

Perception and Practice of Menstrual Sanitation among the Female Students of YDMC

(A Small Research Report)

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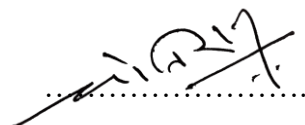
Yagyodaya Dudhnath Tharu Multiple Campus

Shuddhodhan-3, Rupandehi

2024 AD

Declaration

I hereby declare that the mini research project report entitled “**Perception and Practice of Menstrual Sanitation among the Female Students of YDMC**” submitted to Research Management Committee, Yagyodaya Dudhnath Tharu Multiple Campus. which has been prepared in the format as specified by the Research Committee. The report has not been submitted to any other institution for the award of any degree.

A handwritten signature in black ink, appearing to read 'Moti Raj Gautam', is written over a horizontal dotted line.

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Approval Letter

This is to certify that the mini research entitled "**Perception and Practice of Menstrual Sanitation among the Female Students of YDMC**" prepared by Moti Raj Gautam of Faculty of Education, Yagyodaya Dudhnath Tharu Multiple Campus, Shuddhodhan-3, Rupandehi, has been approved by the undersigned evaluation committee.

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Executive Summary

This executive summary provides an overview of the perception and practice of menstrual sanitation among female students at Yagyodaya Dudhnath Tharu Multiple Campus, focusing on their awareness, practices, and challenges.

The study aimed to find out the understanding and practice of menstrual hygiene by the female students of Yagyodaya Dudhnath Tharu Multiple Campus. Data was collected through surveys to gather information about their knowledge, attitudes, menstrual hygiene practices, and access to facilities and resources. The findings indicate that there is a moderate level of awareness regarding menstrual hygiene management among female students at Yagyodaya Campus. 91.50 percent were familiar with using sanitary pads, while a small portion still relied on less hygienic methods. However, the study also revealed gaps in knowledge about proper menstrual hygiene practices and the importance of using clean facilities during menstruation.

Access to menstrual hygiene products was reported as adequate among the majority of students, although a 34.50 percentage faced limited access to sanitary pads. The study also highlighted the importance of providing private and clean toilet facilities that cater specifically to the needs of female students, as inadequate facilities were reported as a significant challenge. Socio-cultural beliefs and taboos surrounding menstruation influenced the students' perception and practice of menstrual sanitation. The findings indicate the need to create a more supportive and inclusive environment to address the menstrual perception.

Table of Content

Executive Summary	i
List of Table	vii
CHAPTER I	1
1. Introduction	1
1.1 Introduction	1
1.2 Research Problem	2
1.3 Research Objectives	3
1.4 Limitations of the Study	4
CHAPTER II	5
2. Literature Review	5
CHAPTER III	8
3.1 Methods and Procedures Research Design	8
3.2 Population and Sample	8
3.3 Research Tools	8
3.4 Sources of Data	9
3.5 Data Analysis Procedures	9
3.6 Ethical Considerations	9
CHAPTER IV	10
4. Data Presentation and Analysis	10
4.1.1 Composition of the Sample	10
4.1.2 Average Age of First Menstruation of Respondents	10
4.1.3 Perception towards Menstrual Process by Cast Group	11
4.1.4 Traditional Rules Follow During the Menstrual Period	12
4.1.5 Perception Toward Menstruation	13
4.1.6 Perception to Touch Others During Menstruation	13
4.1.7 Experience of Menstruation at First Time	14
4.1.8 Living Place During at First Menstrual Period	15
4.1.9 Cooking Practice During the Menstrual Period	16
4.1.10 Goes to Campus During the Menstrual Period	16
4.1.11 Study Practice During the Menstrual Period	17
4.1.12 Sleeping Place During the Menstrual Period	18
4.1.13 Living Together During the Menstrual Period	18
4.1.14 Pray God During the Menstrual Period	19
4.1.15 Bathing Practice During the Menstrual Period	20

4.1.16 Pressure to Follow the Traditional Menstrual Rule	21
4.1.17 Menstrual Period Effects on Study	21
4.1.18 Types of Sanitary Clothes Used in Menstrual Period	22
4.1.19 Menstrual at Campus	23
4.1.20 Changing Place of Sanitary in Campus while Menstrual	24
4.1.21 Availability of Sanitary Pad in Campus.....	24
4.1.22 Disposal Place of Used Sanitary Pad	25
4.1.23 Believe in Traditional Practices Related to Menstruation	25
4.1.24 Consider Menstruation as a Natural Process	26
4.2 Findings.....	27
4.3 Conclusion	29
4.4 Recommendation	30
References	32

List of Table

Table 1 Population Sample	8
Table 2 Population Composition by Caste	10
Table 3 Average of First Menstruation	11
Table 4 Perception towards Menstrual Process by Cast Group	11
Table 5 Follow the Tradition Rule of Menstrual Cycle	12
Table 6 Perception Toward Menstruation	13
Table 7 Perception to Touch Others.....	14
Table 8 Experience of Menstruation at First Time	14
Table 9 Living Place During Menstrual Period at First Time.....	15
Table 10 Cooking Practice During the Menstrual Period	16
Table 11 Goes to Campus for Study During the Menstrual Period	16
Table 12 Study Practice in Menstrual Period.....	17
Table 13 Sleeping Place During the Menstrual Period	18
Table 14 Sitting Place During the Menstrual Period.....	18
Table 15 Pray During the Menstrual Period.....	19
Table 16 Bathing During the Menstrual Period	20
Table 17 Pressure to Follow the Traditional Menstrual Rule	21
Table 18 Menstrual Period Effects on Study	21
Table 19 Sanitary Clothes Used in Menstrual Period	22
Table 20 Menstruation at Campus	23
Table 21 Changing Place of Sanitary in Campus while Menstrual.	24
Table 22 Availability of Sanitary Pad in Campus.....	24
Table 23 Disposal Place of Used Sanitary Pad	25
Table 24 Believe in Traditional Practices Related to Menstruation.....	26
Table 25 Consider Menstruation as a Natural Process.....	26

