

ANNUAL REPORT 2023



Tarangini Mahila Adhikar Prashikshen Kendra (Tarangini Foundation)

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ABOUT THE ORGANIZATION

Tarangini Mahila Adhikar Prashikshyan Kendra (**Tarangini Foundation**), established in 2017, is a non-profit organization working on women's rights. Tarangini comes from the Sanskrit word 'tarang' which translates to wave in English. Tarangini, hence, means person (feminine) creating waves. 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, as a feminist organization, upholds the belief that every endeavor undertaken by women deserves respect, value, and recognition. We also believe 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.

Mission:

A more inclusive society in which the work of Nepali women and feminists are recognized, documented, and supported so they can continue contributing towards a just society.

Vision:

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

Goals:

Strengthen women activists and Women Human Rights Defenders (WHRDs) to advance the issues of women human rights

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

Document and preserve narratives of the individual and institutional journey of Nepali feminist

Strengthen Feminist movement by building the capacity of young feminists using an intergenerational approach of capacity building workshops and mentorship

Programmatic Focus Areas:

Promoting self-representative feminist movements: Alliance building across social movement groups is an important aspect of social movement dynamics, contributing to their viability and capacity to promote social change. Tarangini focuses on promoting alliances & networks of women to lead their own movement and building their leadership capacity to demand their rights.

Self-care (Holistic wellbeing): Self-care is an essential aspect of an individual's well-being. It is even more necessary for WHRDs and feminist, who are harassed solely for who they are and what they do. Tarangini equips them with self-care trainings, provides psycho-social counseling support & training to the women activists who have been working on women's issues for a long time.

Feminist Documentation: Tarangini realizes the importance of systematic archiving of past and present feminist movements. Proper documentation also ensures that political, intellectual, and social contributions of feminists are recognized in the larger historical narrative of sociopolitical change.

Feminist Capacity Building with Mentoring: Tarangini believes that young women are not just the leaders of future—they are what we need at present too. Feminist mentoring is the exchange of energy and ideas between feminist mentors and mentees that bridges gaps between older and younger feminists in order to break isolation, build solidarity, foster mutual learning & support and enhance sustainability of movements.

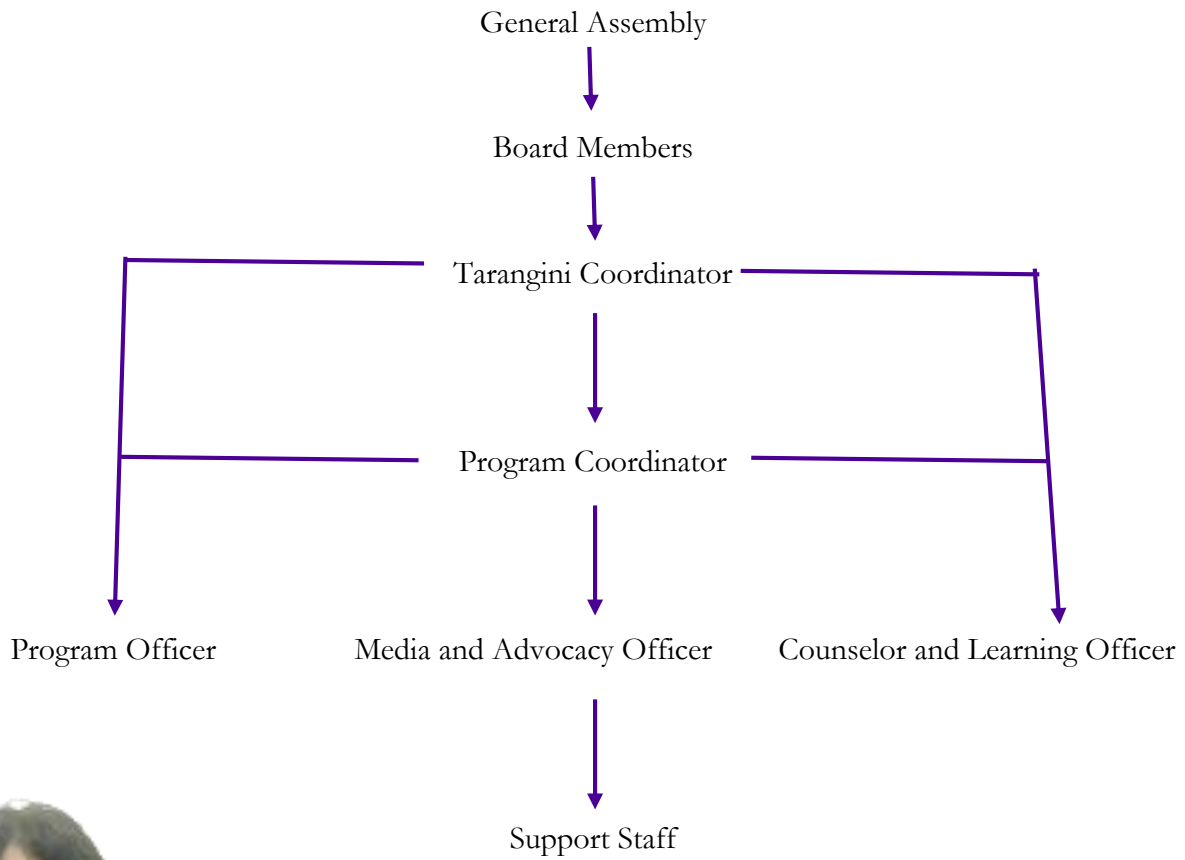
Board Members of Tarangini Foundation

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ORGANIZATIONAL CHART



MESSAGE FROM THE CHAIRPERSON

I am delighted to present Tarangini Foundation's annual report for the year 2023. This report gives an overview of the projects and activities implemented during this one-year period as well as some key achievements brought upon by these activities. Tarangini Foundation has been continuously working since 2017 for the promotion of women's rights in Nepal.

Tarangini, since its inception has worked on 3 major areas of women's rights – body, work and identity. The year 2023 was remarkable in achieving significant progress in the area of right to work. Tarangini Foundation demands women's work to get recognized, respected, valued and established as DECENT WORK. For this we have launched a campaign at national and regional levels in coordination with different sister organizations. This year we have been working in the informal sector economy, where most workers are women. We have been constantly advocating for the recognition, respect and identification of women's work in the informal sector. As a result, at national level, the issue of labor desk and identification of informal sector workers is now in the verge of getting converted into a national agenda within political parties and government structures, where many palikas have taken up the issue while many are on the verge of including it in their next fiscal budget. With our joint effort we are confident that we will make this change happen. Although the path is not easy however together we have made impossible possible. We would like thank everyone for the solidarity support and sisterhood actions.



Furthermore, our work and achievements would not have been possible without the motivation and commitment from all our supporting agencies. Most importantly, I would like to express my sincere gratitude to women workers, participants, and community members who have always cooperated and supported us in our journey.

Finally, I would like to acknowledge the great efforts and dedication of the entire team, General Members, Technical Advisors and Board Members, whose relentless efforts helped us achieve the organization's objectives in 2023.

Samita Pradhan

Chairperson

AT A GLANCE: PROJECTS 2023

Project Name	Supporting Agency	Objective	Project Period
Samman II	Foundation Open Society Institute (OSF)	To support for the rights of female informal workers	01 Oct 2022 – 31 Dec 2023
Pariwartan	Women World Day of Prayer (WWDP)	To make women's leadership and work visible, recognized and valued	01 Jan 2023 – 31 Dec 2023
Women Workers Forum	Global Alliance Against Traffic in Women (GAATW)	to strengthen the groups by supporting their self-directed learning agendas and by helping them to see link between individual experiences of abuse and systemic discrimination, as well as encouraging the women to build solidarity among like-minded groups and raise their collective voice against injustices and unfair practices	01 July 2023 – 31 Dec 2023
Women Workers Demand Change	Global Alliance Against Traffic in Women (GAATW)	To continue the campaign building process and how this campaign can further be developed and initiated with the engagement of more supporters, organizations working in safe migration and governmental authorities	01 Apr 2023 – 30 Nov 2023
Doti Earthquake Response	CARE Nepal	To provide support regarding psychosocial health and wellbeing as well as GBV and PHSEA in the earthquake affected areas of Doti	14 Apr 2023 – 31 July 2023
Media Fellowship Programme	Global Alliance Against Traffic in Women (GAATW)	To establish the issue of returnee migrant women workers as a mainstream issue rather than an only 'women's issue' through the usage of adequate communication media, personnel, concrete planning and involvement of target audience	01 July 2023 – 31 Dec 2023

PROMOTING SELF-REPRESENTATIVE FEMINIST MOVEMENTS

"Feminist movement" refers to a social, cultural, and political movement aimed at achieving equality between the genders, challenging and addressing issues related to gender-based discrimination, and advocating for women's rights. The term "self-representative" implies an emphasis on individuals representing themselves, in the context of personal experiences, identity, or empowerment. In the feminist context, this means that individuals are encouraged to share their own experiences and perspectives, emphasizing the diversity of women's voices and stories.

Feminist movements are crucial for several reasons:

Equality and Justice: Feminist movements advocate for equal rights and opportunities for all genders, challenging systemic gender-based discrimination.

Empowerment: Feminism often promotes the empowerment of individuals, encouraging them to recognize their worth and capabilities irrespective of gender.

Challenging Stereotypes: Feminist movements work to break down gender stereotypes and challenge societal expectations that limit individuals based on their gender.

Legal and Policy Changes: Feminist activism has historically played a significant role in shaping laws and policies to ensure gender equality.

Awareness and Education: Feminist movements contribute to raising awareness about gender issues, fostering dialogue, and promoting education on topics related to gender equality.

Intersectionality: Many contemporary feminist movements recognize and address the intersectionality of various social identities, such as race, class, and sexual orientation, acknowledging that individuals may experience different forms of oppression simultaneously.

In 2023, Tarangini has organized several informal worker groups with the objective of fostering self-representative feminist movements. Work encompasses much more than traditional employment. It extends beyond the boundaries of paid jobs and includes unpaid care work, domestic work, entertainment sector work, construction work, sex work, volunteerism and many other forms of contribution that shape our societies. Unfortunately, not all forms of work have received the recognition and value they deserve.

Unpaid care work, predominantly carried out by women, plays a critical role in sustaining families, communities, and societies. From caregiving to household chores, this invaluable work often goes unnoticed and undervalued. It is crucial to recognize the significance of unpaid care work and strive for a fair distribution of responsibilities within households and communities. The workers from informal sector often face precarious working conditions, lack of social protections, and limited access to opportunities as these sectors are not given attention by the government as well as the community and family. As the care giving work is often linked with women's 'responsibility' that is led by

patriarchal mindset, harmful traditional values and unequal power relation between men and women, it is merely recognized as work as the result of which most of the violence take place in this work area. By acknowledging their contributions and forming an environment where they feel empowered and can advocate for their rights, we can contribute in the formation of a more inclusive and just society.

