2. The first age of knowing something about Menstrual Discrimination:

The youngest age to know, hear or see something about menstrual practices is 5 years old. Most of them learned such menstrual practices at their homes from their mothers, grandmothers, sisters, fathers, grandfathers. And few of them learned from sister's friend and elder friend from school.

4.1.3. Emotions while knowing something about menstruation:

Participants felt emotions while they learned something about menstruation at the age of 5 or at very first in their lives. Teachers shared their first emotions or feelings; feeling of sorrow, guilty, feeling of being weak, sick, shyness, feeling of fear, nervousness, feeling of strange and unknown due to silence around menstrual talk. Likewise, the girls' leaders expressed similar forms of emotions. There were not any emotions related happy or excited while knowing something about menstruation.

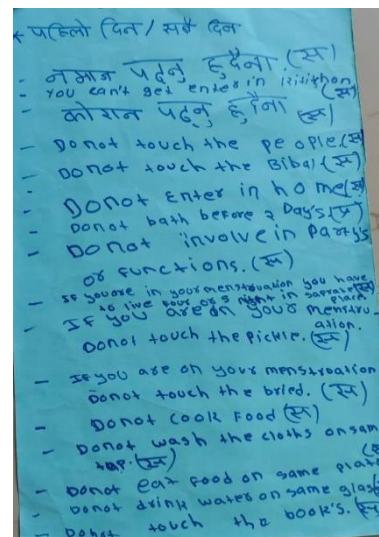


4.1.4. Knowledge about menstruation:

Teachers and girls' leaders claimed that the menstruation is natural and mandatory process for reproduction which is the positive perception or knowledge about menstruation so far. Both groups shared that the menstrual blood as 'dirty', 'impure', 'state of weakness' and 'private' matters should confine among girls and women who menstruate. Muslim girls' leaders claimed firmly that it was scientifically proven and mentioned in Quran.

4.1.5. Menstrual practices:

4.1.5.1. Silence, and Taboos around menstruation: all participants agreed that there is no open conversation at all at family, school, communities because talking about menstruation is considered as subject of taboo including stigma, shyness. Talking about menstruation or anything related to menstruation with family members is considered as out of order of family or societal order. In school, girls hesitate to ask menstrual pad directly with non-menstruator teachers.



4.1.5.2. Menstrual practices that restrict the mobility or

participation: most of the participants use market-based pad to manage menstrual blood though they confined within their limited territory, take bath (avoid bath among Muslim girls for four days), no or lack of participation with family, not allow to go to kitchen, not allow to go for journey/tour, asked to stay in separate room or place or corner at home, not allow to go to any religious place e.g. temple or Mosque or any religious or cultural activities like wedding, Bratabandha etc., not allowed to do heavy works including sports.

4.1.5.3. Menstrual practices that restrict the touch: regardless of their religious believes, they follow some sorts of restriction regards to touch; not allowed to touch Quran, not allow to perform prayers (Namaj), asked to eat food separately (avoid touching with things and

family members), not allow to touch the statue or picture of God, not allow to touch non-menstruators in the family [need to change “janai” (so called sacred thread among Hindus, if touched by women during menstruation)], not allow to touch and worship Tulasi (considered as Lord Vishnu), not allow to touch ghee, wheat flour, not allow to touch flowers or plants, need to wash clothes and bedsheets used during menstruation on fourth day of menstruation.

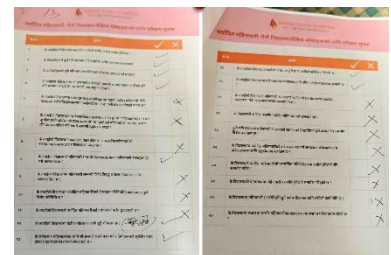
4.1.5.4. Menstrual practices that restrict to eat: all participants follow restrictions due to state of menstruation; not allow to eat sour foods like pickles, lemon etc., not allow to eat Prasad (things offered to God during worship).

4.1.6. Motivation to follow menstrual practices:

Almost all participants follow menstrual practices because it is their part of religion, culture or tradition and passed on generations to generation. Their ancestors follow without questioning therefore they should do same. In case of not following menstrual practices, they will be cursed by God or Allah because it is considered a ‘sin’, ‘dirty’ and ‘impurity’.