CHAPTER I

1. Introduction

1.1 Introduction

Menstruation is the regular discharge of blood and mucosal tissue from the inner lining of the uterus through vagina in females. It is the natural process of growing, eating and excretion. It is one of the normal biological process and a sign of growth. Menstruation is the periodic vaginal bleeding that occurs in puberty (Tripathi, 2022). Each series contains the release of eggs which moves into the uterus through the fallopian tubes. Tissues and blood start to line the walls of the uterus for fertilization. If the egg is not fertilized, the lining of the uterus is shed through the vagina along with blood. Every mature female menstruates on average 3-5 days each month until menopause (Ghimire, 2020). A healthy woman menstruates for approximately 3000 days in average lifetime (Bista, 2020). It is inevitable for a female to go through this experience generally between 11 – 15 years of age and in Nepal, the average of menarche is 13.5 (Karki et al., 2017). For the duration of menstruation, female students face abundant of menstrual hygiene management (MHM) and practice-related issues such as lack of water, sanitation and hygiene, lack of absorbent and pain killer supply in the campuses.

Menstruation is a natural biological process experienced by menstruating individuals globally. However, in many societies, including Nepal, menstruation is accompanied by stigma, taboos, and misconception due to cultural and traditional beliefs. This can negatively impact the perception and practice of menstrual sanitation, particularly among female students.

In Nepal, despite efforts to improve menstrual hygiene management, there are still significant challenges in ensuring proper sanitation practices among female students. The Terai region, which is the southern plains of Nepal, is an area with diverse cultural practices

and norms, making it crucial to understand the specific challenges faced by female students in this region.

In Nepal, cultural understandings of menstruation as a contaminating process mean that many women and girls face significant challenges during menstruation.

1.2 Research Problem

Menstruation is a vital time for adolescent girls to learn about their bodies and their health since it signifies a girl's transition into femininity, sexual activity, and reproduction. For the duration of menstruation, female students face abundant of menstrual hygiene management (MHM) and practice-related issues such as lack of water, sanitation and hygiene, lack of absorbent and pain killer supply in the campuses. Most female students of campuses in Nepal can be expected to have knowledge regarding menstruation and menstrual cleanliness because they study on these topics from grade six to twelve. However, despite the boxes available for disposing, many examples have been found of girls throwing sanitary pads in the toilet pan, which caused blockade. Seeing such incidents made the researcher to have some insight on the gap between perception and practice of menstrual hygiene among the female students. They are not only unclean but also insecure in many senses. Due to the lack of sanitary pad, change rooms they etc. they need to leave the classes when they feel their mensuration and go to home or they have to use dirty toilet which can be a source of urinary and uterine tracts infection, and this has been a case at the campus. Several of our female students and staffs have often shared that there is no provision of emergency absorbent material supply that causes embarrassment when menstruation is unpredictable for female students and teachers. During the long use of absorbents, lack of adequate water hygiene and sanitation (WASH) facilities to change or dispose of them has also led to issues such as discomfort and irritation in the skin, bruising and rashes often causing painful experiences. To escape this problem students need to leave the classes so this is now a big

issue in the campuses. Most of the female students are from rural areas who are not even aware of the menstruation as a natural phenomenon, and they accept it as a matter of shame and social taboo as taught by parent, family, and society. Even now they take it as a taboo. They follow several socio-cultural restrictions which are attached to it. Cultural taboos around menstruation are linked to a variety of physical and mental health problems, including reproductive disorders, until absence from campuses, and social isolation. The issues about menstruation are not discussed openly in the campuses and this causes adverse effect in health of female students which hampers teaching learning activities sometimes.

Menstrual sanitation is a very important issue that every female students face in their life but the topic is not so openly discussed in society or in the campuses as it is considered as subject of humiliation as is lack of awareness on menstruation and menstrual hygiene management. The main aim of the study is to find out the understanding and practice of menstrual hygiene by the female students of YDMC. The result obtain from this study will clearly show the real picture of our society and will help to raise awareness among the female students of YDMS and women of this society. The obtained result will also be helpful in formulating the appropriate plan, policy programmes for the better practice of menstruation and hygiene during menstruation for the campus which is also useful for reducing loss of educational activities during this period for female students.

1.3 Research Objectives

The main objective of the study was to find out the understanding and practice of menstrual hygiene by the female students of YDMC. The specific objectives of this study were as follows.

- To identify the perception and practice on menstrual hygiene among YDMC female students.

- To explore the socio-cultural beliefs associated with menstruation and their effect on female students' educational activities.

1.4 Limitations of the Study

Due to the different contextual constraints the proposed study will have the following limitations:

- a. The study will be limited to find out the perception and practice on menstrual hygiene among YDMC female students and exploring the socio-cultural beliefs associated with menstruation and their effect on female students' educational activities.
- b. The study will be limited to the female students of YDMC.
- c. The study will be based on quantitative research method.
- d. Questionnaires with structured questions will be used as tools of data collection.