GHARELU SHRAM JIVI SANJAAL

Globally, it is estimated that there are 75.6 million domestic workers. Of the 75.6 million domestic workers worldwide, 76.2% are women. Domestic work is a more significant source of employment among female employees as compared to male employees. According to a report published by Home Workers Union of Nepal (HUN) in 2021, there are 3 million female workers in Nepal's labor market, of which 90.5% are engaged in informal employment. It is estimated that Nepal has at least 200,000 domestic workers and majority of them are female. This large figure does not incorporate the many Nepali migrant domestic workers working in other countries.

A survey conducted by WIEGO and GEFONT shows that more than 80 percent of domestic workers in Nepal do not have a written contract. Most of them are employed in live-out arrangements with multiple employers. Nepal's minimum wage provision does not apply to live-in domestic workers. The Central Bureau of Statistics does not recognize domestic workers as an occupational group, and hence, no national level analysis exists. Domestic works, most of whom are women, generally, come from poverty, socially disadvantaged groups and have had limited access to education and are most often vulnerable to physical, sexual, psychological or other forms of abuse, harassment and violence. The nature of their work (i.e workplace being shielded from the public and generally lacking co-workers), coupled with the lack of recognition of domestic workers as workers by the state makes them more exposed to exploitation and abuse. The situation is exacerbated as they are paid low wages and have to work excessively long hours.

Tarangini Foundation conducted a survey in Kathmandu Metropolitan City this year to assess the status of domestic workers. We were able to reach over 488 domestic workers directly, who participated in the survey. The survey results show that 13.2% of the respondent domestic workers earn less than NRs. 5000 a month. Similarly, 93% did not have a written contract letter, 90.9% did not know



about the minimum wage provisions stated by the Government of Nepal, and 84.3% did not have knowledge regarding labor rights. Furthermore, 92.6% respondents stated that they were not registered anywhere and did not have any identification in relation to their work.

Following the survey, Tarangini Foundation has organized the women workers into ward wise Gharelu Shram Jivi Sanjaal (Domestic women workers forum) in ward 7, 8 and 9. Simultaneously, palika-level Gharelu Shram Jivi Sanjaals have also been organized in Kageswori Manohara Municipality, Tokha Municipality, Tarkeswor Municipality as well as Budhanilkantha Municipality. Tarangini is also working closely with the palikas and wards and advocating for the provision of identity card for informal workers such as domestic workers and for their inclusion in the social security scheme of the Government of Nepal.

DROP IN CENTER

Tarangini Foundation has rigorously begun to strengthen the movement building process of domestic women workers. For the establishment of sisterhood, feeling of mutual respect, togetherness and enhancing solidarity, Tarangini Foundation launched Drop in center which is located in the head office of Tarangini Foundation in which women domestic workers can come, build network, talk and discuss about their personal and professional things.



Our drop in center serves as safe haven, offering support, guidance, and a listening ear to those grappling with mental health challenges, emotional distress, and various life difficulties in the process of working and living in general. One of the primary benefits of our drop-in center is the provision of psycho-social counselling. A trained counsellor is available to offer support and guidance to individuals facing a range of challenges. Whether someone is dealing with anxiety, depression, relationship issues, grief, or simply needs someone to talk to, our center offers a compassionate space for healing, growth, and resilience building.



Furthermore, drop in center has been playing the role of community hub, fostering a sense of belonging and social support. It has been bringing women workers together who may be facing similar difficulties, providing opportunities for shared experiences, empathy, and peer support. This sense of cohort can significantly women workers' mental health, combating feelings of isolation and reinforcing the understanding that no one is alone in their struggles. By offering accessible, inclusive, and stigma-free space, our drop in center is believed to form an area where the women workers can find solace, gain guidance, and develop

essential life skills. The drop in center not only assist individuals in navigating their personal challenges but also contributes to building stronger and more resilient community of sisterhood.

EMERGING AS A LEADER

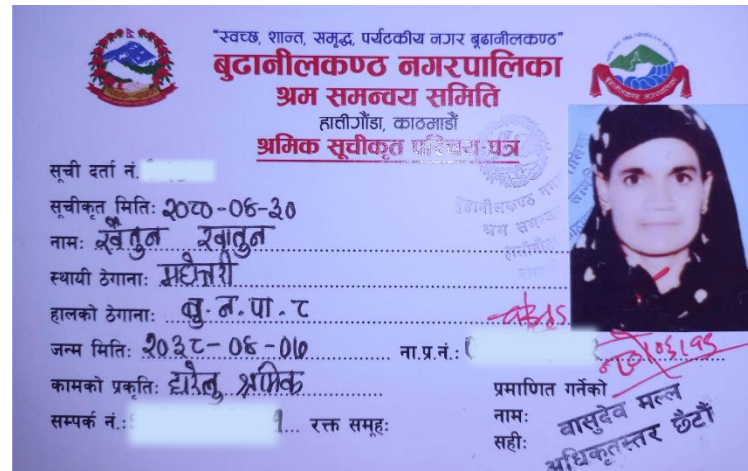
Khaitun Khatum, a 42-year-old single woman, has faced numerous challenges in her life. Originally from Mahottari district and belonging to the Muslim community, and the fourth child out of thirteen children of her parents, her life took a significant turn when she married at the age of 23. Her husband who was engaged in embroidery work helped the family but the in-law's family treated them poorly, both financially and socially. In search of better opportunities, Khaitun and her husband decided to leave their hometown and move to Kathmandu.

Life in Kathmandu was not without its struggles. Khaitun found employment as a domestic worker, and her husband continued his embroidery work. They managed their finances until tragedy struck, and her husband passed away. Overnight, Khaitun found herself responsible for her son and daughter, not only in terms of their daily needs but also their education. The burden of being a single mother was compounded by the harsh realities of verbal violence that Khaitun faced, both within her family and at her workplace. This constant stress affected her mental health, creating fear that extended even to her job security.

Amidst these challenges, Khaitun says that her life took a positive turn when she learned about the Tarangini Foundation, an organization dedicated to advocating for labor rights. She has actively participated in various programs organized by Tarangini and she has emerged as a leader, becoming the president of the domestic workers' group in Budhanilkantha.

This newfound platform became a safe space for Khaitun to express her feelings and voice the concerns of domestic workers. It provided an opportunity for collective advocacy, where domestic workers could unite and address their common issues. Tarangini has also played a pivotal role in securing identity cards for domestic workers, giving them a sense of recognition and representation. Identity cards provided by the municipality not only acknowledge their existence but also marked a significant step towards ensuring the rights and dignity of domestic workers.

With the support and recommendation of Tarangini Foundation, she and her fellow domestic workers have gained a platform to raise their concerns, discuss their issues openly, and collectively work towards improving their working conditions. Khaitun now holds an identity card recognizing her work as a domestic worker. Khaitun's case is among many among the domestic workers that have acquired identity cards. With an established identity she feels



that she needs to be the voice of other domestic workers and is trying to incorporate more and more domestic workers into her Sanjaal. She is now evolving as a leader.

SHRAM JIVI KRISHAK MAHILA SANJAAL

Women Workers Forum (WWF) is an initiative of Global Alliance Against Traffic in Women and focuses on three key strategies; Educate, Agitate and Organize. WWF works with women workers who have already begun using these strategies to some extent or are committed to try them. The aim here is to strengthen the groups by supporting their self-directed learning agendas and by helping them to see links between individual experiences of abuse and systemic discrimination. Further, this initiative encourages the women to build solidarity among like-minded groups and raise their collective voice against injustices and unfair practices.

As a part of the Women Workers Forum, Tarangini Foundation works with returnee migrant women workers who are engaged in agriculture and other agricultural women workers who work in own land, rent others land, and /or lease land as well as work as daily wage agricultural workers in 2 regions: Kavre and Sarlahi.

Nepal is known as an agricultural country. As per the statistics¹ of the World Bank, around 74 percent of the women are employed in agriculture in Nepal which is almost two times higher than the average women working workforce in South Asia (39 percent). Nepal, being primarily an agrarian economy, is reliant on agricultural activities in supplementing its economic growth. As the mass departure of men for better income opportunities abroad has reached its peak, it keeps food security, and the rural economy in a precarious situation.



However, there are occurrences where due to conservative and traditionalistic norms in the rural parts, women are mostly stigmatized for participating in agriculture.

Women usually face a double burden, which includes working in the fields as well as maintaining the household. The completion of both of these works requires a long period leaving them with no time for leisure or recreation. Though a greater contribution of women is found in agriculture, their hard work mostly remains invisible in society. They are rarely recognized as farmers. They do not gain

¹ [https://myrepublica.nagariknetwork.com/news/women-farmers-in-nepal-vanguard-of-rural-economy/#:~:text=Women%20in%20agriculture%3A%20Nepal%20and%20the%20world&text=As%20per%20the%20latest%20statistics,South%20Asia%20\(39%20percent\).](https://myrepublica.nagariknetwork.com/news/women-farmers-in-nepal-vanguard-of-rural-economy/#:~:text=Women%20in%20agriculture%3A%20Nepal%20and%20the%20world&text=As%20per%20the%20latest%20statistics,South%20Asia%20(39%20percent).)

proper access to the inputs, resources, credits, and land and are limited to undervalued jobs. Women are often ignored in many fields. Agricultural programs, training, policies, and numerous types of equipment are directed according to the need of the male members. We rarely see women friendly environments and equipment and tools being directed towards women. Regarding the access to extension services and trainings, an overwhelming domination of men is observed. Women's access to extension services is also limited due to inadequate number of female extension workers. In the labor market, many women are not paid for their work and when paid, receive little portion compared to their male counterparts.

Tarangini Foundation has organized 7 WWF groups, who are also called Shram Jivi Krishak Mahila Sanjaal, in Kavre and 3 Shram Jivi Krishak Mahila Sanjaal in Sarlahi. 4 WWF groups



consisting of 90 women total work in their own land (2 in Kavre; 2 in Sarlahi), 4 groups of consisting of 115 women total lease or rent other people's land (3 in Kavre; 1 in Sarlahi) and 2 groups of women consisting of 55 women total work as daily wage workers (2 in Kavre). A survey was also undertaken as a part of the evidence based advocacy in Sarlahi and used as a medium to organize the women workers. The survey included 95

women workers. The survey presents that only 9 women have been able to access and receive government subsidies as farmers whereas the other 86 had not been able to access these subsidies. 84 women workers reported that they had no knowledge of labor rights.