4.2. Gaps and challenges identified to dismantle the menstrual discrimination:

In addition to silence, and taboos around menstruation in general, almost all participants have not had correct information about menstruation, menstrual discrimination and dignified menstruation. Participants used sets of indicators to assess whether their school is aligned with values and principles of dignified menstruation or not. Participants used the 23 points as indicators for making their schools aligned with values and principles of dignified menstruation (GSCDM, 2020) where found total six indicators matched; open talk about menstruation among students, teachers and staffs, separate toilets are available along with water supply, dustbin and locked doors and windows. Without acknowledge the gravity of menstrual discrimination, KMV intervenes the tangible things related to WASH (water, sanitation and hygiene). The deliberate action plan (school calendar), budget for dismantle all forms of menstrual discrimination and cultivate culture of menstrual dignity is yet to become priority of KMV.



4.3. Create an enabling for dignified menstruation friendly school in order to empower girls to take control of their lives now and forever

4.3.1. Menstruation:

In both groups discussed about menstruation which is not only a biology but also outcome of sociology and psychology therefore people have deep fear with their religions or culture or tradition including carries various myths and unscientific justification since childhood. They learned how does the menstrual blood is clean, pure blood including not a state of disease and weakness with examples and diagrams. They shared various myths related with pre-menstrual symptoms (mild, moderate and severe). They aware about the insignificance of menstrual leave and urgency of dignified menstruation friendly workplace e.g. school. Participants also aware that the menstruation is needed for not only reproduction but also for healthy body from head to toe specifically for good memory, well function of heart, bones,

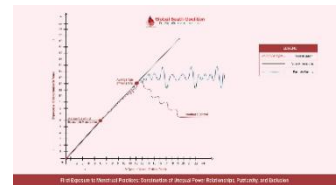
muscles etc. Meanwhile, they discussed types of menopause (natural, surgical and chemical) and its impacts on individual, relational and workplace.

As like global community and rest of the Nepalese community, participants also use 19 types of euphemisms for referring menstruation, mostly discriminatory by itself. They learned Chhauapdi as an only one form of menstrual discrimination therefore they thought that they do not follow the discrimination associated with menstruation and menopause. They felt guilt while learning that the Chhauapdi is just a menstruation or menstruator in local Achhami language (125 languages are in Nepal). The discussion concluded for using two words for menstruation; menstruation in English and Mahinawaari (महिनवारी) in Nepali.



4.3.2. Menstrual Discrimination:

Participants provided enough testimonies to say that they follow all forms of menstrual discrimination as defined by GSCDM (2019) includes silence, taboos, shyness, stigma, restrictions, abuses, violence and denial from services and resources due to menstruation regardless of their religious identities; Muslim, Buddhist, Christian and Hindu. The only difference is somewhere visible and somewhere invisible and the list of menstrual practices a bit varies from person to person, culture to culture though the underlying cause is common: menstrual blood is an 'impure', 'dirty' and 'state of weaknesses'. Among of them, the youngest age of knowing something about menstrual practices is five years old. Globally, 6-9 years is the departure point of knowing something about menstrual practice (GSCDM, 2020) where the unequal power, patriarchy and exclusion begin and socialize. Participants also learned how do they impacted from menstrual discrimination throughout the life cycle of menstruators and non-menstruators and why their belief on menstrual myths is so deep and strong. They did also aware about the reason behind the domestic, sexual and gender-based violence at home, school and everywhere while discussing the role of menstrual discrimination as a prior emergence of any ideology, religion or philosophy in this universe.



4.3.3. Menstrual Discrimination is violation of child rights including causal factor for malnutrition and anemia

KMV is about to start the child clubs in schools. Therefore, all participants discussed about the child rights; survival, protection, development and participation. Lumbini province has second highest rate of sexual abuse among seven provinces (Police Report, 2022). The students up to 18 years considered children but they are following various forms of menstrual discrimination as a follower directly and indirectly e.g. have to work in kitchen at the age of 6 or 7 because their mothers are not entering in to kitchen due to having menstruation. Therefore, their rights; survival, protection, development and participation, violated due to following menstrual practices at home.

