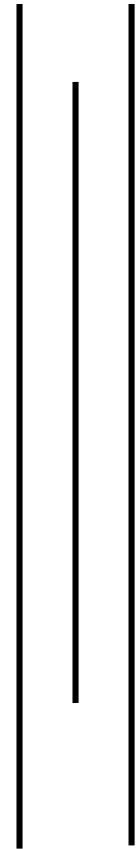


 **farangini**
foundation



ANNUAL REPORT

2022



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Introduction

Tarangini Mahila Adhikar Prashikshyan Kendra (Tarangini Foundation), established in 2017, is a non-profit organization working on women's rights. The Sanskrit word 'Tarangini' means person (feminine) creating waves. It is derived from the word "tarang" which means wave in English. This term is chosen for the institute as it best represents feminists and their movement in Nepal, which always created and is creating waves within all spheres of socio-political existence in the country.

Tarangini strongly believes that bringing the activities done by feminists from the grassroots, documenting their work, and methodologies taken is one of the keys to strengthening the feminist movement forward.

Vision

1. To create an enabling environment for feminists and their movement to get strengthened, understood, recognized, and visible.

Goals

1. Strengthen women activists and Women Human Rights Defenders (WHRDs) to advance the issues of women human rights
2. Develop an appropriate model of self-care management to improve the personal and professional lives of women activists to strengthen and sustain the feminist movement
3. Document and preserve narratives of the individual and institutional journey of Nepali feminist
4. Strengthen Feminist movement by building the capacity of young feminists using an intergenerational approach of capacity building workshops and mentorship

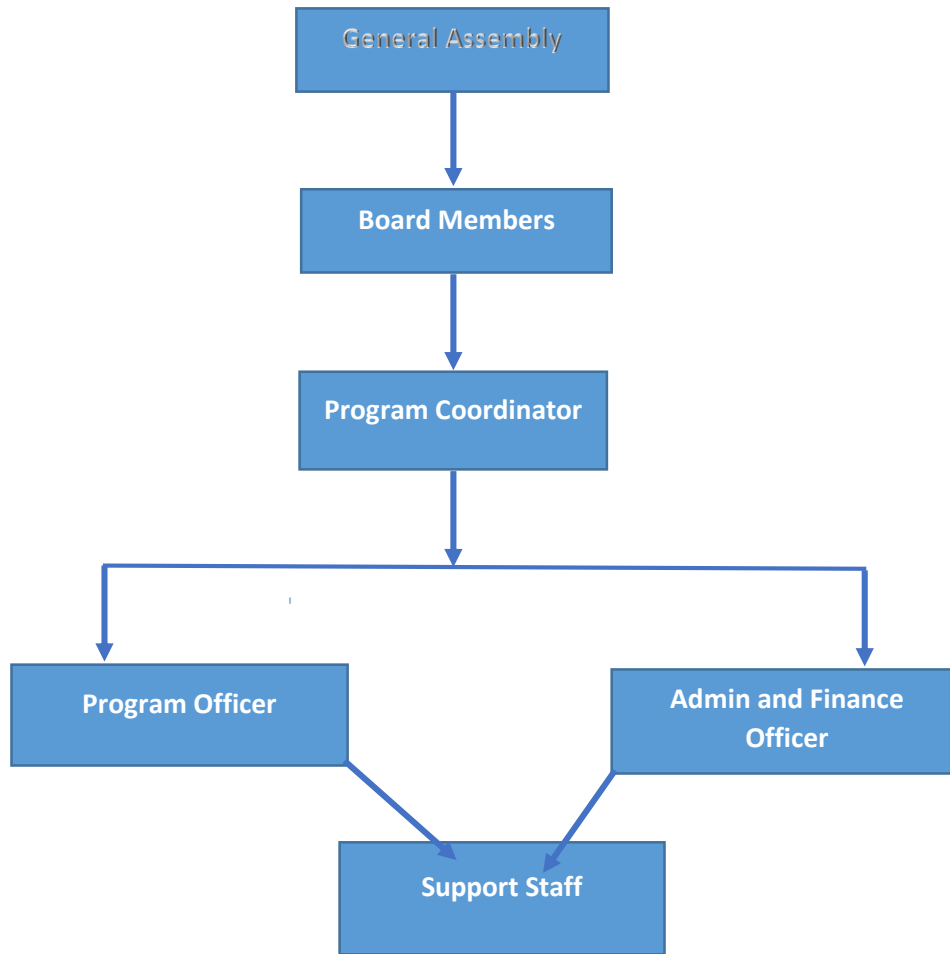
Objectives

1. Strengthen feminists by enabling them to politicize the feminist movement
2. Facilitate policy dialogue to bring the issues of women in the forefront
3. Bridge personal, political, and institutional gaps within the movement
4. Enable feminists to live a stress-free life by imparting knowledge and skills on everyday practices of self-care

Board members of Tarangini Foundation

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Organizational Chart of Tarangini



Areas of work

- Self-care
- Feminist Mentoring Training
- Research/ Documentation
- Advocacy

Major Activities

Self-Care

Prioritizing Self-Care

Self-care is the act of taking steps to maintain or enhance one's health. It is a comprehensive field that comprises the practice of actively guarding one's pleasure and well-being, particularly during stressful times. To take care of oneself, one must manage their mental, physical, and emotional health. Respecting oneself, one's relationships, and one's work are all aspects of self-care at work. Any professional should take care of their general welfare and mental health in order to progress their career and other facets of their lives. One can only effectively assist one's family and those in need by prioritizing oneself.

From a local level, Women human rights activists have continually fought for the rights and interests of women. Notwithstanding the multiple challenges put forward by the socialized individuals inside the patriarchal institution, they are performing their duties. They occasionally become sidetracked due to this difficulties, which naturally results in feelings of dissatisfaction and a loss of motivation for their work. Every woman working in a patriarchal system like ours may experience this. A scenario like this impedes the ability of the individual doing the task to lead a fulfilling life and has an impact on a person's physical and mental health as well as their ability to work. Hence, it is essential to be aware of your internal and external strengths and limitations as well as how to strike a balance between them in order to manage the stress that comes with your job. A key component of holistic self-care is this.



The Tarangini Foundation has been assisting the women's movement since its start by offering skill development to women activists working in a range of roles, from the grassroots to the center. In coordination with WOREC Udayapur and WOREC Dang, Tarangini Foundation offered three days of holistic self-care training to the WHRDs of Udayapur and Dang, respectively, with the goal of promoting the development of self-analysis, compassion, and stress management skills as well as preparing the continuously employed WHRDs to be able to take care of themselves in the future.

The workshop concentrated on topics like how to look after oneself, how to build oneself from inside, how to support the women's movement, what integrated security is, how to identify difficulties and threats, solutions, and how to proceed in the next days. In addition, techniques for meditation, skill improvement in situation analysis, and skill improvement in stress management were also included in the course. According to Tarangini, taking care of oneself enables one to take care of others.

6 months psycho-social Counseling training

In order to improve well-being, reduce distress, and improve coping mechanisms, a person, family, or group may get psychosocial counseling from a qualified professional counselor. In a patriarchal society like ours, where women are constantly watched for what they do, how they behave, how they dress, and who they associate or engage with, stress, anxiety, and other challenges are at high risk, leading to a variety of psych-social health issues symptoms like anxiety, insomnia, headache, restlessness, body pain, feeling depressed, and suicidal ideation.



More than 130 women psycho-social counselors have been produced by Tarangini in the past in coordination and collaboration with the Pritha Research and Advocacy Training Institute. Tarangini has seen how these

counselors have been able to make a difference in the communities in which they live and work. The counselors had made a significant contribution in earlier emergency situations, such as the COVID-19 pandemic and Sindhupalchowk, a region hit by flooding. These counselors are able to generate professionals who, in addition to helping people heal, comprehend, promote, and apply the feminist fundamental ideals in all aspects of their work.

This year, Tarangini worked in coordination and partnership with Pritha Research and Advocacy Training Institute and with technical assistance from Antarang Psycho-social Research and Training Institute thanks to the OSF-funded Sahakarya project. The participants from Limchungbung Rural Municipality, Phikkal Rural Municipality and Thakre Rural Municipality had participated in close coordination and collaboration with respective Municipalities.