Tarangini is working with the women workers to organize them, educate them as well as build their capacity and self-confidence through Learning Facilitators that meet the workers, conduct in-depth discussion as well as informal sharing sessions and offer a listening ear and support. Tarangini is in the initial phase of agitating the workers and building their capacity so that they are able to speak out for themselves.

SHARING OF A CHANGE STORY: A NEW LIFE

Juneli (34 F, name changed) has returned to Nepal after 9 years of foreign employment. She has a son of 2 years of age. She returned back to Nepal around 4 years ago. After around 3 years of returning, she had a huge argument in her family. Her in-laws and other family members believed that women that go to foreign countries for employment get with other males and sell their bodies to earn money.

She was also accused and blamed for the same. She felt very humiliated as well as depressed since her family did not recognize her contributions. She told her husband about this, who told her to keep it to herself as she was a daughter-in-law in the family. She felt very heavy-hearted since she had nowhere to go and no one to talk to about how she was feeling. She had to go abroad as a migrant worker since she did not receive any formal education in her early years, could only write her own name and hence could not get employment within Nepal. Her family were not well off and hence she had to contribute financially as well towards the daily livelihood.

One thing she knew was farming since she was engaged in agriculture since her early years attending to the fields that were in her family (before marriage). After feeling defeated with the behavior of her in-laws, she compiled all her remaining hard-earned savings and took out some small loans (on her own) to start vegetable poly tunnel farming. Her in-laws had small pieces of land in their name but since her relationship with the family was not good, they did not give her the land; she took another land on lease. Even though she started the vegetable farming business on her own, the societal perception towards her did not change. Her business was still seen as a business that was started using the money she earned in a foreign country (doing God knows what). However, after her vegetable farming started doing well, her husband started supporting her more.

She joined the WWF group in June 2023 as a member and started participating in discussions and interactions. In the meetings, she also shared her feelings and found comfort in the group. She started to gain more confidence after being able to share her story and finding out that many other women workers also related to her, after which she started participating in more meetings. Juneli always wanted to learn how to drive a 4-wheeler but no one supported her decision. With the support from the members of the WWF as well as the learning facilitator, Juneli gained self-confidence to learn driving. She now has a driving license and plans to take out loans to buy a truck. In the vegetable farming business, most people do not get appropriate market price for their produce since middlemen are always involved who buy the produce at a very low price and sell the produce to consumers at a well-marked-up price. Juneli now plans to buy a truck, if she is able to get loans, to sell her produce directly to the market so that she and people like her can get appropriate price for their produce and the consumers also do not have to pay a hefty price.

Juneli has been very active in the WWF group as she says that she has "found a place where she can share her feelings". She is also one of the leaders of the WWF group in her ward. Her leadership is also seen in her activeness and willingness to help others in the group. If there is any issues or cases of domestic violence within her village, she reaches there immediately to help resolve the problem. If she feels the issue is out of her ability, she reaches out to the Learning Facilitator.

Her belief that women should have control over their income and decision on how to spend it has further strengthened after joining the WWF and she plans to spread this message across setting herself as an example for other women workers in the village.

SELF CARE, PSYCHOSOCIAL HEALTH AND HOLISTIC WELLBEING

Self-care refers to the practice of taking action to preserve or improve one's health. It is a holistic arena that involves the practice of taking an active role in protecting one's well-being and happiness, in particular during periods of stress. One needs to manage his/ her mental, physical and emotional well-being in order to take care of themselves. Self-care at work means respecting yourself, your relationships and your work. People involved in any profession should take care of their mental health and overall, wellbeing so that they can effectively advance their work and other aspects of life. Only by prioritizing oneself can one effectively help one's family and others in need.

TAKING CARE OF ONESELF TO BE ABLE TO TAKE CARE OF OTHERS



Women in politics frequently deal with a lot of stress, accountability, and grueling work schedules. In a patriarchal society like ours, women political leaders have a double load of expectations. In one sense, a new challenge awaits them in which every move must be made carefully lest you receive criticism, and in another sense, the 'anticipated' responsibility she must fulfill after coming home, which includes cooking, cleaning, and taking care of family members, remains.

In such situations, it is important to emphasize self-care and acquire stress-reduction skills. In

keeping with the adage that you cannot pour from an empty cup, it is imperative that female political leaders do not lose sight of themselves on this path of personal growth and change-making. Political leadership can be emotionally draining since women leaders frequently deal with scrutiny, criticism, and difficult circumstances. Emotional resilience can be improved by self-care practices like mindfulness training, meditation, and engaging in interests and hobbies. These techniques support female leaders in managing stress, maintaining a positive outlook, and building the emotional fortitude required to deal with challenging situations.

Keeping that in mind, Tarangini Foundation had organized three days training on self-care and stress management to women political leaders of local level representing 17 districts in order to balance personal and professional life and to enable the leaders to prioritize their well-being, set boundaries and allocate time for themselves, their families, and their personal interests as maintaining a healthy work-life balance helps to prevent burnout and promotes overall satisfaction and fulfillment in both areas of life.

As women political leaders serve as role models for other women and girls aspiring to leadership positions, by prioritizing self-care, they set an example of the importance of taking care of oneself amidst demanding responsibilities. A powerful message is sent saying that self-care is not selfish but necessary for personal and professional success. A crucial component; self-care and stress management to women political leaders allows for the maintenance of their overall well-being, enhance their effectiveness, and sustain their leadership journey. To thrive personally and professionally and to set an example for others, fostering a healthier and more balanced approach to leadership, self-care and stress management is a must!



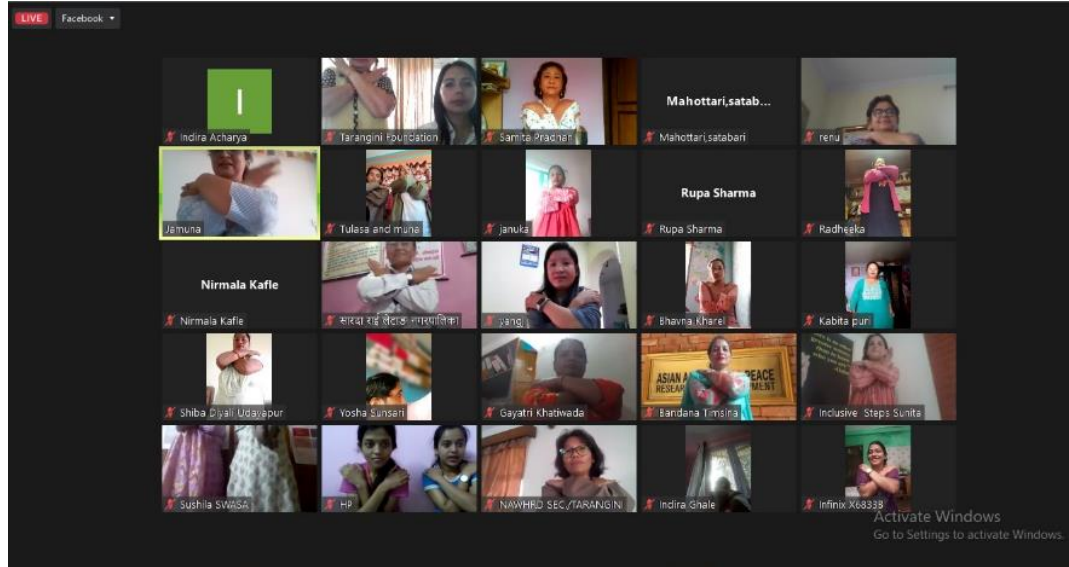
CARE FOR CARE GIVERS

World Mental Health Day is celebrated worldwide on 10th October. This year too it is celebrated with the theme “Mental health is a universal human right”. Aligning with this theme and with the aim of highlighting the importance of everyone’s mental health, Tarangini Foundation organized a virtual session on “Care for Caregivers.” Tarangini believes that caring for oneself is not an act of self-indulgence. In the words of Audre Lorde, self care is self - preservation, and that is an act of political warfare. We women have been taught not to love ourselves. Feminism stands firmly against that notion and teaches lessons of how to take care for ourselves. Self-love is a REVOLUTION and mental health is a Feminist Issue.

The virtual session was organized on 10th October 2023 Tuesday via zoom application. A total of 88 people joined the virtual session from among the partner organization, psychosocial counselors and other interested participants on this topic. The program started at 3pm which was moderated by Chairperson of Tarangini Foundation Ms. Samita Pradhan. In today’s busy world and due to various other reasons, there has been negative impact on the mental health. There is need of self-Care and so

she highlighted the objective of today's program is to provide awareness and promote mental health as universal human right.

Dr. Renu Adhikari, founding chairperson of Tarangini Foundation, emphasized that not only trained and certified counselors or the one with degree are caregivers but all of us who take care of others are caregivers. And so the concept of care giver should be broadened. Care giver also require care which aids in the universal mental health. The global data report that shows 40% women have mental health issue and 75% women are depressed and 60% women are suffering from anxiety.



Dr. Renu added that feminist movement may not be successful if we do not take care of ourselves.

Adding to the above, Ms. Jamuna Maharjan-psychosocial Counselor started by explaining the terms anxiety and stress and its types with causes of those issues. She emphasized on self-Love and giving time to oneself. She further explained by 'ABC' terms which denotes Awareness, Balance and Connection respectively. One should always be aware that I am the in charge of my body and mind. We should always allocate time for oneself and recharge ourselves by taking good care of both our body and mind. She then asked all the participants for an exercise which allows for the self-love and appreciate yourself. She then emphasized on balanced diet, proper sleep and exercise for both healthy body and mind. She concluded by saying that we should be aware of our body, mind and soul as it often provides with the warning signs and warns us for proper care.

Possible Health-An organization which has been doing survey on domestic workers also presented the data of the survey for Madesh Pradesh that shows that in comparison to the past experience there has been slight changes. Women are more aware about their issues and problems.

Women are bounded by various social structure, the approach is discriminatory and ask women to always keep quiet which results in stress and various mental issues. So, mental health is the feminist issue. Until women's labor and work is recognized and valued, caregivers will not be valued. So to create an environment where women's labor is recognized, we counselors and activists should always raise voices. Mental health and feminist movement are interlinked and so they should go hand in hand.

Let's take care of ourselves and love ourselves.

SELF CARE FOR WOMEN WORKERS



Tarangini Foundation organized two days Self Care training on 19 and 20 October 2023 for the agriculture workers. A total of 30 agricultural women workers participated in the training from Banepa, Pachkhal and Panauti. Agricultural women workers face various challenges in their daily lives related to their family, the society as well as their work. Most women workers have to finish every single chore in the house before accompanying their partners to the fields for work. After they come back, they do not get any rest and have to continue grinding the further household chores. Adding to this, most women workers so not have control over their own income as are more times than not paid about half the wage their male counterparts receive.