If the children are younger like six months or more not able to get adequately fed breast milk because mother is restricted from having access with kitchen since the six months of their birth. It means the cycle of chronic malnutrition among mothers and children started from here and continues throughout the life. The ministry of Health and food Safety released the data that the anemia among adolescent girls, severe malnutrition among children, maternal mortality rate is high in Lumbini province (Gautam, 2026) where such menstrual discrimination is one hibernating but an underlying cause for such outcomes. On the other hand, the school curriculum does not speak about menstruation and discrimination related with menstruation, menopause etc. The current contents of public school of government of Nepal, do not address the developmental milestones of children regarding menstrual discrimination or dignified menstruation. Therefore, participants discussed a proposed school text book as complementary book for schools and knew the importance of it which demanded to unfold the menstrual discrimination since grade one including climate justice, menopause etc.

Please take permission to use this book partially or fully.

01. CLASS 1	
Lesson 1: M	1
Lesson 2: K (P)	2
02. CLASS 2	
Lesson 1: Menstruation	3
Lesson 2: Personal Hygiene	4
03. CLASS 3	
Lesson 1: Blood from B	5
Lesson 2: To with You	6
04. CLASS 4	
Lesson 1: Menstruation	7
Lesson 2: Management of Menstruation	8
05. CLASS 5	
Lesson 1: Menstruation	9
Lesson 2: Menstruation Management Product	11
06. CLASS 6	
Lesson 1: Menstrual Discrimination	12
Lesson 2: Climate Justice	14
07. CLASS 7	
Lesson 1: Menopause	15
Lesson 2: Menstruation Day	17
08. CLASS 8	
Lesson 1: Menstruation Law	19
Lesson 2: Role of Child Club	20
09. CLASS 9	
Role of Non-Menstruators for Dignified Menstruation	22
10. CLASS 10	
Role of State for the Promotion of Dignified Menstruation	24

4.3.4. Menstrual discrimination is cause and consequences of domestic, sexual and gender based violences (SGBV) including child marriage

Participants worked in group (only lecture for girls' leaders) and assessed their menstrual practices (exercise of menstrual river, menstrual practices for four days) by using lens; i) role of menstrual discrimination on construction of unequal power, patriarchy and exclusion and ii) sexual and gender-based violence as defined by UN (1993). The underlying cause of menstruators being victim or survivor is because of role of menstrual discrimination and menstrual discrimination itself cause and consequences through the lens of SGBV's definition.

Menstrual discriminatory practice is a form of Sexual and Gender Based Violence

Types of practice	Physical	Psychological	Sexual	Self-Harm/ Suicide
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x
• Menstrual practices that are not safe and healthy	x	x	x	x

A menstrual practice may fall under two or more than two categories of SGBV and the number of SGBV due to menstrual discrimination in one cycle or a year is uncountable already. According to the Police Report (2022), Lumbini province has second highest rate of domestic violence, rape, sexual violence, child marriage etc. among 7 provinces in Nepal could be a factor of not working around invisible forms of menstrual discrimination at all. Because a girl who can't live with bodily autonomy, decision making on her menstruation, how could she say 'NO' for any forms of violence or child or early marriage.

Systemically, menstruators considered as inferior, powerless, weak by themselves and society due to having a uterus or menstruation. In addition to, once they have menarche (first menstruation), their feeling of inferior, weak powerless is getting stronger for five days due to menstrual discrimination at home and school. Thus, their learning and mental state interrupted for 60 days or 2 months in a year which is an underlying factor to fail in class and dismissal of their dream. It means she trapped in forced or early or voluntary child marriage. Till date, in Kapilvastu and entire Lumbini province, there is not intervention to dismantle of

menstrual discrimination except distribution of menstrual pads and provision of menstrual leave which reinforce the menstrual discrimination or not guarantee the dignified menstruation each menstruator deserves by the virtue of human being (GSCDM, 2022).

4.3.5. Menstrual discrimination affects the learning and educational activities:

Most of the participants believed that interruption of learning and educational activities is because of not having market based menstrual pads which is absolutely wrong. Because of discriminatory menstrual practices, girls' educational pattern alter that started from early morning waking up (early waking up for managing the blood, washing and drying of clothes privately) to bed time including the status of bed (location, available clothes, electricity etc.). They may not have food on time where they could not enter in to kitchen to serve food for themselves, they may wear double panty, double menstrual pad, long outer or use shawl to hide their butt, sitting in corner or dark place in class, limit drinking water, frequently use of toilets to check leakage, avoid sports and other extra-curricular activities due to fear of leaking as well as state of weakness and other perceived negative outcomes, looking for menstruator teacher to ask for leave or get menstrual pad instead of non-menstruator teachers, paying attention on butt instead of lecture, sounded like lazy or drowsy due to mental stress, and inadequate water and food, altered sleeping place and clothes, restrictions on usual way of using toilets at home etc. are the factors of interrupting the usual ways of learning and educational activities at home and school.