PFA training (Psycho-social First Aid Training) at Kailari Rural Municipality)

The group was established in Kailari Rural Municipality through the Sabal Project. The two-day PFA training was given to a total of 29 participants (members of the father's group and the mother's group), with the goals of developing human resources who could be able to provide psycho-social support affected group during disaster and emergency period and able to aware community level people during disaster and emergency period.



The PFA training participants were able to speak openly about their issues and challenges. During case sharing sessions during PFA training, the participants were also able to comprehend fully regarding psycho-social concerns during the catastrophe and emergency time. Also, the PFA training allowed the participants to actively learn through the practice of various relaxation techniques. The participants acknowledged the value of PFA training and acknowledged that this was the only behavioral training they had ever participated in where two-way communication occurred naturally.

Feminist Mentoring

Sexual and Reproductive Health Rights with a touch of Feminist Values

A state of total physical, mental, and social well-being in all aspects pertaining to the reproductive system is considered good sexual and reproductive health. It implies that humans have the capacity to reproduce and the choice to choose if, when, and how frequently to do so, as well as the ability to have a pleasant and safe sexual life. People require access to correct information and their preferred safe, effective, economical, and acceptable method of contraception in order to preserve their sexual and reproductive health.

SRHR often emphasizes on how a person must be informed and empowered in order to protect themselves against sexually transmitted infections and that women must have access to trained health care practitioners and resources in order to have a fit pregnancy, a safe birth, and a healthy infant. All of these components of SRHR are important, but it's important to grasp the feminist perspective in

this area, how feminism and SRHR are related, and how our patriarchal culture acts as a barrier that stops women from fully exercising their sexual and reproductive health rights.

A five-day training of trainer's workshop for the participants was organized in Sudurpaschim Province and Madhesh Province, respectively, with the goal of increasing the capacity and skills of the WHRDs who can go on to play a significant role in disseminating the related information at the local level of the respective places, regarding SRHR through conceptual pathway along with the provision of advocacy skills with the feminist values. On the final day, an advocacy workshop was held.



With the help of WOREC, Tarangini organized a provincial advocacy workshop in both provinces that focused on the current state of women's and girls' sexual and reproductive health. It also discussed the shortage of medical services during the pandemic. The dissemination of the research had a significant impact on this fact-based advocacy, which included Ministers, National Human Council officials, and representatives from other organizations, rural municipalities, and WHRDs.

A demand letter was also given to the authorities, requesting the services and facilities that will now be necessary at the provincial level to protect the rights of women and girls to sexual and reproductive health. Also, the Sudurpaschim province is in the process of developing its own health policy, and the ministers have promised to include the rights to sexual and reproductive health in it.



Training of Trainers on reflect approach and GBV

Gender-based violence is very common in Nepal. Gender-based violence (GBV) is an international issue that infringes on fundamental human rights and security. In addition to the personal suffering, it has a huge cost for society and is a significant development barrier.

Although the Nepali Constitution of 2015 forbids women from being subjected to any form of physical, mental, sexual, or psychological abuse or exploitation based on a woman's gender, race, nationality, or any other factor and makes all VAWG crimes punishable by law and grants victims the right to compensation, 22% of Nepalese women between the ages of 15 and 49 report having experienced physical, sexual, or emotional abuse, and half of all women experience violence in some form.

According to the UNFPA fact sheet from 2016, out of the 900 women who participated in the survey, 61 percent of those who had experienced violence had never told anyone about it, 48 percent of women said they had experienced violence at some point in their lives, and 15 percent of those had experienced sexual violence.

In that regard, the secretariat of NAWHRD, Tarangini Foundation, completed a pilot project with CARE Nepal under the name "SABAL," which stands for "independent or empowered," in the Kailari rural municipality's wards number five and seven of Kailali district, Sudurpaschim Province. This pilot project's objective was to protect women and girls from GBV and to teach them how to react appropriately in both routine and emergency situations. The majority of the residents in those chosen wards came from marginalized groups like the Tharu and Dalit, and they were also located in flood-affected areas with high rates of gender-based violence.



Members of the Women Human Rights Defender, Youth Champion Group, Female Police, and saving and Credit Group received a five-day REFLECT ToT course. The idea of gender-based violence, women's empowerment, financial literacy, damaging social norms, and accessibility to various public services in both routine and emergency situations. Women were also able to learn more about GBV during disasters, how to detect GBV, and how to share their own GBV experiences and related difficulties through the GBV reflection session for women's groups.



Reflect Sessions to Women's group, Father's group and GBV survivors

In wards no. 5 and 7 of Kailari Rural Municipality, Kailali district, ReFLECT Women group, ReFLECT Father's group, and GBV survivors' group were independently established under Sabal Project. From March to September 2022, these groups held regular ReFLECT sessions and discussions on a variety of topics, including GBV, the roles and responsibilities of men and women, GBV violence during disasters and other emergency situations, identification of GBV, the causes and effects of early marriage, the Matrix Ranking of GBV, the Referral Support Mechanism Pathway, financial literacy, etc.

The ReFLECT sessions were held with the goals of raising awareness of GBV, GBV during disasters, and internalizing the need to be empowered to speak out against GBV. They also prepared an action plan to prevent and respond to GBV during both regular and emergency/disaster periods.



The group's participants gradually began to open up about their experiences with various forms of violence in the group and began to speak out against it. These activities have helped to uncover or spotlight concerns that women in the community who were victims of violence were unable to discuss or hide because they were unaware of their rights and available resources. The necessity of such a program being ongoing in every town was recognized.



Female participants in the ReFLECT session who have been active in the community women's Organization have begun to educate family members and neighbors about gender-based violence.

On the other side, some women have begun to become conscious of the GBV they are experiencing and to take action against it.



The ward chairperson of ward number 5 participated in intergroup discussion sessions that were held between these ReFLECT men's and women's groups in the ward 5 office hall. This debate was successful because it gave both men and women a chance to share the knowledge and skills they had learned from the ReFLECT sessions that focused on GBV.

Many examples of GBV that had been kept secret owing to societal shame were brought to light during the ice-breaking discussion event. Early marriage and childbirth have a variety of negative effects, including GBV, toxic masculinity, health effects, economic effects, the load of family responsibilities, and detaching from family for employment abroad. During the workshop, certain solutions were identified, including the role of stakeholders in this mitigation through various awareness programs regarding GBV and its mitigation measures in tole-wise.



The main findings were that there was a need for community-wide awareness programs and that these programs needed to be ongoing and funded at the municipal and ward levels. In such a patriarchal society, a conversation program like this one helped to modify attitudes and behaviors in order to bring about societal revolution.

Six women and four men were recognized during this program as champions, role models, and change-makers by receiving a little gift and khada offering. Women who received rewards included Bimala Chaudhary, Hira Chaudhary, Krishna Chaudhary from ward number 5, as well as Chhaya

Sapkota, Anita Chaudhary, and Sarita Chaudhary from ward number 7. On the other hand, the Male Champion receivers were Sundar Chaudhary, Dhumi Lal Chaudhary, and Ram Bahadur Chaudhary and Binod Chaudhary from ward number 7.

Women and men from the ReFLECT group, which was created by the SABAL project, were chosen based on their performances throughout the ReFLECT session and after debate between the ReFLECT women's and men's groups..

Vocational Training, follow up training and support survivors in linking with market

Ten GBV survivors from the Reflect women's group were chosen by secretariat Tarangini through the Sabal project with the assistance of CARE Nepal and in coordination and collaboration with NAWHRD in order to provide them with vocational training in vegetable farming and support in the form of a seed fund of Rs. 10,000 NPR and follow-up. Additionally, in order to help them become self-sufficient economically, vegetable farming training was provided in the second phase of the project, including instruction on the creation of micronutrients and household-level pesticides, the preparation and application of compost manure, irrigation of small plants with practical assistance, and support through vegetable seeds and cash according to demand.



Vegetable farming training to 10 GBV survivors women group in Pilot Sabal Project



Additional vegetable farming training to 10 GBV survivors women group in second follow up phase of the Sabal Project



Preparation of household level pesticides, compost manure, irrigation of small plants training



10 GBV survivor women were support with seed amount Rs. 10,000 NPR, vegetable seeds and Carat

Several reflect sessions with women groups, father groups, survivor groups allowed to widen their dimension of awareness and knowledge. With the choice of survivor group themselves, vocational training on vegetable farming was conducted to support the GBV survivors by empowering through economic independency.