Tarangini Foundation believes that self-care is not only a concept for the privileged. It is very much intertwined with work and for the women workers whose work is not even recognized and respected, and rather seen as a responsibility, self-care is equally if not more important.

With this in mind, the 2 day self-care program started with narrative therapy session. Here the participants were asked to recall their memories from the age of 5 till now. This session was found to be effective to the participants as they were able to veng out the sorrow and pain from them. After the session to relief the grief, the participants played the ball game. This game allowed them to recognize each other and remember the names of each other. The participants sang and danced and enjoyed for a while and then again the participants stood in the round format and with the help of the ball a game was played which gave idea about the pain in the body parts. At the end of the first day the participants were asked to reflect about the whole day what they found it helpful. They enjoyed the all the session whole day.

On second day, the session started with the reflection from the previous day. The participants also did short yoga sessions and breathing session before the lunch which helped them to relax the whole day. After the lunch the participants then were asked to play the cheat game where one of the participant had to find which one of the participant among all was in danger. This game allowed the participants to know their own problems and the ones in the problems. For short refreshment the participants then sang and danced for a while. A short presentation was then presented by Ms. Rupa koirala about the story and perception of a person. And then the participants played a game “Jiban



ko Gatho” facilitated by Ms. Nirmala Kafle. This game idea about the various problems in our life and ways to tackle them with the help of neighbors and friends. This was entertaining as well as informative for the participants.

At the end of the program, the participants expressed their gratitude and satisfaction towards the organization and the facilitators. They wished for such other programs as well in future.

MENTAL HEALTH DURING EMERGENCIES

DOTI EARTHQUAKE RESPONSE

On 9 November 2022, a magnitude of 6.6 earthquake hit the Western part of Nepal in Purbichauki Rural Municipality, Doti with its epicenter in Khaptad National Park. Due to the earthquake, 6 people were killed in Doti and more than 200 families had been affected. It had been almost three months but still the affected population were living in tarpaulin shelter and had been suffering most during this winter season. Few organization had started providing relief and response but there was still a lack of targeted support to pregnant, lactating mother, children and adolescent girls. Pregnant women, lactating mothers, other women, adolescent girls, children, and disabled women were still in need of

warm clothes/ mattresses/ blanket support along with hygiene kit, dignity kit, and safe space management along with psycho-social support.

Psychosocial support is an often overlooked aspect in emergencies, but as the affected are suffering psycho-social problems symptoms such as fear, lack of sleep, loss of appetite, lack of interest, low self-esteem due to loss of earthquake trauma and loss of poverty, damage of shelter/ livestock, psychosocial support also plays a key role. With support of CARE Nepal and NAWHRD, Tarangini carried out Gender Responsive action to support the affected pregnant/ lactating mother, children and adolescent girls through relief and

response by supporting to create a safe space post-earthquake, providing orientations on GBV, VAW and PSHEA along with psycho-social support and counseling.



During disasters, affected populations, especially women and children, can experience various forms of gender-based violence (GBV), harassment and exploitation due to their vulnerability in these situations. According to a report by World Bank, during emergencies, risks of sexual and physical violence, intimate partner violence, forced and/or coerced prostitution, child and/or forced marriage, and trafficking for sexual exploitation and/or forced/domestic labor are heightened. Orientations and awareness programs on GBV and PSHEA contribute to awareness raising on the risks of GBV during emergencies and help prevent and respond to GBV cases during and after emergencies supporting women and girls in affected communities. Not only that, these orientations are a way of saying that "we are together with you in this time of distress" as well as building connections and listening to the stories of communities struck by emergencies. PSHEA and GBV orientations were conducted by NAWHRD under the Doti Earthquake Response in Purbichauki Rural Municipality reaching a total of 6 male and 284 females.



Disasters are a complex global problem; it is an inevitable truth of our life. Every year individuals and communities are being affected by disasters, which disrupts their mental health and well-being. According to World Health Organization (WHO), most people affected by emergencies will experience distress such as feelings of anxiety and sadness, hopelessness, difficulty sleeping, fatigue, irritability or anger and/or aches and pains. This is normal and will for most people improve over time. However, in most cases, the psychological effects of the disaster are more drastic among children, women and other dependent population. After any sudden disaster or chronic disaster, they become the most vulnerable population. In line with this Tarangini conducted several psychosocial support activities in communities, groups, families as well as on individual level. A total of 153 females received psychosocial first aid (PFA) and group counseling and 8 women also received individual counseling.

The initial idea was to provide a safe shelter to pregnant women, lactating mother, adolescent girls, children, elderly women group, disabled women group who are at risk and need of safe shelter in close coordination with local stakeholders. However, due the unforeseen delays in receiving funds and the subsequent inability to begin the project activities immediately after the earthquake, most earthquake affected population whose houses had been severely affected had either relocated out of the affected area or had been staying in sheds or at their relatives' (i.e. they didn't particularly required safe shelter

space). In addition to this, the ward agreed on providing us with a safe space near the ward office where pregnant and lactating mothers as well as GBV survivors can drop in as well as a space for psychosocial counseling (this was reserved for another group but the ward allowed us the use until the other group were starting). In our monitoring visit, we witnessed that the women are in need of sanitary items and replacement of clothes since they had been wearing the same clothes for a prolonged time. We also witnessed that most women had many children (5-6 in average) and the children were not fully clothed and in were need of warm clothes (this included infants and small children below 4 years of age). Subsequently, due to the lack of hygiene and sanitation items as well as lack of water, there were flies all over the children as well as women's bodies. Most women did not wash their or their children's hands and face after eating and due to the residue flies were found hovering all over them. Hence, since even the basic needs of clothes was not fulfilled for these groups and it was not just a matter of their sanitation but also their protection, a change of clothes along with sanitation/hygiene items for pregnant women and lactating mothers as well as women with chronic and long term illness, and warm clothes for the infants and small children was provided.

During the Doti Earthquake Response in Purbichauki, it was observed that most women had many children (5-6 in average) and also mentioned that they didn't use any temporary or permanent methods of family planning and contraception. One of the reason was that their husbands worked outside Doti (mostly in India) and only came to the village about once a year, hence they didn't feel the need for it (the husbands also didn't use any form of contraception). Another reason that the women didn't use any contraceptives was the fear of contracting other diseases and symptoms from the contraceptives as well as the fear of uterine dryness (which they had heard from others). The lack of money and ongoing effect of the earthquake also was seen in children where the children were not fully clothed and the clothes that the children had on were also dirty. Due to the lack of hygiene and sanitation items as well as lack of water, there were flies all over the children as well as women's bodies. Most women did not wash their or their children's hands and face after eating and due to the residue flies were found hovering all over them). The women and girls still practice Chhaupadi and didn't enter the house premises during menstruation. Some women also didn't enter the premises, and listened from afar, when we were conducting orientations and interactions. All of these problems are not just social practices, they also make an impact on the women and girls that are bearing the weight of these practices. The major impact is in the psychosocial health and wellbeing, which almost all of the times is ignored or overlooked. With these in mind, several BCC activities and orientations (based on practices witnessed in the community) along with psychosocial problems that these may invite and how to better manage and cope with those psychosocial issues.

THE STILL EVIDENT CHHAUPADI AND UNTOUCHABILITY

During the Doti Earthquake Response, we also witnessed that the women and girls still practice Chhaupadi during menstruation. While the practice of Chhaupadi was banned by Nepal's Supreme Court in 2005 and even criminalized in 2017, the practice is deep-rooted and extremely difficult to eliminate. Women and girls in Purbichauki Rural Municipality also didn't enter the house premises during menstruation. The menstruating women and girls are also forbidden to take part in normal family activities as well as to touch other people and household items. During orientations where community women were gathered in a *chautari* or premise of someone's house, women who were menstruating also didn't enter the premises, and listened from afar to the orientations and interactions. While they were interested to join in, the fears and taboos associated with "being impure" during menstruation were still rooted deeply in their day to day lives.



JAJARKOT-RUKUM EARTHQUAKE RESPONSE

Nepal witnessed another devastating earthquake on November 3, 2023, with its epicenter in Barekot Rural Municipality of Jajarkot. The aftermath of this natural disaster left a trail of destruction, particularly in Jajarkot and Rukum West districts, further exacerbating the challenges faced by communities already grappling with the poverty and armed conflict.

The recent earthquake resulted in a gray, claiming at least 157 lives and injuring over 375 individuals. The destruction extended to approximately 8,000 houses, both public and private, with Jajarkot and Rukum West bearing the impact of the catastrophe. In Jagarkot, 101 lives were lost, while 56 casualties were reported in Rukum West. Notably, the Nalgad Municipality of Jagarkot and Aathbiskot Municipality, as well as Sanibheri Rural Municipality in Rukum West, suffered significant damage.

Tarangini with the fund supported by OSF responded immediately to support the needs, including psychosocial needs, of the women affected by the earthquake. Tarangini does not have a physical office in the affected area, hence worked through WOREC Rukum in response to the emergency. The response and assistance included distributing dignity kits and blankets to pregnant and lactating women, elderly and people with disability, providing warm clothing for infants, operating Female Friendly Spaces (FFS), delivering psychosocial counseling services, and conducting community awareness programs on gender-based violence (GBV) alongside facilitating in the functioning of a referral mechanism.



Tarangini supported the collaboration with the local palika to establish Female Friendly Spaces (FFS) in the following locations in Rukum West: Ward number 14 (Aathbiskot Municipality), Ward number 4 (Sani Bheri Rural Municipality) and Ward number 1 (Sani Bheri Rural Municipality). Female Friendly Space (FFS) serve as a secure and nurturing environment for women and girls to openly share their emotions, experiences, and challenges without fear of judgment. The space is also to create a feeling of togetherness. In our patriarchal society, women and girls often lack opportunities to express themselves, particularly within spaces

characterized by compassion and empathy. This absence of expressive outlets contributes to the intensification of psychosocial issues among women and girls. In times of emergency, the available spaces for expression further diminish, exacerbating their suffering as gender roles, biases and discriminations become more pronounced during crisis situations. Hence, the creation of a safe space specifically designed for women and girls becomes paramount.