CHAPTER II

2. Literature Review

Morrison, et al (2016) from Water Aid Nepal carried out research entitled 'Menstrual hygiene management in Udaypur and Sindhuli districts of Nepal'. It was mixed-methods research which found that menstruation is perceived as a time of vulnerability, when women and girls should rest, be around their home, and take care of their body. Fear of suffering ill health, heavy bleeding or infertility if others see their menstrual blood is a constant source of concern for MHM. It was also found that girls avoided changing their sanitary products at school since the restrooms were unclean and impersonal. Instead of visiting the restroom at school, girls preferred to put up with the pain of wearing bulky clothing, having their movement restricted, and utilizing their friends' restrooms.

Ghimire (2020) carried out research entitled 'Menstrual Hygiene Management and Practices in Campuses'. It was the qualitative design which aimed at exploring and probing students and teachers on their MHM practices. This study has nested the life experiences of herself and participants of purposively selected two constituent and one affiliated campuses of Tribhuvan University in the Kathmandu Valley. In-depth interviews with six teachers and focus group discussions with six groups of students were included in this study. The study exposed multiple issues during menstrual hygiene management that include lack of appropriate water sanitation and hygiene (WASH) facilities, no access to emergency absorbent during menstruation, no provision of pain killer medicines during uterine cramps (dysmenorrhea) and back-aches and no provision of dust bin for absorbent disposal.

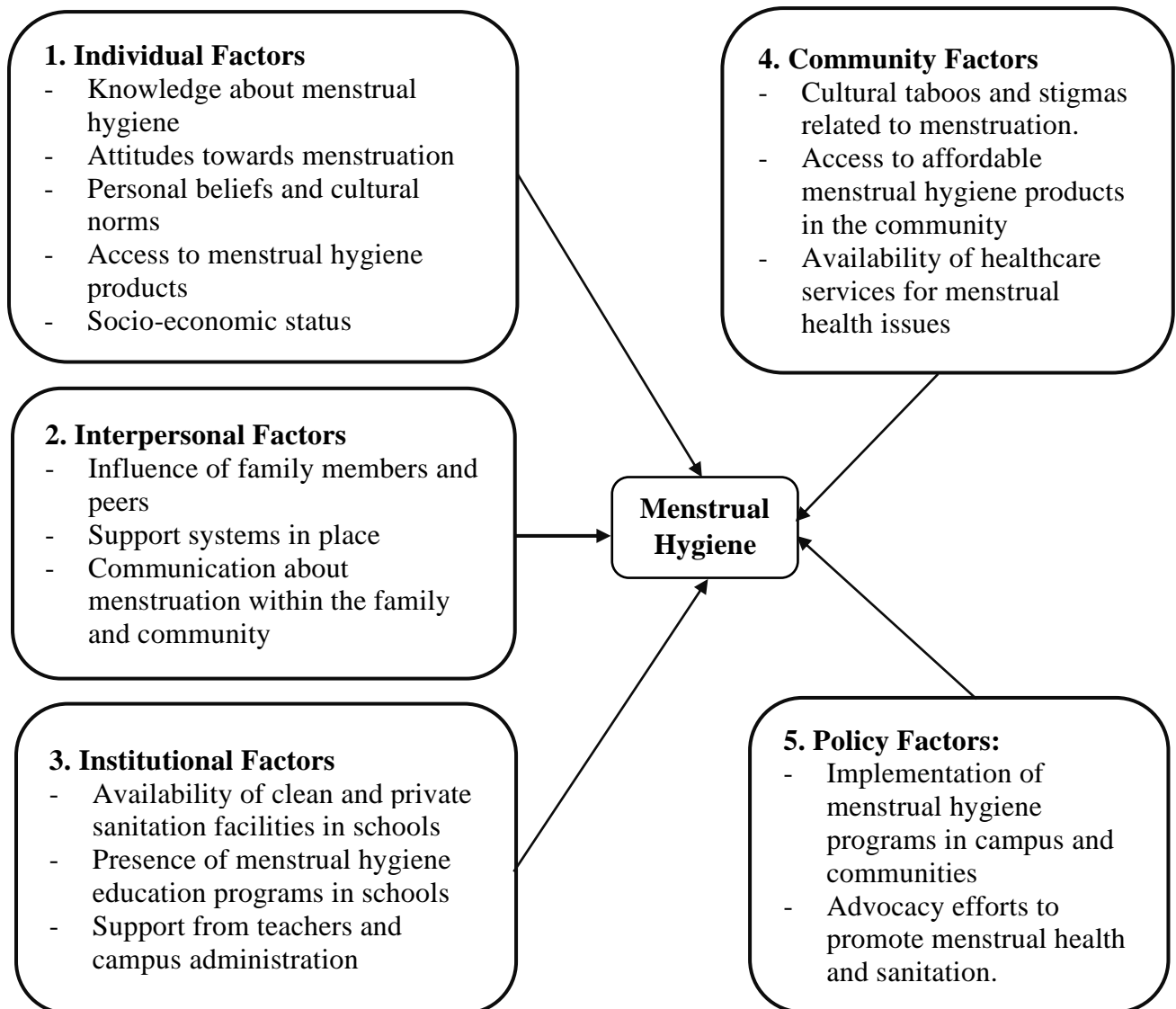
In the same way, Bista (2020) studied the knowledge and practices of menstrual hygiene among women in Far west Nepal. It was descriptive research design under quantitative research method. The main objective of the study was to find out the understanding and practice of menstrual hygiene by girls and women. The study used

personal interview technique to collect data with pre-designed and structured questionnaire. The study found that majority of the respondents were aware of menstruation before their menarche. It was also found that only 20.0 of the respondents always use sanitary pads as menstrual absorbent and only 35.0 of the girls and women take bath daily during menstruation. The study revealed that less than half of the respondents have knowledge on the washing of hands and genital part after every urination and pads change.