ReFLECT session to GBV survivor of women on Financial Literacy

Developing the new generation feminists with mentorship and guidance

The feminist movement is revitalized and re-energized through intergenerational dialogues and conversations as a result of the energy and ideas exchanged by feminist mentors and their mentees. Feminist mentorship requires repeated efforts. Building and maintaining trust, staying connected, letting the mentee travel at their own pace, assisting the mentee in navigating challenging situations, and promoting learning and unlearning are all necessary.

Young women are not only the leaders of tomorrow; they are also what we need today, according to the Tarangini Foundation. Unfortunately, they are unable to get their path with new and energizing ideas for revolutionary social change off the ground without the required tools, knowledge, networks, movement building abilities, and mentorship. Feminist mentoring is necessary because new women leaders have little opportunity to interact with the generation of women's rights activists who came before them, frequently eliminating their voices and group power from well-established women's movements.



Tarangini places a high priority on the idea that the campaign should always be led and advanced by the younger generation. Tarangini is constantly available to provide the crucial mentoring and direction needed for it. In that regard, the Tarangini Foundation held a Feminist Mentorship Training for the young women human rights defenders in Pokhara with the intention of increasing their capacity and potential, bolstering their support system, and developing solid, enduring intergenerational coaching and exchange relationships.



The main goal of this initiative is to create a model of mentorship, coaching, and peer learning that bridges the gaps between younger feminists and older feminist activists in order to reduce isolation and differences, foster mutual learning and support, and increase the sustainability of movements. Hence, Tarangini seeks to spearhead efforts that will result in long-lasting social change movements headed by a new generation of young women.

‘Right to work’ campaign building- 5 days training at Banepa

In order to advance the movement-building effort for women's right to work, Shramjivi Mahila Sanjaal was established. Returnee migrant women workers, domestic workers, employees in the entertainment industry, and sex workers are all represented in this forum. These women have not only begun to examine their problems in-depth, but they are also gradually learning and developing the skills and strategies necessary to advocate for their problems, make them audible, and encourage change makers to draw attention to them.



The definition of work, what constitutes decent job, the reasons why women's employment is not viewed as work, the significance of this topic, and the necessity of uniting to voice our shared opinion on this issue were all fully discussed. Since there were workers from various backgrounds, it was important for everyone to understand that, despite the fact that women's working environments vary, their problems are the same and that the same societal norms, patriarchal mindset, and unequal power relations between men and women are to blame.



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We used to advocate against gender-based violence and discrimination against women, but now is the time to demonstrate our unity, speak up, and promote women's work, which is the source of all current violence and prejudice.

Economic sustainability and decent labor were considered in relation to one another. Also, the entities that might be beneficial and powerful for this campaign were found using the power map. Also, the less beneficial entities were identified so that we could work on them as a team and redirect them to the beneficial entities. As important as it is to stand up and advocate for our causes, it's also crucial that we use the appropriate language in each circumstance. While we fight for our causes, there are times when it's necessary to use courteous language or even go out on the street. Consequently, in order to effectively advocate for a cause, a campaigner has to possess effective language skills, leadership qualities, and subject-matter expertise.



Research/ Documentation

Making the base for facts-based advocacy; FPAR with women construction workers, entertainment sector and sex workers

The study technique known as feminist participatory action research acknowledges and validates the experiences of women. The FPAR approach can advance our understanding of gendered experience. Women do FPAR—feminist participatory action research—on the problems that have an impact on their own lives in an effort to bring about the necessary change. They discuss what steps they will take and what needs to be done as a community after analyzing their respective stories. Women are active participants in research, as opposed to being "studied on," as is the case with traditional research.

In Nepal, where historically rooted research paradigms still dominate and feminist themes are infrequently and insufficiently researched, this is desperately needed to raise and add to the knowledge on women's rights issues.

A certain mindset is necessary for FPAR: one that acknowledges that women can lead change, one that appreciates the complexity of women's lived experiences, one that emphasizes the resilience and ingenuity of women in the face of oppressive and discriminatory conditions.

The FPAR approach is in line with Tarangini's goals and principles. In order to advance women's human rights to work and to assist and strengthen women's rights movements, FPAR employs strategies that are in line with Tarangini's goals. In order to empower women, amplify their voices, stand up for

themselves, and promote agency, FPAR develops new kinds of collaborative collaborations. Tarangini Foundation has started study with 35 co-researchers from three different partner organizations, including Women Forum for Women Nepal (WOFOWON), Nepal Mahila Ekta Samaj (NMES), and Jagriti Mahila Maha Sangh, in light of this (JMMS).

The FPAR includes workshops on capacity building that are related to the idea of women's work and identity, with deeply ingrained patriarchy serving as a major impediment to women's dignity by highlighting the crucial role of women, their influence on gendered power relations, and how they are excluded from decision-making processes. The co-researchers were able to discuss their problems and identify the fixes and actions required to formalize their work independently.

Moreover, qualitative and quantitative research approaches were used in the study. With the results of this study, Tarangini thinks the employees will be able to speak up for themselves about their problems in a fact-based way.



Day celebration

Celebrating Womanhood- March 8

World Working Women's Day is observed on March 8 with a variety of events that highlight the social, economic, cultural, and political accomplishments of women worldwide. The purpose of this day was established in 1908 under the banner of valuing the efforts of women. It was finally acknowledged by the UN in 1975 after much consideration. Since then, March 8 has been observed with a variety of themes and proclamations in numerous nations. "Gender equality today for a sustainable tomorrow" was the theme for this year.



The hashtag for this year was #Breakthebias. The idea and the phrase both make it obvious that we must urgently create a gender-neutral world. We have a vision of a future that is successful, prosperous, and healthy. With the combined slogan called "महिलाको श्रमको पहिचान, मान्यता, रोजाइको काम गर्न पाउने अधिकार, विभेद/दुर्व्यवहार मुक्त कार्यस्थल एवं शरीर माथि आफ्नो अधिकार: लैङ्गिक समानताको दिगो आधार" nationwide, international working women's day was celebrated with several programs and participation in collaboration with different organizations.



Sundhuraschim Flood response through gender responsive action

The province of Sudurpaschim has suffered significantly due to the nonstop rain from mid-September 2022. Banke, Bardiya, Kailali, and Kanchanpur district in Nepal's Terai area suffered the most from poverty and devastation to all of the food grain and animal stores as a result of the flood. Due to a lack of food, shelter, and clothing, children, elderly people, pregnant women, breastfeeding mothers, teenager girls, and individuals with disabilities have suffered the most. At Kanchanpur's Bedkot Municipality, Suklaphant Municipality, Bhajani Municipality, and Kailari Rural Municipality, as well as Kailali district's Bhajani Municipality, the flood had primarily damaged areas.



Due to inadequate shelter during a disaster or emergency, there is a greater danger of sexual abuse, rape, GBV, and other forms of sexual exploitation for pregnant women, breastfeeding mothers, adolescent girls, and individuals with disabilities. It is crucial to ensure gender-responsive action throughout this time. An informal network led by the Tarangini Foundation and NAWHRD has been working tirelessly to advance, defend, and uphold women's rights in Nepal.

With the help of CARE Nepal, NAWHRD provided psychosocial assistance, GBV support, and relief support to the impacted target population in the districts of Kanchanpur and Kailali. This helped them regain their confidence and return to their normal lives. With close coordination with local stakeholders, Sneha Kendra-safe shelter was implemented in the most affected areas, namely the Kailari Rural Municipality of Ward No. 5 and the Bhajani Municipality, to provide safe housing to primarily vulnerable groups, such as pregnant women, lactating mothers, adolescent girls, elderly people, children, GBV survivors, and people with disabilities, in addition to psycho-social support, nourishing food, and regular health checkups.

In total, Kanchanpur provided warm clothing and nourishing food to 14 impacted ladies (3 pregnant and 4 breastfeeding). Likewise, at Bhajani Municipality and Kailari Rural Municipalities, 150 pregnant women/lactating mothers, 150 children, and 55 mosquito nets were provided for.



Other Activities

Reflecting 'SAHAKARYA'

When the COVID-19 epidemic hindered several elements of peoples' lives, it caused a greater level of anxiety and a significant public response. In addition, the lockdown that was followed by social isolation and quarantine had caused extra suffering and difficulties for the ladies. Justice had become challenging, if not impossible, due to the exponential increase in violence against women. Women who worked in the unorganized sector had trouble making a living. This had an especially negative impact on community women from marginalized groups, sex workers, and entertainment industry women.