As winter was approaching, the situation for women and girls residing in tents/tarpaulins was deteriorating, evident in symptoms such as cold-induced body swelling and common cold. In a swift response to this issue, a relief package including Dignity kits, Kisori kits, blankets, Sarbottam Pitho, infant clothing, and Psychosocial First Aid (PFA) was distributed. The aid specifically targeted pregnant, lactating, elderly women, and adolescent girls and people with disability. This relief package was distributed in Ward number 14 of



Aathbiskot Municipality and Ward number 1 and 4 of Sanibheri Rural Municipality. Relief support has been extended to a total of 375 individuals affected by the earthquake, encompassing dignity kits, Kisori kits, blankets, and provisions for infant food and clothing. These relief provisions have instilled a sense of hope among the beneficiaries, allowing them to realize their right to receive support. The recipients expressed both physical and emotional warmth upon receiving the aid. A senior woman from Sanibheri Ward 4 shared, *"This is the first time I am receiving support such as a warm blanket. It will help*

me stay warm while sleeping under the tarpaulin." The distribution process adhered to the one-door policy of the local government, wherein the goods are registered at the palika's warehouse and then distributed based on government data, taking into account on-the-ground observations by the team.

Women Human Rights Defenders (WHRDs) have been actively present on the ground since the onset of the catastrophe, although in this social structure, their roles are shadowed by the conventional image of aid workers. They face continuous risks based on who they are and what they do, and unfortunately, their work often goes unrecognized. Consequently, they are at more risk due to their involvement in crisis situations. Access to resources, mobility, and information is a constant challenge for them. As part of relief efforts and to enhance the resilience of WHRDs, we supported the travel expenses of WHRDs to reach the affected area and assess the situation from a feminist perspective.



Additionally, safety kits, including jackets, emergency lights, and sleeping bags, have been provided to these WHRDs. This assistance enabled them to reach the affected area more safely and extend support to the affected community effectively. The presence of WHRDs in the field and their engagement with stakeholders has expanded their access to authorities and increased their influence in ensuring a timely response to address the specific needs of women and girls during the crisis. Their efforts also focused on promoting

gender equality, ensuring the active participation of women, and advocating for their leadership roles in various aspects of humanitarian response and decision-making during times of crisis. WHRDs play a crucial role in challenging traditional gender norms, addressing gender-based violence, and striving for a more equitable and inclusive response to humanitarian challenges.

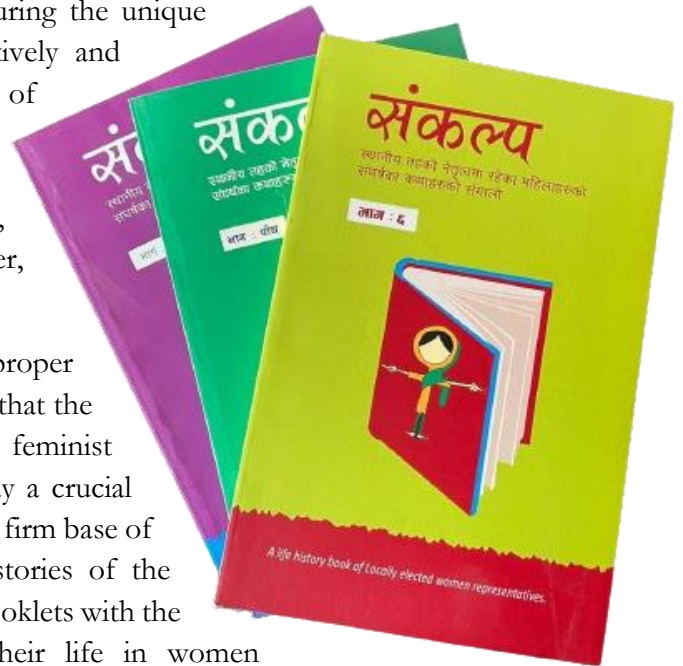
FEMINIST DOCUMENTATION

Feminist documentation is a means to make women's experience of human rights defense visible, by recognizing its inherent value. It is motivated by the courageous activism of people around the world, particularly women, who dare to resist and fight for what they believe is right. It is also motivated by women who put their lives on the line for justice, accountability, and fairness. It seeks to create, build, and promote analysis of women human rights defenders who experience violations because of who they are and what they do. Women human rights defenders, regardless of their gender, face violence, discrimination, and torture for their activism.

Feminist documentation is the act of recording an event, incident, or experience, aimed to bring out the issues of feminism and feminist struggles. From a human rights perspective, it is necessary to

acknowledge that harm has been done to someone. It is about the people who have been harmed claiming the right to tell the story of what transpired.

Feminist documentation of human rights violations is a common strategy for holding perpetrators of abuses accountable. It is also one way to secure justice for those harmed as well as shed light on the heinous crimes committed upon women, who are just demanding their rights. It applies a feminist methodology and approach to documentation by capturing the unique experiences of women human rights defenders sensitively and ethically. It can then generate and sustain a sense of empowerment for violation survivors, activists, and those who document their experience. These stories (documentation) can also educate the general public, change opinions, create tools to learn from one another, and hold solutions for effective social change.



Tarangini Foundation realizes the importance of the proper documentation of past feminist movements. We believe that the endeavors, efforts, and achievements of former feminist movements should be documented properly. It will play a crucial role in uplifting the upcoming movements by providing a firm base of knowledge. To bring the hitherto unknown success stories of the women at the forefront, the organization also prepares booklets with the stories of women who sacrificed the heydays of their life in women empowerment. This documentation also helps to demonstrate the methodology and hardship of former women activists and provide a drive for the coming generation in a similar way.

Tarangini Foundation has, in the past, document the life and change stories of many Deputy Mayors and Deputy Chairs in its yearly publication called "Sankalpa". Similarly, we have been documenting the journeys of women workers in a book called "Mahuri" as well as presented the results of Feminist Participatory Action Research (FPAR) with Deputy Mayors and Deputy Chairs in a compilation book titled "Sambahak". In the year 2023, Tarangini is continuing the process of Feminist Documentation and releasing the yearly publication "Sankalpa" consisting of life stories, change stories, success stories and the journey of elected women representatives.

DAY CELEBRATIONS

CELEBRATING INTERNATIONAL WOMEN'S DAY

International Women's Day is a global celebration of women's achievements and a call for gender equality. It is a day to honor the social, economic, cultural, and political accomplishments of women throughout history and in contemporary society. International Women's Day has become an important platform to raise awareness about gender inequality and discrimination faced by women

worldwide. It serves as a reminder of the ongoing struggle for women's rights and an opportunity to take action towards achieving gender parity. The day is marked by various activities, including rallies, conferences, cultural events, and campaigns focused on empowering women and promoting gender equality around the country.

In order to acknowledge and honor the accomplishments of women in various fields, Tarangini Foundation like every year celebrated womanhood through rally which led to visibility enhancement along with solidarity and campaign building process. Tarangini believes such togetherness highlights the contributions women have made to society and emphasizes their invaluable role in shaping history and the present. Furthermore, it signifies the importance of women's work to be recognized, respected and valued from family level, personal level, community level and national level.



There still exists a huge gap in areas such as education, employment, healthcare, political representation, and basic human rights for which this day serves as a platform to raise awareness about gender inequality, discrimination, and the challenges women face globally and to bring attention to existing gaps. Bringing people together from different backgrounds, cultures and communities to stand in solidarity with women workers and to respect their courage, bravery and determination and to foster a sense of unity and collective action towards creating a more inclusive and equitable society, this day was celebrated with laughter, feeling of proud for being a woman and faith upon one another to bring about change. As we believe individuals and organizations that is, joint force can have a greater impact on advancing women's rights and gender equality, together this day was celebrated. Along with it, this day can be marked as an opportunity to inspire and empower the next generation of girls and young women, to develop intergenerational feminist core values by showcasing and talking about the achievements and stories of remarkable women which was done on this day.

INTERNATIONAL DOMESTIC WORKERS DAY

Domestic workers do the work that makes all other work possible — caring for children so that parents can go to work, keeping our elderly loved ones comfortable and safe in their homes, and more. But around the world, domestic workers are some of the most exploited and vulnerable workers anywhere. International Domestic Workers Day (June 16) marks the anniversary of the 2011 passage of the International Labor Organization (ILO) Convention 189 for Decent Work for Domestic Workers, establishing international labor law for domestic workers.

On 16 June 2023, Tarangini Foundation, in coordination with WOREC and GEFONT organized a program to sensitize stakeholders regarding the respect and recognition of domestic workers as workers as well as present the findings from the survey with domestic workers. This program was also initiated to bring attention of the concerned stakeholders on the social security for domestic workers as well as other informal sector workers.



It comes to no surprise that in a patriarchal society like ours, domestic sector is not viewed as a dignified sector of work. Domestic workers are not considered as employees. In our largely dominant patriarchal conditioning, many consider domestic work as work that does not need any specific skills or knowledge and work that is mostly associated with care. It is also largely considered work for women, something that comes naturally to them and seen as a larger extension of their responsibility. It is due to these ideas and conventions regarding domestic work that domestic workers find it more difficult to be acknowledged for their skilled labor, the contributions they are making, and most importantly, to be regarded as workers.

Nepal has yet to ratify the ILO Conventions C189 and C190 that are meant for promoting and protecting the rights of domestic workers as well as for eliminating violence and harassment in the world of work. It is essential for stakeholders to recognize the importance of these conventions for breaking the barriers caused by orthodox patriarchal values and for establishing domestic work as dignified form of work. Moreover, in order to guarantee the rights of women workers and take a step further towards gender equality, and recognition and respect of women's work, mainly in the informal sector such as domestic



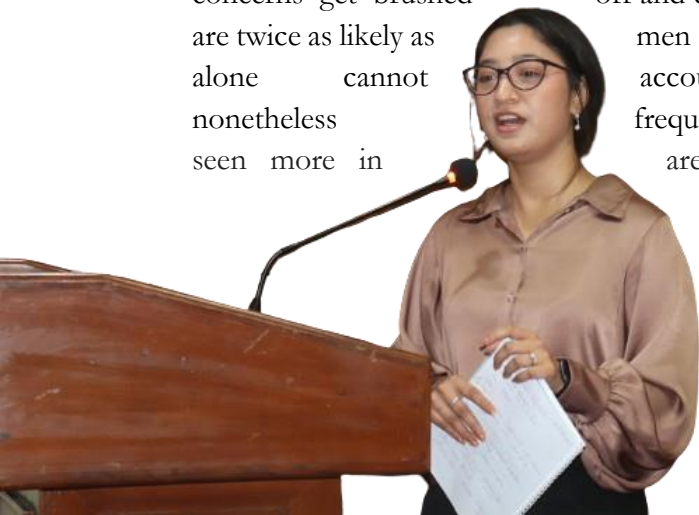
work, ILO C189 and 190 play a pivotal role. It is also equally important that local governments acknowledge the frameworks and obligations put forward by the conventions and incorporate them into local level plans and policies. A collective action to ensure respect, protection and fulfilment of the right of domestic workers from all levels of government is crucial to guarantee the rights and recognition of all domestic workers and women workers in general.