Tripathi, (2022) carried out a study entitled 'Knowledge and practice of menstrual hygiene among the girls in Janapriya Multiple Campus, Pokhara' which aimed to identify the knowledge and practice of menstrual hygiene among girl students studying in Janapriya Multiple Campus (JMC). It was a descriptive and analytical study design and used to assess the knowledge and practice of girl students of JMC. All the female students studying JMC were the population. The quantitative data collected was analyzed using SPSS for Windows version 16.0. Bi-variable analysis was carried out to identify factors related to the practice of menstruation and menstrual hygiene. The study found that there is no significant association between caste and use of absorbent (chi-square = 1.84 with a degree of freedom = 1 and $p > 0.05$). The majority had knowledge about the use of sanitary pads; however, a small proportion (15) of them used old cloths and reused those clothes after washing again.

2.1 Theoretical Framework (Model)

Conceptual framework for the Perception and Practice of Menstrual Sanitation



By considering these factors within the conceptual framework, researchers can better understand the perceptions and practices of menstrual sanitation among female students and identify areas for intervention and improvement.

CHAPTER III

3.1 Methods and Procedures Research Design

The quantitative descriptive study was conducted among menstruating female students of all age group of the students of YDMC. The sample was chosen purposively, and systematic random sampling will be used to select all the female students of this campus.

3.2 Population and Sample

All the female students enrolled in YDMC was the population of the study. Multi-stage sampling techniques were used. Researcher selected through the convenience sampling method. Female students of Master and Bachelor level was selected as their class running at that survey time. Class or sections were selected randomly. All together 200 samples were selected for data collection.

Table 1

Population Sample

Level	Faculty	Total Number of Female Students in Campus	Selected Sample
Bachelor	Education	221	88
Bachelor	Management	269	108
Master	Management	18	4
Total		508	200

3.3 Research Tools

Research tools are instruments, software, methodologies, or frameworks used by researchers to gather, analyze, interpret, and present data relevant to their field of study. In this study researcher used google form to collect the data from the respondents and analyzed in Microsoft Excel Pivot Table and visualized data in table format.

3.4 Sources of Data

The researcher used primary and secondary sources of data for the study. An online questionnaire was used to collect primary sources of data. Similarly, the researcher reviewed existing research reports and books as secondary sources. Data Collection Procedures

3.5 Data Analysis Procedures

Data was entered in Microsoft Excel, reviewed, and computed using the Statistical Process of Pivot Table, Office version 365 to calculate the frequency and percentage. The necessary comparison was done with other researchers' findings and conclusions.

3.6 Ethical Considerations

The researcher does not use the personal information of the respondents for any other purposes except this research. The information gathered from the respondents do not have any legal status, so that the informants have any kind of problems due to the research. Moreover the names of the informants also be not directly used to quote anything from them. Ethical issues of the research considered honestly. For that voluntary participation, secrecy, and confidentiality was strictly followed. Each participant informed about the purpose and value of the study. Informed consent obtained from each participant. Personal identifiers not recorded to keep confidentiality. The information was coded and kept confidential.

CHAPTER IV

4. Data Presentation and Analysis

4.1.1 Composition of the Sample

For the study of this research 200 girls were selected as a sample from the number of girls at the campus. Analyzing the data obtained from this small research sample, five ethnic groups were found in the sample population and the selected sample was divided into five caste groups.

Table 2

Population Composition by Caste

Faculty	Education		Management	
Cast	n	p	n	p
Dalit	4	80.00	1	20.00
Janajati	46	51.11	44	48.89
Madhesi	18	66.67	9	33.33
Muslim	1	33.33	2	66.67
Others	21	28.00	54	72.00
Grand Total	90	45.00	110	55.00

According to the details mentioned in Table No. 2, there were 110 students from the management faculty and 90 from the education faculty. Analyzing the population statistics based on caste, the total sample number was 90 Janajati, 27 Madhesi, 5 Dalits, 3 Muslims and 75 other caste groups.

4.1.2 Average Age of First Menstruation of Respondents

In girls, the age of first menstruation usually starts from 12 years, but it can happen anytime between the ages of 9 and 16. Many factors can influence the timing of menarche, including genetics, nutrition, health, and environmental factors. It's essential to remember that every individual is different, and variations in the age of menarche are normal. The age at which girls experience their first menstruation can have an impact on menstrual hygiene. (Anikwe, 2020)

Table 3*Average of First Menstruation*

Caste	Dalit	Janajati	Madhesi	Muslim	Others	Grand Total
Average of Age of First period	13.6	13.4	14.3	14.0	14.5	13.9

Table no 3 shows the average number of first menstrual. The research finds that the average age of menstrual is 13.9 average year of age of the girls age of first menstrual. In the details the analysis by the cast group 13.6 years was Dalit, 13.4 Janajati, 14.3 Madhesi, 14 Muslim, 14.5 age was others cast groups. In comparison with the previous study done in Pokhara valley, a cross sectional study was done on menstrual pattern among adolescent girls of Pokhara Valley, the study showed that the mean age of the girls was 14.0 ± 1.3 years. The mean age at menarche was 12.2 ± 0.9 years. The mean cycle length of the subjects was 34.8 ± 11.8 days. (Sharma S. D., 2016) .