The goal of "SAHAKARYA" was to advocate for the creation of sustainable support mechanisms from the state as well as to lay the groundwork for transformative building back better processes by raising the voices and issues of such women collectively from the ground in order to create better access to services, livelihood needs, justice, and psychosocial needs.



The Sahakarya project to aid COVID-affected groups has been carried out under the COVID Grant Support from OSF and in collaboration with five organizations (Jagriti Mahila Maha Sangh (JMMS), Women Forum for Women in Nepal (WOFOWON), Home Workers' Trade Union of Nepal (HUN), Nepal Mahila Ekata Samaj (NEMES), Shilpee Theatre Group, and NAWHRD's secretariat organization Tarangini Foundation). The national campaign to live with dignity and for the right to women's work, body, and identity was to be strengthened, and Sahakarya was created with the purpose of identifying the frontline women activists and women in need of support and to support them as per need.

A two-day reflective workshop was held in Dhulikhel with the aim of highlighting the accomplishments, lessons learned, and obstacles faced by each partner organization after the implementation of sahakarya and to recognise the path forward for movement building. The enormous influence sahakarya had continued having long after the project was finished was then revealed as part of the discussion of the group's collective learnings and accomplishments.

We were able to offer assistance throughout the epidemic through Sahakarya, in addition to relief distribution and emergency support. The needy could also receive psychosocial support from us. One of the highlights of Sahakarya is that with our help, women entrepreneurs were able to become self-sufficient, qualified human resources who can now manage their own businesses. We and our partners may be proud of this.

We also realized how much power is held in unity and the amount of impact one can make through working with team spirit and like-mindedness after having our reflective session with all of our partners. Because of this, Tarangini is always on the lookout for hands that are willing to lend a helping hand and are keen to collaborate under the same guiding principle.

Together for justice (Anti rape campaign)

The crime of rape is horrible. Extortion is a serious felony, according to the Penal Code. The statute of limitations typically does not apply in felony cases. According to section 3(g) of the Civil Code Act of 2074, a heinous offense is one that carries a sentence of life in prison or a minimum of ten years.

Nine years ago, the National Alliance of Women Human Rights Defenders launched a countrywide campaign against rape with the support and involvement of most women's rights organizations across the nation. The campaign has since continued in various stages. This has had an effect on policy. One example of the results of such intermittent anti-rape campaigns at various three stages is the extension of the rape case statute of limitations from 35 days to one year, continuous hearing of rape cases in courts, a quick justice system, changes to the civil and criminal codes, and the definition of rape. But, there is still a long way to go until society stops stigmatizing women and women's bodies for having been sexually raped and our legal system becomes survivor-friendly.

An examination of Nepal Police statistics during 2077–2078 BS reveals that an average of 7 incidents of rape are reported each day. According to this, out of the 590 cases of violence against women that WOREC has compiled, there have been 132 cases of sexual violence in the past three months (Chaitra, Baisakh, and Jestha 2079 BS). According to statistics, 71 actual rape crimes and 16 attempted rape cases have been documented.

We are aware that the events that have surfaced are merely representative. We might claim that these events represent just the tip of the iceberg in terms of actual occurrences. Women are becoming silent as a result of societal attitudes and stigmas about women's bodies, potential humiliation suffered by survivors owing to insensitivity of the media, family, and friends, a slow judicial system, as well as the statute of limitations for reporting cases. This encourages offenders to carry out their crime while avoiding detection. We are aware that women want space, a safe setting, and trust in order to reveal the abuse they have experienced throughout their lives.



Hence, the current law, which still has a statute of limitations (1 year), needs to be urgently revised in order to secure legal and social justice for women victimized by various forms of sexual abuse, including rape. In addition to this modification, it's important to improve support services for women who want to speak at all levels. Speak up and demand justice. As was previously stated, in a patriarchal society like ours, this is not an easy task. As a result, it calls for coordinated actions, voices, and solidarity from all levels and actors.

Thus, National alliance of women human right defenders with her member organizations has initiated National campaign against rape as its fourth phase. WOREC Nepal holds the secretariat of the campaign whereas Tarangini foundation along with various other member organizations are part of it with the following demands:

1. Amend the law without any statute limitations,
2. Ensure that the state provides free health, compensation, and psychosocial treatment and counseling to the victims of violence and their dependents,



End impunity against all forms of violence against women. Provide appropriate support and environment to rebuilt lives of survivors in need without any form of stigma and discrimination to end against women.

Women in leadership for transformation

Social justice is based on transformed leadership. In order to institutionalize the Federal Democratic Republic of Nepal based on social justice, women's political participation is essential. At many eras of history, women have established social and political movements to challenge the prevailing unequal power relations and create a just social structure. As a result, the local governments have gained the authority to protect the fundamental rights of the populace as a strong body through the historical local, provincial, and federal elections that have been held throughout the nation.

As a result, the disadvantaged groups were finally able to have significant influence at the municipal level. The news reported by numerous media outlets confirmed that although the number of women elected from the first local government election and serving in various leadership levels is small, their proposals and choices for social reform are outstanding.



In order to sustain the women’s leadership in politics, Tarangini foundation with different like-minded organizations, the National Alliance of Women Human Right Defenders, stakeholders, and media started the campaign called ‘महिलाको समानुपातिक समावेशी नेतृत्वको अधिकार; सामाजिक रुपान्तरणको आधार’. The objectives of this campaign were to draw the attention of all mechanisms of the state to ensure the right of women's equal participation in leadership, to create pressure on political parties to ensure the presence of women representatives at decision-making levels, and to advocate for the necessary provisions and implementation in the election manifesto of political parties to address issues such as violence and abuse against women and adolescents.

The campaign began during the municipal level election cycle and will continue through the provincial and federal elections. Tarangini worked with the media throughout the process with the assistance of Women Working in Media (WWJ). The effort was advanced by offering workshops to journalists, media people, and NAWHRD. Also, a letter of attention was sent to numerous political parties with a goal of pressuring the parties to raise the number of women participating in elections for transformation by highlighting the need for women leadership and raising awareness of the issue.



International Domestic Workers Day Celebration- June 16

In the context of Nepal, domestic work, the entertainment industry, and sex work are the three most common informal employment sectors for women, the majority of which are unpaid. 2020 Nepal Jobs Diagnostic. In Nepal, women make up 37.2% of the labor force that is employed, but only 33.5% of them work in the official economy, while 66.5% are employed in the unorganized sector. Similarly, a research claims that fewer than 3.5% of employment in the official sector is held by women (FWLD, 2006, 2014 and NFLS, 2008). This indicates that a significant number of women are employed in the unorganized sector of the economy.

The informal economy is marked by erratic employment, ambiguous wage rates, low income, lengthy and erratic working hours, no written contract, and little to no legal protection, which exposes women to a variety of labor exploitation tactics. Through this, it can also be acknowledged to



what extent women and their job are not taken seriously. By formalizing these industries, the government will also assist to improving the economic stability of the nation.

The Tarangini Foundation hosted an interactive session called "my work my identity" in honor of the 11th International Domestic Workers Day. Both domestic workers and employees in the entertainment industry took part. The workers from two distinct categories were included because, despite the fact that the day is celebrated for domestic workers, we think that all workers in the informal sector have similar needs and problems since they lack a sense of identity, respect, and appreciation for their labor. The launch of the book "Mahuri" took place on the same day. The book explores the struggles of domestic workers and those employed in the entertainment industry.



Although the work in the informal sectors may be diverse, we were able to learn that their concerns and challenges are very similar to one another thanks to the program. The employees also understood how crucial it is to speak up for one's rights in order to change things from a community to a policy level. According to Tarangini, change is possible and will occur if efforts are made in a spirit of cooperation, respect, and understanding.

Celebrating International Peace Day

The International Day of Peace is honored all over the world each year on 21 September since this day has been recognized as a day devoted to "commemorating and supporting the values of peace both within and among all nations and peoples". The Tarangini Foundation organized an interactive program under the theme "Mental health for Sustainable Peace" with the help of psychologists, community counselors, governmental agencies, women's organizations, and human rights working groups.

Mental health is a prerequisite for long-term peace. An individual's mental health cannot be preserved until and until there is inner serenity in that person. In light of this, the Tarangini Foundation organized an interaction session on the occasion of World Peace Day to talk about the state of mental health in Nepal and how it relates to world peace. Psychologists and psychiatrists were there, and there was a fruitful discussion about how to minimize the problem of mental health and how crucial it is to discuss it openly.