In addition to these, menstrual pad which is distributing by government of Nepal or over 95 % disposal pad using globally contained plastics and chemicals. The plastics take 200-1000 years to decay and prolonged used such chemical contained menstrual pad may cause cancer. More importantly, except few, menstrual products; menstrual cup, menstrual tampon, menstrual panty, menstrual reusable pad, menstrual disc, menstrual cloth (old and new), Languti (traditional cloth pad) are not 100 percentage safe and secure. Each of them has pros and cons and need to use with precautions which is not known by all participants. In order to make menstrual products align with the values and principles of dignified menstruation, the three 'P' approach (P-Person, P-Planet, P-Pocket) which is discussed among participants with demonstration of real menstrual products. RPF is also pioneer for producing and conducting training on bio-degradable disposal and reusable cloth pad in Chitwan since 2018 but never impose or sell without informed choice of users according to the three 'P' approach, RPF shared.

Menstrual Products are Dignified If you follow 3Ps Model

Criteria	Yes	No	Figure
1. P=Person (Menstruators in All Diversities) • Right to choose the menstrual products • Menstrual products are safe and secure for all bodies • Versatile and accessible • Free from all forms of menstrual discrimination	☒	☐	
2. P= Planet • Planet and chemicals free • Safe, clean, and eco-friendly	☒	☐	
3. P= Pocket • Affordable (if needed, subsidies are provided) • Accessible (physically and socially)	☒	☐	

Dignified Menstruation

www.dignifiedmenstruation.org

4.3.6. Menstrual discrimination is violation of constitutional rights and human rights

Almost all participants thought that the dignified menstruation is all about managing blood which was not true. They picked up their individual works like menstrual river and menstrual practices during four days of bleeding and assess the constitutional rights as they taught in school as supreme policy document of Nepal. Interestingly, they identified hundreds of times violation of fundamental rights from constitution; right to dignity, right to freedom, right to

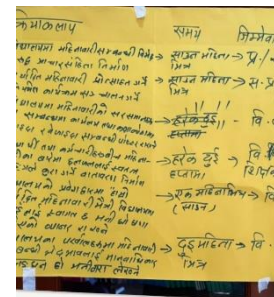
equality, right to non-discrimination, right to food, right to shelter, right to non-exploitation, right to safe environment, right to education, right to health, right to women's right, right to children's right, right to education etc. They also realized through the game that the both menstruators and non-menstruators have equal rights as per constitution but menstruators have more rights due to having uterus or capacity to menstruate e.g. right to women's right (Article 38).

There are the commonalities between constitutional rights and human rights. Thus, the menstrual discrimination itself or form of SGBV or children's rights are the violation of human rights. Often, one menstrual practice falls under more than four categories of human rights; right to dignity, right to freedom, right to equality and right to non-discrimination. Girls' leaders firmly believed that they deserve to live with dignified menstruation friendly home, school and communities unconditionally principally and need to initiate dialogue to make it pragmatic. They formulated an action plan for it as well.

प्रमाणित गरिएको	जीवन र स्वास्थ्य	शिक्षा	कार्य	निर्यात	निर्यात	निर्यात	निर्यात	निर्यात	निर्यात	निर्यात
1. जीवन र स्वास्थ्य	X	X	X	X	X	X	X	X	X	X
2. शिक्षा	X	X	X	X	X	X	X	X	X	X
3. कार्य	X	X	X	X	X	X	X	X	X	X
4. निर्यात	X	X	X	X	X	X	X	X	X	X
5. निर्यात	X	X	X	X	X	X	X	X	X	X
6. निर्यात	X	X	X	X	X	X	X	X	X	X

4.3.7. Dignified menstruation, and its history:

All participants knew about the history of dignified menstruation that was coined and theorized by Radha Paudel from Nepal. Surprisingly, girls leaders asked about the motivation to start and lead the global campaign of dignified menstruation including enquired about the symbol of dignified menstruation. They discussed about the role of prevention of domestic violence and SGBV including child marriage, improve sexual and reproductive health and rights, improve maternal health and children's right, prevent chronic malnutrition, anemia, improve education, environment and climate justice etc. that leads for equal, inclusive, peace and just society. They also developed a six-month action plan including marking the international day for dignified menstruation, 8th December.