4.1.3 Perception towards Menstrual Process by Cast Group

Perceptions towards the menstrual process vary significantly across cast, cultures, societies, and individuals. Different cast has different thought. The study analysis the perception of the participations towards menstrual process according to the cast group. Based on its researcher analyze the cast wise perception on menstrual cycle.

Table 4*Perception towards Menstrual Process by Cast Group*

Cast	Natural Process		Physical Process	
	n	p	n	p
Dalit	5	100.00		0.00
Janajati	55	61.11	35	38.89
Madhesi	18	66.67	9	33.33
Muslim	3	100.00		0.00
Others	27	36.00	48	64.00
Grand Total	108	54.00	92	46.00

Table no 4 shows that majority (54 percent) percent of the respondents' thoughts that the menstrual cycle is a natural process and 46 percent thoughts physical process. According to the cast groups, cent percent Dalit participants thoughts it's a natural process. Similarly 61.11 percent Janajati thoughts Natural. In the same way 66.67 percent Madhesi, cent percent Muslim and 36 percent other thoughts it's natural process and remain 38.89 percent Janajati, 33.33 Madhesi and 64 percent other thoughts it's physical process.

4.1.4 Traditional Rules Follow During the Menstrual Period

Traditionally, various cultures and societies have had rules and customs surrounding menstruation, often rooted in religious, cultural, or superstitious beliefs. These rules can vary widely across different regions and communities. It's important to understand that traditional rules followed during menstruation vary greatly across cultures and regions, and many of them are based on misconceptions and stigma surrounding menstruation. These rules are often harmful and can negatively impact the physical and mental well-being of women and girls.

Table 5

Follow the Tradition Rule of Menstrual Cycle

Caste	I always do		I do when I'm in home		School/क्याम्पस जाँदा बाहुँ		Sometimes I do	
	n	p	n	p	n	p	n	p
Dalit	4	80.00		0.00		0.00	1	20.00
Janajati	10	11.11	16	17.78	15	16.67	49	54.44
Madhesi	16	59.26		0.00		0.00	11	40.74
Muslim	3	100.00		0.00		0.00		0.00
Others	22	29.33	53	70.67		0.00		0.00
Grand Total	55	27.50	69	34.50	15	7.50	61	30.50

Table no 5 shows the result of follow the traditional rules of menstrual cycle. The result shows that 27.50 percent of respondents always follow the traditional rule, 34.50 percent follow when they are at home, 7.50 percent follow when they went to college and 30.50 percent follow sometimes. According to the cast group more than 59 percent of Dalit,

Madhesi, Muslim group always follow the traditional rules. 70.67 percent of other cast follow when they are at home. Only 16.67 percent of Janajati followed while they went to college. In the same way, 54.44 percent Janajati, 40.74 percent Madhesi and 20 percent Dalit follow sometimes.

4.1.5 Perception Toward Menstruation

The perception towards menstruation among girls is influenced by a variety of factors, including cultural beliefs, educational background, access to information, and personal experiences.

Table 6

Perception Toward Menstruation

Caste	Religious tradition		Social evil practice		Social recognition		Superstition	
	n	p	n	p	n	p	n	p
Dalit		0.00		0.00	2	40.00	3	60.00
Janajati	63	70.00	23	25.56		0.00	4	4.44
Madhesi	8	29.63		0.00	2	7.41	17	62.96
Muslim	2	66.67		0.00	1	33.33		0.00
Others	11	14.67		0.00	35	46.67	29	38.67
Grand Total	84	42.00	23	11.50	40	20.00	53	26.50

According to Table No 6, 42 percent of the respondents express their perception toward menstruation is a religious tradition, 11.50 percent social evil practice, 20 percent social recognition and 26.50 percent expression was superstition. The result shows that most of the participants' perception towards menstruation is tradition, social, and superstitions.

4.1.6 Perception to Touch Others During Menstruation

The practice of touching others during menstruation is a cultural issue that varies widely across different societies and communities. In many cases, restrictions on touching or interacting with menstruating individuals are rooted in cultural or religious beliefs.

Table 7*Perception to Touch Others*

Cast	Don't touch anyone		Happens only to women		It's okay to touch family members	
	n	p	n	p	n	p
Dalit	3	60.00	2	40.00		0.00
Janajati		0.00	17	18.89	73	81.11
Madhesi	8	29.63	9	33.33	10	37.04
Muslim	2	66.67		0.00	1	33.33
Others	22	29.33	31	41.33	22	29.33
Grand Total	35	17.50	59	29.50	106	53.00

Table no 7 shows that the perception and practice to touch others during the menstrual period. The report shows that 17.50 percent respondents don't touch anyone, 29.50 percent touch women only and 53 percent touch okay to family members. It is important to note, however, that these beliefs are not supported by science and can have harmful consequences. Restrictions on physical contact or social interaction during menstruation can contribute to social isolation and stigma, which can affect an individual's self-esteem, mental health, and overall well-being.