It is impossible to ignore the link between peace and mental health. Women's mental health has a number of sociocultural roots and factors behind it. The eradication of the causes is necessary before the society can be transformed. Despite the fact that women have started talking about their problems, which is a difference from earlier times, it is still insufficient. Half of the population is made up of women, so the human rights movement will be impossible if attention is not paid to their mental health. If done thus, working and making policies will be simple. People need to be made aware of this issue, and Tarangini Foundation has continually played a part in doing so.

In addition to not having any problems, being healthy also means being able to handle any problems that may arise. The physical health also deteriorates as a result of the damage done to mental health.

There are many illnesses that are brought on by mental health problems. Serious mental illness is frequently accompanied by increased blood pressure, higher adrenaline and stress hormone levels, and an increase in heart rate. Additionally connected to the emergence of an abnormal heart rhythm is antipsychotic medication.

On the one hand, people take care of their physical health, but neglect their mental health. Being forgetful or thoughtless is one of the signs of mental health problems, which is in no way a sign of weakness. It has been discovered that counselors in underdeveloped nations often practice incorrectly, which must be avoided. The tranquillity and contentment that contribute to a person's mental peace are referred to as mental peace. The best way to deal with mental health problems is to adopt a mindset of readiness for whatever may arise.



There are certain tactics, such as cultivating a happy outlook, giving, accepting, and being honest with oneself. We should keep in mind that the brain can be trained and take positive steps in that direction. Counseling has its own advantages, such as healthier relationships, reduced anxiety, more assertiveness, the capacity to set boundaries, and the resolution of trauma. The most important need in life is peace, not the highest ideal.

Speaking feministically, a source must be identified. Although external sources are typically included when discussing sources, it is as important to discuss internal sources, specifically self-confidence. Counselors can help with the development of internal sources, and societal support is also important for this process.

16 days of activism

GBV is a global issue that infringes on fundamental human rights and security. In addition to the personal suffering, it has a huge cost for society and is a significant development barrier. Domestic violence is one of the world's top public policy concerns and has been a problem for as long as history has been kept. Intimate partners are responsible for 38% of all female homicides worldwide, with over a quarter of women ages 15 to 49 who have been in a relationship experiencing physical and/or sexual abuse at least once in their lifetime.

In Nepal, 22% of women aged 15-49 years report experiencing some form of physical, sexual, or emotional abuse, and half of all women face violence in the home. Domestic violence has been a persistent problem throughout recorded history and is one of the primary public policy concerns worldwide. There high level of domestic violence prevalent in Nepali society as well. Nepali women and girls are vulnerable to both domestic violence and public violence. Domestic violence includes physical abuse (for example, beating, slapping, hair pulling, kicking, burning, beating with a stick, or using a knife and



others) and mental torture (threats, verbal abuse, and neglect and others) by husbands or other family members. Early marriages, dowry-related violence, sexual abuse in the household, polygamy, marital rape including others are also part of violence happening within homes.

In the context of gender discrimination, girls and women of all walks of life are more affected, so more emphasis is placed on the rights of girls and women. This year, the campaign against sexual violence was celebrated with the United Nations slogan, “UNITE! Activism to end violence against women and girls.”

According to Tarangini, until women's labor is acknowledged and accepted as the primary factor influencing the nation's economic and social transformation, violence against women will not disappear. In order to promote a safe, inclusive, and respectful atmosphere for every home and public space—an environment devoid of any form of violence—Tarangini Foundation launched a number of programs, campaigns, and rallies during the course of the 16-day activism period.



Tarangini actively participates in the campaign with the aim of promoting inclusive and long-term strategic programs and resources to prevent and eliminate sexual violence in public and private settings, as well as the development of an environment conducive to access to justice for those affected by violence and to lay the foundation for ensuring the right of survivors to self-respect and justice.

In these days of action, solidarity, advocacy programs, joint rallies, and news releases were used to highlight visibility. Every year, 16 days are dedicated to activism in order to raise awareness and concern about gender equality and violence against women. But, to eradicate violence against women, everyone must continuously be aware of the issue, take appropriate action, and be determined.



Advocacy- Right to work Campaign

Formation of ‘Shramjivi Mahila Sanjaal’

Labor migration is one of the primary pillars of Nepal's economy. Between 2.4 million and 3 million Nepali migrants work as migrant laborers abroad. The main destinations for Nepali women migrants are the UAE, Kuwait, Saudi Arabia, Qatar, Jordan, Malaysia, and Hong Kong, where they are employed primarily as domestic workers. In response to complaints of human rights abuses committed by migrant domestic workers, the government of Nepal has implemented travel restrictions and bans on women working as domestic helpers abroad. The travel restrictions discriminate against women and

put them in danger by raising the possibility of human trafficking and exploitation, rather than protecting the migratory women from Nepal.

The Tarangini Foundation is a firm believer in the virtues of unity and camaraderie. Seeing this, the Tarangini Foundation launched a working women's forum called the "ShramJivi Mahila Sanjaal" to start a movement. In Kavrepalanchowk, this forum was established in May. Its board is made up of nine returnee migrant women, and its members will strive to identify their difficulties before advocating. Being a feminist group, Tarangini has consistently questioned the established power dynamics brought about by the state's strict patriarchal policies and called for systemic change. There is little chance of a change, nevertheless, unless and unless the problem is acknowledged by the right holders themselves for change.

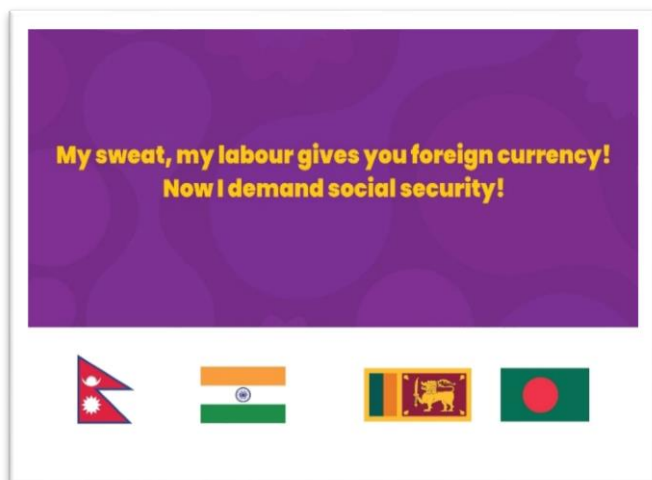


Hence, the creation of this forum will aid in amplifying the voice of the migrant women who have returned home and enable them to explore the depths of their problems and worries before moving on to their needs and demands. With this forum, the women may interact, inspire, and learn from one another, and Tarangini is more than delighted to use this as the catalyst for change.

Campaign launched: “My sweat, my labor gives your foreign currency, now I demand social security”

Social security is the safety net that a society offers to individuals and families to ensure that they have access to health care and to assure financial stability, particularly in circumstances of old age, unemployment, illness, invalidity, work injuries, maternity, or the death of a primary earner. Not all employees, nevertheless, have the privilege of benefiting from this program.

Since March 8, 2022, a year-long campaign has been underway to promote the respect and dignity of women's work. Several laws and policies have been made as a result of this. Still another point needs to be made. The impact of migration prohibitions on female Nepali citizens is examined in a research titled "The Effect of Migration Bans on Female Nepali Citizens." The report finds that the bans reinforce and spread labor and mobility-related measures in Nepal. Activities to raise community members' understanding of safe migration are rarely accompanied with prospects for long-term work, which limits their mobility and promotes confinement.



Even though remittances to Nepal provide 25% of its Economy, these migrant workers are not covered by any form of social security. On the one hand, campaigns have advanced significantly, but a

significant change has not yet been noticed. Government and societal views of women remain unchanged, and neither has acknowledged or valued the work that women do.

With the support of India, Sri Lanka, and Bangladesh, a joint campaign with the slogan "My sweat, my work gives your foreign currency, now I demand social security" was started in Nepal on September 21. This campaign will play a significant role in completing the necessary lobbying and advocacy tasks. Women's work is also work, and we need social security, everyone said in unison as they formed a circle to introduce the program.