INTERNATIONAL MENTAL HEALTH DAY

World Mental Health Day is celebrated worldwide on 10th October. This year too it is celebrated with the theme “Mental health is a universal human right” aligning with this theme and with the aim of highlighting the importance of everyone’s mental health, Tarangini Foundation organized half day session on **“Unseen and unheard: Understanding the mental health and wellbeing of the women workers”**.

Mental health is a basic human right for all people. Everyone, whoever and wherever they are, has a right to the highest attainable standard of mental health. This includes the right to be protected from mental health risks, the right to available, accessible, acceptable, and good quality care, and the right to liberty, independence and inclusion in the community. Good mental health is vital to our overall health and well-being. Yet, according to World Health Organization (WHO), one in eight people globally are living with mental health conditions, which can impact their physical health, their well-being, how they connect with others, and their livelihoods.

Like many other processes in life, mental health and disorders affect women and men differently. Some disorders are more common in women, such as depression, anxiety, and eating disorders. There are also certain disorders that are unique to women. But to a large extent women's mental health concerns get brushed off and dismissed, even by professionals. Studies² show that women are twice as likely as men to experience depression, and although hormonal changes alone cannot account for depression, women’s mental health concerns are nonetheless frequently dismissed as merely hormonal. These issues can be seen more in areas where women's work is not visible and recognized such as the informal sector. Domestic workers in Nepal play an integral yet often invisible role in households. However their wellbeing, particularly mental health, is overlooked.



“The right to work is one of the most commonly violated rights for people with severe mental health conditions – who are also more likely to be underpaid than the general population”

² <https://www.mindpath.com/resource/womens-mental-health-concerns-are-often-dismissed-heres-what-to-do-about-it/>

The women working in the informal sector face many decent work rights violations such as lack of contract, irregular pay, and minimum pay, long hours, lack of job security as well as lack occupational health and safety measures, and social security. This coupled with the existing unequal power relations that prevail in a patriarchal society such as ours, gender discriminatory attitude



towards women workers, non-recognition of their work as well as lack of acknowledgement as workers adds to the complexity of the problem and affects the mental health of women workers. Mental health is an integral part of the definition of health given by the World Health Organization (WHO) and is a foundation for well-being and effective functioning for an individual and community. There is no health without mental health and mental health for the working population is intricately linked to decent work conditions and their right to work. Hence taking these into consideration, Tarangini Foundation organized a program on the occasion of World Mental Health Day 2023 to create awareness and support to address the challenges female workers working in the informal sector may face.

ADVOCACY

CHANGING THE NARRATIVE: FROM STIGMA AND REJECTION TO RECOGNITION AND RESPECT

REGIONAL WORKSHOP IN DHAKA



A three day regional consultation with returnee women migrant workers and CSOs working on women’s rights and migrant rights was conducted in Dhaka, where ten representatives from Nepal had participated including representatives from returnee migrant women workers, women activists, journalists and a former member of parliament. It was a learning opportunity for returnee migrant women workers who were able to have their say, experience the changes one can bring through constant determination and campaign building movement and acknowledge the fact of possibility of ‘victim to change makers’.

Most of the times, returnee migrant women workers are seen as someone who lack knowledge and essential ideas regarding several aspects of life. However, this platform was an opportunity that allowed the returnee migrant women workers to share their experiences, their struggles, how they overcame such scenarios, their ideas on what should happen from community and national level for the wellbeing of the women workers and their dream; how they view themselves in the future, what they aspire to become and what would have been different if certain thing would have happened in their life in a retrospective manner.

“I now aspire to become a change maker in my community and contribute to create such environment where women workers feel safe to migrate abroad for income generation. I had to go through a lot of struggles but I dream of such future where no any other women have to go through such kind of rejection just because she went to a foreign land for employment opportunities.”- One of the Nepali returnee migrant woman worker

This kind of inter- generational feminist building process, teaching and learning environment is essential for continuous movement building and to bring about change in community as well as policy level for which Tarangini Foundation will always play a crucial role through relentless support, commitment and solidarity.

FROM DIALOGUES TO DOING: RETURNEE MIGRANT WOMEN WORKERS IN ACTION!

With the help of returnee migrant women workers, Tarangini Foundation established Shram Jivi Mahila Sanjaal in Kavre in 2022, and ever since then, it has dedicated itself to working and helping to build an atmosphere that will bring the issues of returning migrant workers to the forefront. This campaign building movement has been running with the initiative of Shram Jivi Mahila Sanjaal that is

enthusiast for change making process. In a continuous manner, the forum has been widening their reach through interactive sessions at wards, discussions with other returnee migrant women workers with the support of Tarangini Foundation.

The transformative journey of migrant women workers who have faced various challenges and adversities is listened, shared and documented which allows the women workers to emerge as empowered agents of change in their communities. This journey of victim to change makers represents the empowerment and resilience of returnee migrant women workers. Through their actions and initiatives, they strive to create a



more just, equitable, and supportive environment for migrant workers, contributing to sustainable development and social change. Their experiences and transformation serve as a source of inspiration and motivation for others, further strengthening the collective efforts towards a more inclusive and dignified future.

MAKING VISIBLE AN INVISIBLE RELATIONSHIP

Domestic workers typically work in home-settings and/or private workplaces, which is usually based on informal terms with no employment records and work contracts. According to a research conducted by GEFONT, more than 82% of domestic workers did not have any form of written contract, with a large percentage not even knowing that there exists such a thing as a formal written contract. A Focus Group Discussion conducted by Tarangini Foundation in 2021 reassured the same where almost all of the participants stated that they did not have any contract with their employers. Domestic workers, most of whom are women, generally, come from poverty, socially disadvantaged groups and have had limited access to education and are most often vulnerable to physical, sexual, psychological or other forms of abuse, harassment and violence. The nature of their work (i.e workplace being shielded from the public and generally lacking co-workers), coupled with the lack of recognition of domestic workers as workers by the state makes them more exposed to exploitation and abuse. The situation is exacerbated as they are paid low wages and have to work excessively long hours. The survey conducted by Tarangini shows that the women had to work several hours a day for wages as low as Rs. 2,500 a month. According to a report published by the ILO, domestic workers in Nepal earn 20.5 percent less compared to other workers.

The informal nature of domestic work also makes it particularly difficult to regulate and manage. Without recognition as workers, domestic workers do not have access to various rights, including social security. Most domestic workers have to work in any health condition and are not allowed to take days off. The study conducted by HUN/GEFONT states that 90% of the employers did not care even if the workers were injured while working, hence had continue working even when injured. It was found that 27% of the workers became seriously ill in the given year because of an injury or illness that was caused at work, among which 30% of such workers said they were forced to leave their jobs due to that illness or injury. Similarly 45% and 20% of domestic workers shared that they did not acquire health facilities as they could not afford the services and because they had to wait too long which meant they would miss their work respectively. The survey conducted by Tarangini depicted that only 10.9% of the



domestic workers had a fixed working time and majority did not have one day off weekly. Many domestic workers also mentioned that they were threatened to be laid off when they asked for leaves. These problems are only the tip of the iceberg where domestic workers face numerous exploitations day-in day-out, most of which stem from the lack of recognition of their work as work.

With the overall objective of creating mass awareness on the issues of domestic women workers and facilitating collaboration and consolidation with concerned stakeholders to establish respect and recognition of women's work, in the informal sector, as dignified work, a mass conscientization program titled "Making Visible an Invisible Relationship: Interaction and Panel Discussion on

recognizing and ensuring the rights of domestic workers" was organized. The panelists were Hon. Bimala Rai Paudyal (Member of the National Assembly of the Federal Parliament), Prof. Dr. Keshab Prasad Adhikari (Professor of Population and Labour Studies and Founding Coordinator of MA in Labour Studies Programme, TU), Advocate Nisha Baniya, (Honorable Panel Member of Judges, Labor Court), Sushila Poudel (Assistant Director, Social Security Fund) and Kripa Basnyat (National Project Coordinator, ILO). The panel was facilitated by Dr. Renu Adhikari and the end key note was delivered by Hon. Binda Pandey (Former Member of the House of Representatives). The



program was attended by a total number of 109 participants from ministry level, local government level to CSOs, Trade Unions, Women Human Rights Defenders (WHRDs) and domestic workers themselves.

"I work as a domestic worker. My employers do not treat me badly and I have no complaints regarding my workplace. But one thing I want to be addressed is having to hide my caste in order to work. My actual name is Sunita Bishwakarma (B.K) and I am a Dalit. But I need to hide my caste in order to find work. Even now I go by Sunita Bhandari because no one will hire me if I go my real name. I really want to ask concerned stakeholders that the Constitution ensures that no discrimination shall take place on the basis of caste but till when are we supposed to hide our Dalit castes to just to be able to get work?"

The deputy mayors of Kageswori Manohara and Budhanilkantha Municipality expressed their challenges as well as provided commitment to continue the process of recognizing domestic workers and providing them with an id card as well as separating budget in their municipalities for capacity strengthening of domestic workers as well as the sensitization of local government elected bodies and decision making staff.

WOMEN WORKERS DEMAND CHANGE

READDRESSING THE CHALLENGES AND OPPORTUNITIES OF MIGRATION FOR WOMEN: REFLECTION ON WORKING WOMEN

Migration is an ongoing process. At different points, it affects men and women differently. According to a research by the International Organization for Migration (IOM), nearly half of all migrant workers worldwide are women. With the objective of establishing an environment in which women's work is acknowledged as legitimate work, all stakeholders collaborate to create a stigma-free environment for women enabling them to work and live with their families without facing discrimination or social stigmatization a two days national consultation was conducted in Kathmandu where 2 position papers were presented. One of the guest attendees was Honorable Sharat Singh Bhandari, Minister of Labor, Employment and Social Security, who acknowledged the fact that there is a gap in the needs of the returnee migrant workers and the understanding of policy makers.



The first panel discussion focused on the gaps in existing policies and challenges for working women within and outside the country of origin while the second panel discussion was focused more on the roles and responsibilities of various stakeholders at individual and group level and come up with a support mechanism for working women with and outside the country. Likewise, the second day of the program included an interaction program with working women where they came up with strategies and action plan based on the panel discussion from the first day. For migrant women going for foreign



employment, both the country of origin and the country of destination are challenging. Because women's labor is not properly respected and they are in a vulnerable position on both sides. The main challenge migrant women is the devaluation of their work, whether it is inside the country or outside the country.