4.1.7 Experience of Menstruation at First Time

The experience of menstruation for girls can vary widely based on individual factors such as age, cultural background, prior knowledge, and support systems.

Table 8*Experience of Menstruation at First Time*

Caste	As if falling ill		Happy		Sad		Surprised	
	n	p	n	p	n	p	n	p
Dalit	2	40.00		0.00	2	40.00	1	20.00
Janajati	32	35.56	15	16.67	2	2.22	41	45.56
Madhesi	8	29.63		0.00	8	29.63	11	40.74
Muslim	3	100.00		0.00		0.00		0.00
Others	16	21.33		0.00	29	38.67	30	40.00
Grand Total	61	30.50	15	7.50	41	20.50	83	41.50

Table no 8 shows the experience of menstruation at first time of the respondents. 30.50 percent experienced feeling ill, 7.50 percent happy, 20.50 percent sad and 41.50 percent surprised. Providing accurate and comprehensive menstrual health education, access to menstrual products, and a supportive environment can help ensure that girls have a positive and informed experience with menstruation.

4.1.8 Living Place During at First Menstrual Period

During their first menstrual period, girls in different cultures may have differing rituals related to where they live. In some cultures, there may be certain customs or beliefs associated with menstruation that could affect where a girl stays during her period.

Table 9

Living Place During Menstrual Period at First Time

Cast	In a separate room at home, out of sight of siblings and father		In a separate room in a neighbor's house		In a separate room in a relative's house		Together with family members at home	
	n	p	n	p	n	p	n	p
Dalit	3	60.00	200.00	40.00		0.00		0.00
Janajati	2	2.22		0.00		0.00	88	97.78
Madhesi	1	3.70		0.00		0.00	26	96.30
Muslim		0.00		0.00		0.00	3	100.00
Others	11	14.67	46	61.33	11	14.67	7	9.33
Grand Total	17	8.50	48	24.00	11	5.50	124	62.00

Table no 9 shows the living place during the first menstrual period of the respondents. 8.50 percent stayed in a separate room at home out of sight of siblings and father, 24 percent stayed in a separate room in a neighbor's house, 5.50 percent stayed in a separate room in a relative's house, and 62 percent stayed in together with family members at home.

Many societies recognize that menstruation is a natural bodily function and do not impose any specific living arrangements or restrictions during this time. Ultimately, where a girl lives during her first menstrual period would depend on her personal or cultural beliefs, as well as the norms and practices within her community. It is essential to promote open

discussions, educate about menstruation, and ensure access to necessary menstrual products and appropriate sanitation facilities to support girls during this time.

4.1.9 Cooking Practice During the Menstrual Period

The practice of cooking during the menstrual period can vary across cast, cultures, and personal preferences. The study also analyzes the cooking practice during the menstrual period.

Table 10

Cooking Practice During the Menstrual Period

Cast	Doesn't cook		Sometimes I cook		I cook	
	n	p	n	p	n	p
Dalit	4	80	1	20		0
Janajati	19	21	71	79		0
Madhesi	25	93	2	7		0
Muslim		0	3	100		0
Others	67	89		0	8	11
Grand Total	115	58	77	39	8	4

Table no 10 shows that 58 percent of respondents didn't cook during the period, 39 percent cooked some time and 4 percent regular cooked. The result shows that majority of the cast group's respondents doesn't cook during the menstrual period. It's important that cultural beliefs are not based on scientific evidence. Menstruation is a natural bodily process and does not make a person unclean or impure. It is safe for individuals to cook and handle food during their menstrual period as long as they practice proper hygiene and food safety measures. whether or not someone cooks during their menstrual period is a personal choice and can vary based on cultural customs, individual beliefs, and comfort level.

4.1.10 Goes to Campus During the Menstrual Period

During the menstrual period, individuals may experience various health conditions that can impact their college education.

Table 11

Goes to Campus for Study During the Menstrual Period

Cast	Doesn't go		I go		Sometimes I go	
	n	p	n	p	n	p
Dalit	2	40.00	3	60.00		0.00
Janajati		0.00	82	91.11	8	8.89
Madhesi		0.00	27	100.00		0.00
Muslim		0.00	3	100.00		0.00
Others	11	14.67	30	40.00	34	45.33
Grand Total	13	6.50	145	72.50	42	21.00

Table no 10 show the campus going status during the menstrual cycle of the respondents. The results shows that majority of the respondents goes to college during the menstrual period. 72.50 percent regularly goes to the college, 21 percent goes sometimes and only 6.50 percent doesn't go during the menstrual period.

4.1.11 Study Practice During the Menstrual Period

The study practices of individuals during their menstrual period can vary depending on factors such as personal comfort, physical health, and specific symptoms experienced during menstruation.

Table 12

Study Practice in Menstrual Period

Cast	I don't study		I study		sometimes I study	
	n	p	n	p	n	p
Dalit		0.00	1	20.00	4	80.00
Janajati		0.00	82	91.11	8	8.89
Madhesi		0.00	19	70.37	8	29.63
Muslim		0.00	1	33.33	2	66.67
Others	18	24.00	41	54.67	16	21.33
Grand Total	18	9.00	144	72.00	38	19.00

Table no 12 shows the study practice during the menstrual period. The findings shows that most of the respondents express that they studied during the menstrual period. 72 percent respondents studied regular, 19 percent studied sometimes, and 9 percent didn't study during the menstrual period. There are no specific restrictions or guidelines regarding

studying during menstruation, some individuals may experience physical discomfort such as cramps, bloating, or fatigue, which can affect their ability to concentrate on their studies.