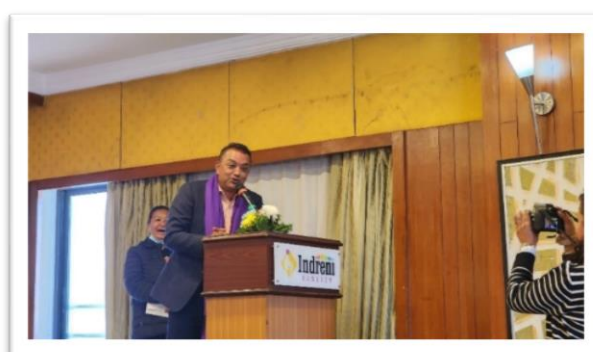
Women are all laborers. South Asia has the highest rate of unpaid caregiving among all regions. The paradox is that fewer women are joining the labor force in South Asia. Women are working all day, taking care of families, going to work, and making a small amount of money, but if we look at the labor force participation of women, it is dropping since many of the paid jobs that women have are not classified as work in Nepal. Social security is not a major obligation of our nation.



Over the past 15 years, cross-border labor migration has increased; nevertheless, when women migrate and leave their homes, neither their rights nor their access to social security or respect for their job are protected. As a result, the sisters want to see two modifications. One is the shift in public opinion regarding women's labor and contributions both inside and outside of national borders. Second, they favor social security and social protection at the policy level.

Making the issue of women workers a national agenda

The Tarangini Foundation hosted a successful national advocacy workshop with the theme "Our work, our identity: Decent labor for social reform" that had about 105 participants. Both Mr. Gagan Thapa, a recently elected member of the House of Representatives, and Mr. Top Bahadur Magar, the chairperson of the National Human Rights Commission, participated in the consultation. Also present was Honorable Dr. Binda Pandey, a member of the Nepal Communist Party.



In addition, Ms. Neera Adhikari, the director of the department of women and children, the chair of the NAWHRD, and the former deputy mayors of the municipalities of Siddhi Charan, Thakre Rural, Baharabise, Chandragiri, Kirtipur, and Solududhakunda were present. Also present at the consultation were the deputy mayors of Tarkeshwor and Dakshinkali municipality.

The employees discussed their concerns, their requests, and their plans for moving forward during the consultation, requesting assistance and support from the relevant authorities. According to Tarangini,

a problem can only be changed when it is brought up by the first party. The recently elected member of the House of Representatives, the Honorable Gagan Thapa, pledged to work on this problem.

Additionally, he added that without women's labour being recognized as work, there can be no social, economic, or political advancement in a nation. Also, the National Human Rights Commission Chair discusses this matter and offers to make a recommendation to the relevant authorities. The deputy mayors responded favorably to the situation and stated that they would try to aid the Shram Jivi Mahila Sanjaal and the campaign as a whole. Women's work, bodies, and identities have been governed by patriarchal social structures and norms. The nation's political movements are all home to change agents that push for the elimination of social injustices; nonetheless, more cooperation is needed.



Only a democratic republic in which the protection of human rights is believed in. The 1948 Universal Declaration of Human Rights, the 1966 Declaration of Civil and Political Rights, the 1966 Declaration of Social, Cultural, and Economic Rights, the 1979 Convention on the Elimination of All Forms of Discrimination Against Women, the 1966 Declaration of Social, Cultural, and Economic Rights, and the realization that all citizens have the right to the state. We firmly believe that only if it is done will the protection of rights be possible, so we will continue to push for the inclusion of women's work in all aspects of the definition of work.

Interactive program with Shramjivi Mahila Sanjaal- Sarlahi

All Nepali individuals have the right to employment and the right to fair labor practices, according to the Constitution of Nepal from 2072. The Labor Act, 2074 and its regulations, in addition to the Nepalese Constitution, contain comprehensive clauses regulating fair work practices in the country's economy. The rights of workers in the informal economy and those related to labor have not been implemented, though. An essential component of any society devoted to equality and sustainable development is the recognition and respect of women's work.

The National Labor Force Survey 2017/2018 indicates that 90,5% of Nepalese women work in the unorganized or informal sector. For instance, the entertainment industry, the construction industry, the sex industry, domestic workers, small business owners, women who have returned from jobs abroad, etc.

The employees themselves must comprehend their problem, organize, strategize, and speak up for themselves if they are to effect change. An initiative to educate government officials and have an interactive session on women's employment, social security, and what else can be done was carried out with the support of the employees themselves. Tara Ghalan, president of Shramjivi Mahila Sanjal

Sarlahi, presided over the event, which took place on Saturday, Bhadra 2079, in the municipality of Hariwan in the Sarlahi region.

The program's main guest was Mr. Ramesh Budhathoki, the leader of the Hariwan municipality, together with the ward chairperson, advocates for women's rights from other groups, and working women from diverse fields. In Sarlahi, "Shramjivi Mahila Sanjal" was established with the intention of uniting the women who had returned from working abroad, establishing their rights, and altering how society saw them.

Also, the Tarangini Foundation has offered them numerous capacity-building and advocacy training opportunities to help them understand why they should organize and how society views women who return from overseas employment and women's work. In order to put pressure on the local level to bring them into social security, including the women who work in the informal sector as well, an introductory program and contact with the local people's representatives were arranged to introduce the network.



Learn to love yourself!

How can one love themselves? How may one grow a positive mindset?

It depends on how one was raised or how subservient they were as children. When a person seeks out who they are and does what they love on a regular basis, self-love is feasible. The next step is to cooperate and work together to change the society that prevents women from practicing self-love. Thinking about oneself on a personal and professional level is another definition of self-love. Selfishness is not a part of self-love. One shouldn't violate another person's rights just to think about themselves.

Strengthen the GBV response and referral mechanism of local level

A workshop for mapping the referral mechanism of GBV was conducted at the local level with the participation of the chairperson, vice-chairperson, members of the judicial committee, and other representative stakeholders of Kailari Rural Municipality. A hoarding board showcasing the referral pathway and entities that can be conducted in case of GBV was prepared and installed in the ground of wards no. 5 and no. 7 of Kailari Rural Municipality.



**Referral Support
mechanism hoarding
board at ward no. 7
ward office**



An interaction workshop program was held in front of local and district level stakeholders, including NGO Federation, Federation of Nepali Journalists, and journalists for GBV prevention and response during emergency period at the second phase of the project to be followed by mapping of support mechanisms at Rural Municipality, Kailali during the first phase of the Sabal project facilitation of Dr. Renu Adhikari.

Draft action plans for gender mainstreaming disaster preparedness and response as well as increasing support mechanisms for GBV prevention during disaster and other emergency periods were created and debated throughout the workshop.

The obstacles mentioned in the workshop included a lack of coordination and collaboration, a lack of expert human resource participation in various planning and execution levels as well as a lack of regular expert human resource participation, and a failure to identify the issues.



The realization of the need for an action plan with efficient coordination and collaboration, the involvement of experts and specialists at every stage of the planning and implementation processes while soliciting feedback and suggestions, the creation of an action plan with a budget based on the identification of issues, the mandated implementation of the action plan, and efficient monitoring and evaluation were made.

Interaction meeting among ReFLECT Father and women's groups, WHRD, HPP, Judicial Committees at Municipality level for GiE and DRR Response, Gender mainstreaming budget

An interaction meeting was held on September 21, 2022, with the goal of enhancing cooperation and coordination among local stakeholders, CBOs, WHRD and the REFLECT group. It also aimed to educate government stakeholders on the significance of GBV preparedness during normal and disaster periods, share out the Referral Support Mechanism at the Rural Municipal level for strengthening it, and begin to map out at the District level for GBV preparedness and response during emergency periods.

The program also included pressure from the WHRD-Kailali district chairwoman on stakeholders for gender mainstreaming at all levels, from policy to implementation. The primary focus of the program's discussion was on developing women's leadership and ensuring that women have a meaningful voice in decisions on public policy and programs. Elected bodies made the realization that closing the gap and promoting gender equality, social inclusion, and human rights approaches were necessary, and they committed to bolstering the DRR preparedness program with gender mainstreaming.

Flyer on SRH services for Nepalese in New York in collaboration with WOREC Sathi (Friends of WOREC)

The flyer was created to inform Nepalese migrants in New York City about the reproductive health treatments that are accessible. It was given as part of the data collection for the comparative study "Migrant Women and Sustainable Development Goals (SDGs): Access to Sexual and Reproductive Health Services (SRHR) in Japan and the US," which was carried out by Dr. Masako Tanaka of Sophia University. The study discovered information gaps between the needs of Nepalese immigrant women

and the resources available in New York City. It also highlighted the significance of pre-departure and post-arrival training and orientation for immigrant women's access to healthcare services upon arrival.