Before we talk about reintegration when women return to their place of origin, we need to recognize and respect women's work as work and integrate women into society. Women who migrate internationally face problems with their right to mobility and employment in addition to issues with reintegration. The state should prioritize issuing separate reintegration directions for female migrant workers and their kids. There integration of migrant workers who have returned home is also greatly aided by elected local officials and local governmental entities. To ensure the rights of all migrant workers and prospective migrant workers, a coordinated effort from all levels of government is essential for safe movement and reintegration for returns.

REINTEGRATION OF RETURNEE MIGRANT WORKERS: CHALLENGES AND RECOMMENDATIONS FOR STRENGTHENING REINTEGRATION FOR RETURNEE WOMEN WORKERS IN NEPAL

Despite the increasing number of women migrating outside of the country, women's mobility is not seen as a desirable in the context of Nepal. Women who migrate in search of jobs are perceived as a threat to the patriarchal structure at both the personal and policy level. As a result, the Government of Nepal has introduced various restrictive and discriminatory policies in the area of migration, which have largely affected women. Female migration was undocumented and illegal till 2007 in the Gulf Cooperation Council (GCC) and other neighboring countries⁵. Official figures show that between 1985 and 2001, only 161 women migrated and by 2014–2015, the figure shot up



to 21,421. However, these numbers do not include cross-border migration to India and those migrating through informal channels. Despite imposition of travel bans and restrictions for women from working as domestic workers in foreign countries, it has been found that most of the women Nepali migrant workers went to the Gulf cooperation Council (GCC) countries between 2019/20 and 2021/22. Due to patriarchal norms and practices, women's work primarily in the domestic sector is often unrecognized, and their mobility is restricted. As a consequence, women migrant workers choose informal pathways and are highly vulnerable to violence and face abuse, discrimination, and exploitation in numerous destination countries.

The post-departure phase of migration is also challenging for returnee women migrant workers. It is important for states to cooperate for orderly return of the migrant workers according to International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families 1990. As per Global Compact for Migration (GCM) 2018, its member states should facilitate the safe and dignified return as well as sustainable reintegration of the migrants. Realizing the need of policy for returnee migrant workers during COVID-19, the Government of Nepal introduced "Reintegration Programme (Operation and Management) Directives for Returnee Migrant Workers, 2079" for the first time on July 5 2022. But the directive failed to incorporate the special needs of women and marginalized community.

In the context of Nepal, women have not been integrated in their family, society and states due to structural inequality and barrier. The holistic and sustainable reintegration of women migrant workers is challenging for Nepal as there is lack of inclusive gender-responsive policies for socio-economic and psychological dimensions of reintegration of returnee women migrant workers. Women face social stigma and question on their character by their family and society, which clearly reflects the control over women's body and sexuality. They lack access to information about government programs for returnee. They have been living with the tag of "returnee migrant women." Tarangini Foundation believes that returnee need not to be living with this label whole their life and be



categorized as "working women" after certain period of time. All the working women in informal sector should be recognized, respected and they must be linked with social security scheme to be brought by the Government of Nepal, as working women contribute to the economy of the country.

It comes to no shock that that the remittance sent by migrant workers have held up the economy of the country. Remittance provides a huge contribution to the GDP of Nepal but there is no concrete data of how much Government of Nepal spends on the safety and security of migrant workers sending this remittance. Migration is a human right and safe migration is the responsibility of the state. For migrant women going for foreign employment, both the country of origin and the country of destination are challenging. Because women's labor is not properly respected and they are in a vulnerable position on both sides. The main challenge migrant women is the devaluation of their work, whether it is inside the country or outside the country. There is a need to recognize and acknowledge women's work as work and integrate women into the society before we talk about reintegration when they are back to their country of origin. The issue of international migrant women is not just an issue of reintegration but also an issue of their right to work and their right to mobility. Perhaps, the definition of reintegration should be different in case of women and other vulnerable groups whose work is not regarded and valued the same as others. Separate reintegration directives for women migrant workers and their children need to be a priority of the state. Elected local-level representatives and local level government bodies also play a big role in the reintegration of returnee migrants. A collective action for safe migration and reintegration for returnees from all levels of government is crucial to guarantee the rights of all migrant workers and aspiring migrant workers.

With the objective to establish an environment in which women's work is acknowledged as legitimate work, and to conceptually clarify the interrelationship between women's work and the reintegration

programme for returnee migrant workers, Tarangini Foundation with the support from GAATW conducted regional workshops in Koshi Province, Gandaki Province, Sudurpaschim Province as well as Lumbini Province with Speakers and Deputy Speakers of Lok Sabha, Members of the Parliament, Head/Representatives of Labor Office, Trade Union Federation, Women's Rights Associations, Safe Foreign Employment Associations, Journalists, Returnee Women Migrant Workers and Women Human Rights.

The consultations brought forward the fact that awareness raising regarding migration as an issue of women's right to work and right to mobility is essential and should be conducted in various stages i.e. in local level, provincial level as well as in central federal level as well as to sensitize and create awareness that women's mobility and sexuality cannot be interlinked. It is essential to recognize the skills of returnee migrant women workers, most of whom have worked as domestic workers. Further skill development and skill testing of returnee migrant women workers is only possible if their work is recognized as work. Provisions need to be made so that migrant workers take formal and legal channels of migration. To ensure this, restrictions and bans in women worker's mobility and choice of employment must be lifted. Furthermore, proper documentation of migrant workers, their country of destination as well as employer details must be conducted to ensure their safety and security. Bilateral agreements also need to be made by the government with country of destinations to facilitate dialogue as well as pressurize for ensuring the rights and safety of Nepalese migrant workers.

FEMINIST CAPACITY BUILDING

CREATING MORE FEMINIST HUMAN RESOURCES TO ADDRESS PSYCHOSOCIAL HEALTH

Psychosocial counselling refers to the service provided by a skilled professional counselor to an individual, family, or group for the purpose of improving well-being, alleviating distress and enhancing coping skills. In Patriarchal society like ours where women get surveillances at daily basis on what they



do, how they talk, dress and with whom she is engaged or associated with increases the stress, anxiety and different other forms of challenges are at high risk resulting different psych-social health issues symptoms such as anxiety, insomnia, headache, restlessness, body pain, feeling low, guilt, suicidal ideation, depression.

Tarangini has been producing psycho-social counselors in coordination and collaboration with Pritha Research and Advocacy Training Institute and had produced more than 140 women psycho-social counselors in the past and has observed

how these counselors have been able to make an impact in the society; where they live or where they work. The counselors have contributed in a great manner in emergency situations like COVID-19

pandemic and the flood affected region; Sindhupalchowk at past. To be able to produce the counselors who not just can heal an individual but understand, initiate and applies the feminist core values in every practice is what these counselors are capable of.

This year as well Tarangini Foundation in coordination and collaboration with Pritha Research and Advocacy Training Institute and with technical support from Antarang Psycho-social Research and Training Institute has successfully trained and generated 12 new counselors that are ready to address the mental health issues as well as psychosocial health of people across different regions in Nepal.

In psychosocial counseling, a feminist perspective acknowledges the influence of patriarchal systems, gender norms, and societal expectations on mental health. It seeks to topple these repressive structures and promotes empowerment, agency, and autonomy for everyone, regardless of gender. Traditional psychosocial counselling approaches have often neglected to address the complex ways in which gender intersects with mental health. However, by incorporating a feminist perspective, counselors can better understand and respond to the unique experiences, challenges, and power dynamics that individuals face due to their gender identity.

Tarangini Foundation provided psycho-social counselling training to the ninth batch of counselors in which the transformative power of psycho- social counselling is approached through feminist lens.

Tarangini believes that in order to develop a more empowering, inclusive, and gender-equitable approach, providing mental health care by incorporating feminist ideals and viewpoints into the counseling process is also crucial. Counselors can offer a safe environment for people to examine and talk about their experiences of gender-based trauma, inequity, and oppression by adopting a feminist perspective. This method promotes an inclusive and cooperative therapeutic partnership in which the therapist and the client together seek out and confront oppressive ideas and practices.



A feminist perspective also emphasizes the significance of social and systemic transformation. It motivates women to take an active role in promoting gender equality, destroying gender stereotypes, and opposing oppressive structures. Counselors can address the distinctive experiences of people from marginalized populations by using an intersectional lens, which recognizes how race, class, sexuality, and other characteristics intersect with gender. Let's acknowledge the significance of adding a feminist perspective into psychosocial counseling as we strive to create a more equal and just society. Adopting this strategy enables us to build environments that empower people, confront oppressive structures, and advance our common fight for gender equality.

CAPACITY BUILDING OF WOMEN WORKERS

The Constitution of Nepal grants significant rights, such as the right to employment and social security, the right to join trade unions, and the right to engage in collective bargaining. Unfortunately, these rights have largely remained unimplemented. This is particularly problematic in developing countries like Nepal, where 90% of the workforce is engaged in the informal sector. Workers in the informal sector are highly vulnerable because the government does not take their rights seriously, and this vulnerability is compounded for women workers. In a patriarchal society like ours, women's domestic work often goes unrecognized, and a similar lack of recognition extends to their caregiving responsibilities. Furthermore, there are two levels of discrimination that women in certain industries face. First, there is the state's failure to recognize informal sector workers, and second, there is societal discrimination and bias towards women engaged in specific types of work. This is especially true for sex workers, women in the entertainment sector, domestic workers, and women in construction, who constitute a large and highly marginalized segment of the workforce, exposed to various forms of stigma and abuse both at home and in public.



Similarly, the informal economy is marked by irregular employment, uncertain pay rates, low incomes, unpredictable working hours, the absence of written contracts, and inadequate legal protection. This situation leaves women vulnerable to various forms of labor exploitation.

Tarangini Foundation has organized women workers working in domestic work sector as well as agricultural work in Kathmandu, Kavre and Sarlahi. Organizing them is the first step towards building a self-representative movement but educating them as well as building their capacity and self-confidence is equally as important. For this, Tarangini in the year 2023 had organized a series of capacity building activities on topics such as labor rights, women's rights, self-care, and leadership development among others.



We believe that these women workers will be able to lead their own movement demanding their own rights. It is just a matter of time. Once women workers are well aware of their rights and have the capacity to lead on their own, they will be able to advocate for themselves. Tarangini then aims to be the support system of these movements where women workers are respected, recognized and valued as "workers".

FEMINIST FORUM 2023

Feminist movements exist to challenge the power structure. The prevailing disparities between class, caste, gender, sex, and race is the consequences of unequal power relation. Feminists believe only the way to eradicate these social disparities is through autonomous feminist movements aimed at shifting the structure of power. Feminist Forum is a space to discuss and analyze various issues affecting women's lives from a feminist point of view. The forum prepares the foundation for establishing women's issues as not just issues of women but as political issues, for further organizing the women's movement and policy advocacy.