4.1.12 Sleeping Place During the Menstrual Period

In many cultures, there may be traditional practices or beliefs regarding where individuals sleep during their menstrual period. In the Nepalese context, there have been practices of segregating menstruating individuals from the rest of the household during their periods.

Table 13

Sleeping Place During the Menstrual Period

Cast	Always a bedroom but on the floor		Always in bedroom and bed		Always in the bedroom but in a different bed		In different room and bed	
	n	p	n	p	n	p	n	p
Dalit		0.00	1	20.00	4	80.00		0.00
Janajati		0.00	86	95.56		0.00	4	4.44
Madhesi		0.00	27	100.00		0.00		0.00
Muslim		0.00	3	100.00		0.00		0.00
Others	16	21.33	11	14.67	48	64.00		0.00
Grand Total	16	8.00	128	64.00	52	26.00	4	2.00

The table no 13 shows the sleeping place during the menstrual period of the respondents. 8 percent of them always sleep in a bedroom but on the floor, 64 percent always in bedroom and bed, 26 percent always in bedroom but in different bed and 2 percent in different room and bed.

4.1.13 Living Together During the Menstrual Period

Living together during the menstrual period is a cultural practice. This practice has been widely criticized due to its negative impact on the physical and mental health of women and girls.

Table 14

Sitting Place During the Menstrual Period

Cast	Sitting alone		Sitting separately		Sitting together with everyone		Sitting together with girls or women	
	n	p	n	p	n	p	n	p
Dalit		0.00	4	80.00		0.00	1	20.00
Janajati		0.00	2	2.22	79	87.78	9	10.00
Madhesi		0.00	2	7.41	17	62.96	8	29.63
Muslim		0.00		0.00	3	100.00		0.00
Others	11	14.67	46	61.33	11	14.67	7	9.33
Grand Total	11	5.50	54	27.00	110	55.00	25	12.50

Table no 14 shows the sitting place during the menstrual period of respondents. 5.50 percent sitting alone, 27 percent sitting separately, 55 percent sitting together with everyone and 12.50 sitting together with girls or women. Based on this result it is clear that still there is some gaps of sitting with family members and others during the menstrual period.

4.1.14 Pray God During the Menstrual Period

In many religious traditions, the practice of prayer during menstruation varies depending on cultural beliefs, religious teachings, and individual interpretations. Many girls and women are subject to restrictions in their daily lives simply because they are menstruating. Not entering the “puja” room is the major restriction among urban girls whereas, not entering the kitchen is the main restriction among the rural girls during menstruation. (Puri & Kapoor, 2006)

Table 15

Pray During the Menstrual Period

Cast	Doesn't Pray	
	n	p
Dalit	5	100
Janajati	90	100
Madhesi	27	100
Muslim	3	100
Others	75	100

Table no 15 shows the pray practice during the menstrual period by respondents. The result shows that all the cast groups respondents don't pray God. In Hinduism, menstruation is often associated with concepts of purity and impurity and some traditional practices discourage menstruating individuals from participating in certain religious rituals or entering sacred spaces such as temples during their menstrual period. In Islam, menstruating individuals are exempt from performing ritual prayers and fasting during their menstrual period. This exemption is based on the understanding that menstruation is a natural bodily process and that individuals should not perform acts of worship while in a state of ritual impurity.

4.1.15 Bathing Practice During the Menstrual Period

Maintaining good hygiene during menstruation is essential to prevent infections and promote overall health. This includes regular bathing or showering to cleanse the body, particularly the genital area, to remove menstrual blood and reduce the risk of bacterial growth. The bathing practices during menstruation vary across cultures and individual preferences.

Table 16

Bathing During the Menstrual Period

Cast	bath every 3 rd day		bath every day		bath on day 3 rd and day 4 th	
	n	p	n	p	n	p
Dalit	4	80.00	1	20.00		0.00
Janajati	11	12.22	70	77.78	9	10.00
Madhesi	9	33.33	18	66.67		0.00
Muslim		0.00	3	100.00		0.00
Others		0.00	51	68.00	24	32.00
Grand Total	24	12.00	143	71.50	33	16.50

Table no 16 show the bathing practice during the menstrual period of the respondents. 71.50 percent respondents bath every day, 12 percent bath every 3rd day and 16.50 percent bath on 3rd and 4th day in menstrual period. A research report shows over 90 of both urban

and rural girls had a bath during menstruation. Most of them were washing their genitals more than 2 times a day. A majority did use soap to wash. (Yaliwal, 2020)

4.1.16 Pressure to Follow the Traditional Menstrual Rule

The pressure to follow traditional menstrual rules can be influenced by cultural, societal, and even familial expectations.