Sexual and Reproductive Health Services in New York State

नेपालमा प्रयोग गरिने सबै साधनहरू अमेरिकामा पाइन्छ ।
नेपालबाट ल्याउने वा नेपालबाट पठाउने गर्नु पर्दैन ।

Available Contraceptive Methods in the U.S.

- Condom (काठमा/बास)**
 - दुवैजना प्रयोग गर्नु
 - Prescription चाहिँदैन
 - केन केन सिन्ड्रोम सँगै सुधार प्रदान गर्दछ ।
- Oral Contraceptive pills (पिल्स)**
 - गर्भनिरोधक गर्नु
 - यो लक्ष्मण हो ।
 - यो रीटिम गर्नु पर्छ ।
 - Prescription चाहिँदैन
 - गर्भनिरोधकको सबै कुराहरू यो प्रदान गर्दछ ।
- Implant/Norplant (सफ्टक्याप)**
 - गर्भनिरोधक यो गर्नु
 - सामान्य त्रिपि
 - साधनमा सलिस
 - साधनको सलिस फेरिन्छ
 - सलिस प्रभाव बढ्दछिने
 - सारी सज्ज पाइन्छ ।
- Depo Provera/Injection (इन्जे/सलिस)**
 - गर्भनिरोधक प्रदान गर्नु
 - यो गर्भनिरोधक हो
 - दिन महीनामा एक पटक सिन्ड्रोम गर्नु
 - साधनको सलिस फेरिन्छ ।
- Copper T/IUD (काठम/सुपा)**
 - गर्भनिरोधक सलिस
 - साधनको सलिस फेरिन्छ
 - सलिस प्रभाव बढ्दछिने
 - सलिस प्रभाव बढ्दछिने
- Emergency Contraceptive (सुराकोषी पिल्स)**
 - Plan B/Emergency pill सँगै
 - पिल्स प्रभाव बढ्दछिने
 - पिल्स प्रभाव बढ्दछिने
 - पिल्स प्रभाव बढ्दछिने

MY BODY MY CHOICE MY RIGHTS.

Abortion is LEGAL in New York State!

Abortion कस्तो अवस्थामा गर्न पाइन्छ ?

- 24 हप्ता सम्म को गर्भ गर्नु
- कुनै स्वास्थ्य सम्बन्धित, २४ हप्ता पछि पनि डा.को सलिस अनुसार
- तराई को स्वास्थ्य बीमा (Insurance) सँगै, आफ्नो (Cost) सम्बन्धित हुन सक्छ
- तराई New York Abortion Fund (NYAAF) को पनि समर्थन गर्नु सक्नु हुन्छ ।

नेपालमा सज्जै जस्तै युरो साधनहरू सज्जै उपलब्ध छ

WOREC Sathi <https://farangini.org.np/>

के तपाईं इन्स्योरेन्समा भर्ना हुनु भएको छ?

- छ, व्यक्तिगत इन्स्योरेन्समा**
 - आफ्नो व्यक्तिगत इन्स्योरेन्समा भर्ना हुनुपर्छ
 - आफ्नो व्यक्तिगत इन्स्योरेन्समा भर्ना हुनुपर्छ
 - आफ्नो व्यक्तिगत इन्स्योरेन्समा भर्ना हुनुपर्छ
- छ, Medicaidमा**
 - मेडिकेड, पब्लिक वेलिफेयर - मेडिकेड प्रदान गर्छ
 - मेडिकेड प्रदान गर्छ
 - मेडिकेड प्रदान गर्छ
- छैन**
 - Family Planning Benefit Program (FPBP) सँगै
 - गर्भनिरोधक प्रदान गर्नु हुन्छ
 - गर्भनिरोधक प्रदान गर्नु हुन्छ

याद गर्नुहोस्, तपाईं सँग कुनै इन्स्योरेन्स भए पनि वा नभए पनि, न्यूयोर्कमा यौन र प्रजनन स्वास्थ्य सेवाहरू पाउन सक्नु हुन्छ!

Are you a college / university student?

Student Health Centers/Women's Centers offer, for instance:

- condoms, tampons, and menstrual hygiene pads at free of cost
- oral contraceptives, emergency contraceptives, pregnancy test, etc. at discount rate
- Gender Based Violence Counseling

Important Contact Numbers

- New York City Medicaid Managed Care (MMC) Helpline: 800-505-5678
- Growing Up Healthy Hotline: 800-522-5906
- New York Abortion Access Fund (NYAAF): 212-252-4757
- Planned Parenthood of Greater New York: Diane L. Max Health Center (Near Court Square Station) 212-966-7000

तपाईंको इन्स्योरेन्समा भर्ना हुनुपर्छ

तपाईंको इन्स्योरेन्समा भर्ना हुनुपर्छ

तपाईंको इन्स्योरेन्समा भर्ना हुनुपर्छ

WOREC Sathi

Testimonials

"The patriarchal mindset needs to be transformed, and this requires battle. There needs to be a change in the system since it is patriarchal and driven by military and globalization everywhere in the world.

-Shanta Laxmi, Chairperson, BBC

"The two adjustments that the female employees want to see are as follows. One is the shift in public opinion regarding women's labor and contributions both inside and outside of national borders. They also want social security and social protection at the policy level."

-Bandana Pattanayak, International Coordinator, GAATW

"A social security law has been introduced in Nepal. Because it states that social security is dependent on contribution, it is particularly challenging for a feminist to accept. If I work as a housekeeper, I must contribute a set amount to the social security system. It must be unconditional nevertheless. To move my family ahead, the nation should show respect, act appropriately, and make amends. Who should make a contribution for a homemaker? It is the plan that the government has provided. When I'm no longer able to work, that plan ought to let me continue living my life. Thus, there should be no contribution to the scheme.

-Dr. Renu Adhikari

"We left the country because the administration was unable to aid us. In that situation, we ought to be granted extra security following our return.

-A returnee migrant woman worker

"First and foremost, as women who have moved for employment to another nation, we have made contributions to the family and the nation. We provide something. We work as agents. The nation must acknowledge it.

Success stories of Returnee migrant women workers

JANAKI KHULAL

At Ward No. 2 Taldhunga of Khanikhola Rural Municipality in the Kavre District, Janaki Khulal was born. She was conceived on October 6, 2047 A.D. Yagya Prasad Khulal and Padma Kumari Khulal are the names of her sister and brother, respectively. She had a pleasant and content childhood, and she did well in school, but she had little interest in learning. Janaki Khulal, who completed eighth grade at the village's Jan Vikas Secondary School, was unable to fall asleep due to her vivid adolescent fantasies.

As she noticed airplanes in the sky, she enjoyed flapping her wings. She enjoyed flying as well. She used to be brash and obstinate, saying she would fly one day. Her passion caused her to travel. Janaki claims, "There was no food shortage at home, so I traveled abroad with the intention of boarding a plane rather than working."

She made the decision to move abroad when she was just 16 years old, but her family, relatives, and neighbors forbade her from doing so, claiming that she had never worked hard at home and couldn't work there. Her close friends and family urged her not to travel and work abroad, but Janaki's determination to fly stood firm. Since Janaki was obstinate from a young age, she used to assert that she will act as she pleases regardless of what other people think or the circumstances. She traveled overseas when she was just 16 years old thanks to her bravery and adolescent longing to fly.



She did not have to travel to Israel in order to work as a nurse; she went there to provide care. The home's moneylender also housed a tiny textile industry. She was therefore required to box and fold the clothing made there. and a half hours..... Also good was the work. She came to Nepal with the intention of returning to work after working for two and a half years and feeling the urge to return home. In contrast to today, phones back then weren't in every home or in every person's possession. The mother and father of Janaki once owned a store in Panauti.

The telephone was put inside the store. They had a phone, but it could not be used because it was the wet season. Janaki therefore arrived in Nepal without telling anyone. She made a phone call to her parents from the airport after arriving in Nepal. They were astonished as well as thrilled. Janaki's parents arrived to transport her to Banepa.