After the first local level election followed by the promulgation of the new constitution and the country's entry into the federal democratic republic of Nepal, the first Feminist Forum was organized in 2017 with the slogan "Foundation of Federal Democratic Republic of Nepal: The rights of women to their bodies, labor, and identity." under the leadership of the National Alliance of Women Human Rights Defenders (NAWHRD) and in collaboration with Women Right Organizations (WROs) and local governments with the aim of creating a common understanding about the feminist approach and its importance to the newly-elected women representatives in rural municipalities and municipalities within the seven provinces. The theme for Feminist Forum 2023 is "Ensuring right to Justice, Equality and Ecology: A Commitment to Sustainable Development incorporating Social Transformation".

With the goals to build solidarity for the feminist movement and create a feminist space to discuss on women's issues and call for action, the second Feminist Forum has been planned in all seven provinces in 2023. The forum aimed to strengthen the ability to analyze society from a feminist perspective and address the challenges encountered by women and marginalized communities. It aimed to create an environment of transformation by highlighting the significance of leadership transformation among newly elected women representatives.

Tarangini Foundation is one of the co-organizers for Feminist Forum 2023 and has lead the theme of Right to Work in Forum. Women's right to work is not a stand-alone issue but very much related to women's right to body as well as women's right to justice [which was the theme for Feminist Forum 2023 "Ensuring right to Justice, Equality and Ecology: A Commitment to Sustainable Development incorporating Social Transformation"] and as an inseparable part of the women's movement.

If we take a glance at the informal economy in Nepal, the majority of the problems include no basis of identification (i.e. no written contract, no identification card, not registered anywhere), a negative societal perception toward work, discrimination within the workplace (societal, gender, caste-based



discrimination), various forms of violence, unsafe workplace environment, irregular and low wages, long hours, lack of social security and so on. One of the major reasons of the said problems is that informal work is not regarded as "dignified work". It is also because of this that the Central Bureau of Statistics (CBS) does not recognize informal sector workers as an occupational group, and hence, no national level data exists on any of these workers, most of whom are women.

While the problems mentioned seem as the main issue of women working in the informal economy, these are only the superficial consequences of a more deep-rooted problem. It comes to no surprise that in a patriarchal society like ours, women's work is not viewed as a dignified sector of work and women workers are not considered as employees or workers. In our largely dominant patriarchal conditioning, many consider women's work to be mostly associated with care work and also seen as a larger extension of their duties and responsibility. It is due to these ideas and conventions regarding women's work that women workers find it more difficult to be acknowledged for their labor, the contributions they are making, and most importantly, to be regarded as workers.



When it comes to returnee migrant women workers, the deep-rooted societal patriarchal norms and values also reflect in the policies and as a result several restrictions and bans have been placed on

women that restrict their mobility, even before migrating to the destination countries. Since 2017, the Government of Nepal has banned people from working as domestic workers in Gulf countries using a protectionist approach citing various reasons including lack of security, fixed salary, guarantee of facilities, and so on but the demand in the labor market for women still remains high for domestic and care-related work. The government and policy makers have failed to acknowledge that bans are not the solution for guaranteeing safety and only further exacerbate the condition where women workers are forced to take irregular channels and migrate through a third country, thus making them more vulnerable to violence and face abuse, discrimination, and exploitation in numerous destination countries. Furthermore, they have to face various types of allegations such as being involved in sex work for money, destroying their familial relationships, not taking care of their children, etc. after returning back to the country of origin and are tagged as "returnee migrant women" even after long periods of return. On top on this, the women that are forced to take irregular channels (most of them migrating as domestic workers) are not included or a part of the "Reintegration Programme (Operation and Management) Directives for Returnee Migrant Workers, 2079" introduced by the Government of Nepal. This goes to show that the work women do inside the house, whether it be as an unpaid homemaker or as a paid worker is not considered as "work" in the patriarchal eyes of the

society as well as the policy makers and to a large extent goes unnoticed and unrecognized. How will society, that does not recognize the skills and work of domestic workers working inside the country, recognize the skills and work of domestic workers that have worked outside the country, defying the restrictions and bans put upon them?

The main obstacle to women's development and the realization of their equal rights in all facets of life is the entrenched social structure driven by patriarchy. This patriarchal framework not only devalues women's worth but also curtails women's freedom, bodily autonomy, and mobility. It confines women to secondary roles and allows for their objectification and exploitation of their bodies, particularly in terms of sexual exploitation. This distorted perception also extends to undervaluing women's labor contributions, historically leading to their enslavement. Despite women's substantial efforts, both within and outside their homes, they are frequently perceived as physically and mentally inferior. Positions of power are typically occupied by men, and women's attempts to assume leadership roles are consistently met with resistance. It is essential to recognize the interconnectedness between women's bodies, work, and leadership when advocating for women's rights and transformed leadership.



WHY FEMINIST FUNDING

Mohabati Chaudhary, a 46-year-old resident of Kailari Rural Municipality of Kailali district, has emerged victorious over profound challenges, particularly the aftermath of her husband's victimization during the Maoist insurgency. This case study delves into Mohabati's transformative journey, emphasizing the pivotal role played by feminist funding in empowering women to shape their destinies, Chaudhary emerged as a beacon of resilience and resourcefulness.

Mohabati's journey of hardship starts at a very young age as she was born into the Kamlari bonded labor and she started working at the age of 10, doing various chores for a household. At 12, she was married as per tradition, without understanding the meaning of marriage. Her husband, like her, was a Kamaiya. At 17, she became a mother. In 2056 B.S., though she didn't have more children, she felt weak, causing tension in her family. When Kamaiya was declared free in 2057 BS, life became a bit easier. In May, Maoists caused fear by threatening her husband, even getting severely injured by them. After being away for a while, Mohabati went to Dhangadhi to work and look after her husband. Even after the treatment, her husband didn't get better. During that time, because most of the money was

spent on treatment, they had to go without food and slept hungry. It commenced with her grappling with financial hardships and resorting to importing goods for meager earnings.

Chaudhary took up the task of importing goods for meager earnings, often receiving only 1 rupee per kilogram. The dire circumstances led her to sell her nose pin, highlighting the extreme measures she had to take to support her family. The extremity of her circumstances pushed her to sell personal possessions, highlighting the depth of her predicament. Chaudhary's life took a positive turn when the Tarangini Foundation recognized her plight. With our support, she ventured into the pig farming (bangur) business, receiving financial aid of 25,000 rupees. No one prescribed her a specific aid that was given to everyone on the decision of the funding agency. This marked a turning point, enabling her to initiate the Bangur business and secure her children's education up to SLC. Investing 13,000 rupees in Bangur and Bran, and the rest into building her shed, Chaudhary witnessed a remarkable growth as her Bangur gave birth to nine offspring. Despite facing setbacks, such as a daughter-in-law's accident, Chaudhary persevered. Selling one mother Bangur for 33,000 rupees, she made significant strides toward financial stability.



Currently, Chaudhary manages her Bangur and engages in agriculture, significantly reducing the previous struggle for sustenance. The initial 25,000 rupees provided by Tarangini Foundation catalyzed this positive change, illustrating the transformative impact of targeted support. One of the offspring of her first lot of bangur has given birth and Chaudhary now plans to sell the Bangur offspring, ensuring a sustainable income. In addition to the Bangur business, Chaudhary has diversified her income sources through agriculture and selling vegetables in the market. This multi-pronged approach ensures a more secure and stable livelihood, reducing dependence on a single source of income.



Mohabati Chaudhary's story highlights the concept of ownership in the context of feminist funding. After receiving financial support, Mohabati took ownership of her economic well-being and future. Feminist funding played a pivotal role in empowering her to make decisions about her life, enabling her to start and manage her Bangur business. This sense of ownership is crucial as it empowers women to take control of their financial destinies, fostering independence and self-reliance. Mohabati's experience underscores the

importance of targeted assistance in enabling women to become architects of their own success, breaking free from traditional constraints and embracing their agency. Feminist funding, by recognizing and supporting women's initiatives, becomes a catalyst for transformative change, enabling them to shape their own narratives and build sustainable livelihoods.

ACHIEVEMENTS

- Gharelu Shram Jivi Sanjaal has been organized in Kathmandu Metropolitan Ward 7, 8 and 9 as well as Kageswori Manohara, Tarkeswor, Tokha and Budhanilkantha Municipality
- Shram Jivi Krishak Mahila Sanjaal organized in Kavre and Sarlahi districts
- Drop in center establishment at Tarangini's office and the flow of domestic workers that see the center as a safe space
- Activeness of Shram Jivi Mahila Sanjaal (migrant workers) that was established in the earlier years
- Local governments have been understanding and cooperative that documentation of domestic workers also fall under their responsibility
- Letang Municipality has passed the Labor Desk promoted by Tarangini Foundation
- Able to provide identity cards to the domestic workers associated with Tarangini in Budhanilkantha Municipality
- Tarkeswor Municipality has separated a budget of 5 lakh Nepalese Rupees for "informal" sector
- Tarkeswor Municipality has provided a separate counseling room in their premises for counseling (on Thursday of every week)
- Tarkeswor has also committed to using the psychosocial counselors trained by Tarangini for conducting pilot survey of informal sector workers in ward 6
- Kageswori Manohara has provided Tarangini a space for psychosocial counseling (on Friday of every week)
- Tokha Municipality has also provided a separate counseling room in their premises for counseling

LEARNINGS

- Prioritization of activities for time management should be done for the completion of the programs
- Good networking and coordination with central, provincial and local stakeholders, civil society organizations makes campaign move forward stronger
- Relation building with activist, right holders, duty bearer required in Campaign building program will support for visibility enhancement
- Support of field staffs is required in the smooth running of the project activities
- The annual planning of the events and campaigns allows for smooth and successful conduction of programs throughout the year.

- Issues are heard more loud and clear if they are put forward by the self-representatives themselves
- Documentation needs not only be in the form of long reports; creative documentation makes it fun

CHALLENGES

- 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.
- Continuation and making active for the working women forum in movement building campaign
- Booking and acquiring the time of government leaders, officials and stakeholders due to their busy schedule
- Time-management of women workers (funds allocation for their travel allowance since they are leaving their work to be present with us)
- Proper documentation within the organization
- Staff turnover had hindered the smooth running of project activities/campaign
- Provision of allowance when doing programs with women workers (and the lack of funds for it)
- Time management of women workers for conducting sessions
- Lack of spaces for meetings and conducting counseling sessions in the field