5. Recommendations:

Discriminatory menstrual practices considered as minor or negligible acts but each menstrual practice has significant role for creating dehumanized, disempowering feelings within person that profoundly oozing the inner peace of a menstruator. Therefore, by considering the anecdotes from participants and facts from the Lumbini province, the following activities suggested in order to make KVM dignified menstruation friendly school for empowering girls and building resilient, compassionate communities. From decades of working experiences of RPF in various disadvantaged settings, RPF encouraged to follow the practical guidelines that were discussed during workshops (Global South Coalition for Dignified Menstruation, 2025). However, the following points are encouraged to consider as a foundation for achieving LSSF's mission;

क्रमांक	समय	मुख्य बि. बि.
१. बुवा न. १, २, ३, ४ उल्लेख गर्दा कुनै पनि दृष्टिकोण।	१ हप्ता	उल्लेख गर्दा
२. बुवा न. २ मा उल्लेख गर्दा कुनै दृष्टिकोण।	२ हप्ता	उल्लेख गर्दा
३. बुवा न. ३ मा उल्लेख गर्दा कुनै दृष्टिकोण।	३ हप्ता	उल्लेख गर्दा
४. बुवा न. ४ मा उल्लेख गर्दा कुनै दृष्टिकोण।	४ हप्ता	उल्लेख गर्दा
५. बुवा न. ५ मा उल्लेख गर्दा कुनै दृष्टिकोण।	५ हप्ता	उल्लेख गर्दा
६. बुवा न. ६ मा उल्लेख गर्दा कुनै दृष्टिकोण।	६ हप्ता	उल्लेख गर्दा

- KMV's administration needs to acknowledge the gaps and challenges for integrating dignified menstruation as a tool for moving forward towards its mission including incorporation of human resource policy of KMV.
- The school calendar along with budget is needed for implementing the six- months action plan on dignified menstruation friendly school that is developed at the end of training.
- The administration, school walls, parents, students, allies of school needs to aware about menstruation, menstrual discrimination, its roles and urgency of integration of dignified menstruation
- The class room sessions regardless of its subject, all sessions need to incorporate the principles and values of dignified menstruation e.g. math class can discuss about the message on dignified menstruation $25+5=30$ (no discrimination between non-menstruating 25 days and menstruating five days) because dignified menstruation is everyone's business.
- Need to conduct series of parent's meeting and orient them on dignified menstruation for creating dignified menstruation friendly at home and robust such practices in school too.
- Dignified menstruation related extracurricular activities needs to include in to school calendar
- The proposed school textbook need to adopt from grade 1 to 10 for building agency and empowering girls and school team for empowering them on sexual, reproductive health, climate, nutrition etc.
- Formation and mobilization of child club with nominal budget would be best way to engage with communities.
- Even the sports activities need to link with dignified menstruation e.g. dignified menstruation friendly football tournament.
- The reward practice for family and girls would be encouraging in the beginning of the campaign
- Community engagement programs such as street drama, exhibition etc. needs to enhance to amplify the campaign on dignified menstruation which facilitate to prevent domestic and SGBVs including child marriage.
- While distributing the menstrual products need to consider the three 'P' approach that can start form small action like conduct the training on reusable pad making in school or organize training for parents to link with small enterprises.
- The regular follow up, review and reflection are needed at least in every 4-6 months interval for sustained impact (one event or training hard to sustain learning on dignified menstruation).
- The abovementioned activities need continue and making as an everyday business because one event or act could not help to align with mission of the KMV.

6. Conclusion:

Despite having outstanding progress made, KMV is not exceptional for following discriminatory menstrual practices. Because it is not a number of practices but the underlying cause of menstrual practice that is menstrual blood considered as 'dirty', 'impure', and 'state

of weaknesses. As like no difference between stealing needle and 100 KG gold in terms of principle of stealing, regardless of their identity all practice of it. It is an underlying cause for destroying the peace within person, with family, with community and state. By having policies around dignified menstruation in Nepal since 2017, every local government and schools have mandate to incorporate dignified menstruation as a every day's business because it is matter of human rights, compassion and peace.

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Annex:

Glimpse of Activities from Training Workshops