"I arrived at the airport just before five in the morning. I needed to get to Panauti. We left the house in the evening. When they noticed individuals from abroad, even the taxi drivers turned away. Although I was alone myself, I was compelled to go as one handled my suitcase and took it to his taxi. There were other boys in that taxi, though. As they started telling me that I had to have foreign currency from another country and that they would swap them once we got to the middle of the road, my heart grew cold. I had heard that terrible people might be found wherever. I was more wary and worried because I was a woman. I forced the taxi to stop when I noticed the police station next to Sallaghari, got out, and was able to prevent a negative situation, as Janaki relates an amazing tale.

Within seven months of her marriage, Janaki, who wed at the age of 18, gave birth to a daughter. She was unable to spend as much time at home because her spouse worked as a driver. Only after her

marriage did Janaki learn that her husband had wed a different lady before her. A little bit strict was her mother-in-law. Less than a year later, Janaki had experienced domestic abuse. Because she was forbidden from leaving the house, her child was kept away from her, and her husband battered her when she was giving birth, she was unable to remain with him and fled.

Janaki, a mother, was employed as a janitor at a safe house run by Mahila Vikas, with her daughter's future in her hands. After spending four years working in a safe house and witnessing the suffering of other women, Janaki began to believe that her own suffering was typical and that life was difficult. Everybody experiences sadness in life. She held the view that one should continue to laugh and live even when they are sad.

The obligation developed along with the child. Janaki, who began painting homes in the belief that she might utilize her talents to supplement her income when the money from her safe house job was insufficient, now paints homes herself under contract while also hiring out her work to others.

She now states that you need to respect your job because her heart is glad for the victory after the fight. She adds that she does not feel guilty about working and that she currently lives a simple and carefree life while traveling with her daughter.

TARA GHALAN

On Bhadra 5, 2038 BS, Tara Ghalan was born to Shublal Ghalan and Mangalimaya Ghalan in Sarlahi district's Hariwan Municipality Ward No. 8. Tara Ghalan, the family's sole daughter, was the fourth child and youngest daughter to be born. She received a lot of attention from her brothers and the rest of the family because she was the youngest. Her parents gave her a formal education despite their challenges. She claims that she was raised in a devoted family who cherished her.

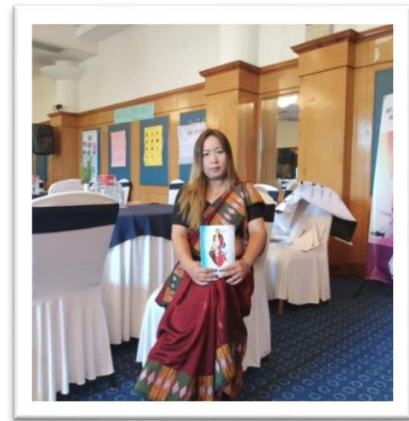
At the age of 19, she married Shukra Waiba, a native of Savik Parvaanipur in Laalbandi. She also has a daughter. In her husband's home, there was no struggle to meet basic demands.

Yet, it became very challenging to meet the other requirements for a sustainable way of life. She also had the duty to take care of her family and her kids. She considered seeking job abroad in order to satisfy her own and her family's needs as well as to ensure their future security. Even though she was making every effort for her daughter's future, she had found it incredibly tough to be away from her and work in another nation.

In 2010 A.D., Tara Ghalan traveled to Romania, where she resided for five years before returning to Nepal. She worked in agriculture while living in Romania; although she didn't make much money at first, she was eventually able to put some money away for the future.

After a lengthy five-year absence, she returned to Nepal, although she was not unsure of what she would do when she got there. She spent some time looking for opportunities in the neighborhood before opening a stationery store that is currently profitable. With the money, she has been able to meet her basic needs. She claims that having a daughter in the house is exciting in its own right.

According to Tara Ghalan, if everyone's basic requirements are met, nobody will desire to leave their family and move overseas. According to Tara Ghalan, if the work and money expended overseas are



used domestically, something will occur there, but the government should be able to foster such an environment.

Tara Ghalan is a regional member of the Nepali Congress Party and thinks that politics may be used to improve women's issues. She is a fantastic example of a successful woman who has returned from working abroad after having both bitter and sweet experiences there.

SANTOSHI BUDHATHOKI

"My name is Santoshi Budathoki, and I am 45 years old at the moment. I was raised in a middle-class family—not particularly wealthy nor destitute. We never had daily food insecurity, but I don't understand why I wasn't sent to school to pursue my education. After fourth grade, I had to stop studying. My parents were making arrangements for my marriage to the neighbor's son at that time, when kids were playing and studying. I didn't even know with whom I was being married at that moment. At the young age of 13 where I didn't even know the meaning of marriage I was married to someone. I had thought I was left at a friend's house at that time as I didn't know what marriage was. I was married to my best friend's brother.



Up until five months before our wedding, my husband still loved me. I was a kid, and I was content. I didn't feel depressed living with my spouse because I was with my closest friend, could do chores with her, and saw my parents frequently. My spouse beat me so severely that night that I still get goosebumps thinking about it. My husband claims that I was victimized because I assisted a friend in eloping. It was because of that occurrence that we are now closer. My husband used to regularly beat me. She smiled while telling her tale while feeling agony in her heart.

"My spouse vanished one day. He had left the house in the morning and never came back. I've waited for him so many nights that I haven't slept. No matter what, a husband is a husband. I understood that even though I was annoyed by his thumping, my heart was still strong. I prayed for his return constantly.

"I carried the weight of three kids on my shoulders. I was a child myself. I considered seeking employment abroad at the time because the family didn't have a reliable source of money at home. I traveled to India when I was 22 in order to make money. I was fortunate to get hired as a domestic helper at the Modi residence. They used to regard me like a member of their own family. Also, I worked sincerely, considering it to be my home. After visiting India, I began to feel happier than I did here in Nepal. I believed I had a second life there. I was able to build various houses and provide my kids an education because to the money I made from my business.

"Following that, I was given the chance to travel to Dubai. There was initially neither a decent income nor a good home there. I eventually was able to work at another home with the aid of a brother. After I started working there, my life was forever altered. My previous monthly income was one lakh. I made simultaneous calls to my sister and brothers and, afterwards, to my son.

"I'm currently enjoying a quiet life in Nepal. My kids are independent adults. They are not a concern of mine. I've acquired homes and land in a number of locations, and I also have gold in storage. I've also purchased life insurance. I also have a healthy bank account. There is no reason to be depressed

over a lack of funds. My life appears to be successful and straightforward. In the near future, I would like to help the underprivileged and needy.

Major Achievement

1. WHRDs learned self-analyzing, self-caring and stress management skills along with enabling the continuously working WHRDs to be able to take care of themselves so that they could work smoothly with psycho-socially fit and confident.
2. 14 women were produced as Psycho-social Counselors through psycho-social Counseling
3. 10 GBV survivor women were supported for being economically empowered through support from vocational skill training and economic support
4. Total 89 Pregnancy, Lactating mother, single women, GBV survivor, Adolescent girl (Flood affected population) of Bhajani Municipality and **14 affected population (5 Pregnant women, 4 Lactating mother, 1 Adolescent and 4 childrens) got safe shelter accommodation support** at the time of immediate need during emergency period with regular psycho-social counseling to feel them they are not alone, we are together and boost up their confident level to support them to bring back to come in normal live as before
5. Joint coordination and collaboration program for making work issue visible
6. Good mentoring and Kavre Samra Jibi Mahila Mancha
7. Formation of National level women working group
8. Documentation of Deputy Mayor
9. Right to work campaign is moving forward by the self- initiation of Shram Jivi Mahila Sanjaal of Kavre followed by visibility enhancing programs and social dialogue exchange in local level of government.
10. In national advocacy, the women workers from entertainment sectors, domestic work sector and sex industry were able to put their issues forward and demand their needs in front of the present authorities which is also a beacon of change for the movement building campaign.

Learning

1. Prioritization of activities for time management should be done for the completion of the programs.
2. Good networking and coordination with Central and local stakeholders, sister organization makes campaign forward and stronger
3. Relation building with activist, right holders, duty bearer required in Campaign building program will support for visibility enhancement.
4. Support of field staffs is required in the smooth running of the project activities.
5. The annual planning of the events and campaigns allows for smooth and successful conduction of programs throughout the year.
6. The issues are heard more loud and clear if they are put forward by the sufferer themselves.

Challenges

1. Too many short-term project in a year to coordinate with stakeholders and to implement the activities and making the stakeholders aware about the campaign project in short time.
2. Continuation of the campaign and the working women forum active in movement building campaign
3. Staff turnover had hindered the smooth running of project activities/ campaign.

GALLERY