Table 17

Pressure to Follow the Traditional Menstrual Rule

Cast	All Family Member		Mother		Mother and Father		Sister	
	n	p	n	p	n	p	n	p
Dalit		0.00	5	100.00		0.00		0.00
Janajati	15	16.67	75	83.33		0.00		0.00
Madhesi		0.00	25	92.59		0.00	2	7.41
Muslim	3	100.00		0.00		0.00		0.00
Others	11	14.67	19	25.33	45	60.00		0.00
Grand Total	29	14.50	124	62.00	45	22.50	2	1.00

Table no 17 shows that the status of pressure to follow the traditional menstrual rule of the respondents. The result shows that 62 percent of the respondents' mother pressure them to follow the traditional menstrual rule, 22.50 percent respondent's mother and father pressure them to follow the rule and 14.50 percent respondents' all family members pressure them to follow the traditional rules. Lack of comprehensive education about menstruation contribute to the perpetuation of traditional menstrual rules. Most women and adolescent girls experience restricted mobility and participation in normal activities during menstruation and were forced to observe traditional norms and practices of isolation and segregation, despite physical discomfort and/or lack of resources. (Rothchild et al., 2020)

4.1.17 Menstrual Period Effects on Study

The menstrual period can affect some individuals' study habits and overall well-being.

Table 18

Menstrual Period Effects on Study

Cast	Don't know		Has not had any significant effect		Negative effects		Positive affect	
	n	p	n	p	n	p	n	p
Dalit		0.00	1	20.00	3	60.00	1	20.00
Janajati		0.00	59	65.56	15	16.67	16	17.78
Madhesi		0.00	25	92.59		0.00	2	7.41
Muslim		0.00	3	100.00		0.00		0.00
Others	18	24.00	41	54.67	16	21.33		0.00
Grand Total	18	9.00	129	64.50	34	17.00	19	9.50

Table no 18 shows how the status of the menstrual period affects to study of the respondents. 64.50 percent have not had any significant effect on the study, 17 percent express negative effects on the study, 9.50 percent express positive effects on the study, and 9 percent are unknown effects on the study during the menstrual period. Menstruation causes abdominal cramps, headaches, fatigue, and bloating. These discomforts can make it challenging to concentrate and focus on studying. Hormonal fluctuations during the menstrual cycle can lead to mood swings, irritability, and emotional changes. These emotional states can affect motivation, concentration, and productivity during studying.

4.1.18 Types of Sanitary Clothes Used in Menstrual Period

During the menstrual period, individuals often use various types of sanitary products to manage menstrual blood flow and maintain hygiene. Menstrual health and hygiene are major public health and social issues in Nepal, due to a lack of health and education infrastructure, gender-based disparities and restrictive cultural and social norms. (Sharma et al., 2022)

Table 19

Sanitary Clothes Used in Menstrual Period

Cast	Old clothes		Sanitary pads bought in the market	
	n	p	n	p
Dalit	3	60.00	2	40.00
Janajati		0.00	90	100.00
Madhesi		0.00	27	100.00
Muslim	2	66.67	1	33.33

Cast	Old clothes		Sanitary pads bought in the market	
	n	p	n	p
Others	16	21.33	59	78.67
Grand Total	21	10.50	179	89.50

Table no 19 shows the sanitary clothes used in menstrual period of respondents. The results show that 10.50 percent uses old clothes and 89.50 percent uses sanitary pads bought in the market. Most of the respondents are using the sanitary pad brought from the market. Forty-six per cent of students used washable absorbents, but washing and drying facilities were lacking, and students adapted by using disposable pads at school and washable at home. (Shrestha et al., 2022)

4.1.19 Menstrual at Campus

Managing menstruation at campus is an important consideration to ensure the well-being and comfort of individuals who menstruate.

Table 20

Menstruation at Campus

Cast	Go home		don't do anything		wear a pad in the campus	
	n	p	n	p	n	p
Dalit		0.00		0.00	5	100.00
Janajati	8	8.89		0.00	82	91.11
Madhesi		0.00	9	33.33	18	66.67
Muslim		0.00		0.00	3	100.00
Others		0.00		0.00	75	100.00
Grand Total	8	4.00	9	4.50	183	91.50

Table no 20 shows what the respondents do while they menstruate on campus. The report shows that 91.50 percent of respondents wear sanitary pads on campus while having menstruation on campus, 4 percent go home, and 4.50 percent don't do anything.

Menstruation is a natural bodily process, and it is essential to create a supportive environment that normalizes discussions around it. Taking care of your menstrual needs during your time at campus is crucial for your well-being and academic success.

4.1.20 Changing Place of Sanitary in Campus while Menstrual

Finding a suitable place to change sanitary products on campus during menstruation can sometimes be a challenge.

Table 21

Changing Place of Sanitary in Campus while Menstrual.

Cast	go to the classroom		toilet	
	n	p	n	p
Dalit		0.00	5	100.00
Janajati	4	4.44	86	95.56
Madhesi	17	62.96	10	37.04
Muslim		0.00	3	100.00
Others	11	14.67	64	85.33
Grand Total	32	16.00	168	84.00

Table no 21 shows the changing place of sanitary pads on campus during the menstrual period. The report shows that 84 percent of respondents go to the toilet and 16 percent go to the classroom. The result shows that most of the respondents go to the toilet and some respondents go to the vacant classroom. However, it is important to maintain privacy and dignity while changing sanitary products.

4.1.21 Availability of Sanitary Pad in Campus

The availability of sanitary pads on campus can vary depending on the college. Yagyodaya Campus provides sanitary pads for individuals on campus. Table no 22 displays the status of it.

Table 22

Availability of Sanitary Pad in Campus

Cast	No		Yes	
	n	p	n	p
Dalit	2	40.00	3	60.00
Janajati	14	15.56	76	84.44
Madhesi	17	62.96	10	37.04
Muslim	1	33.33	2	66.67
Others	35	46.67	40	53.33

Cast	No		Yes	
	n	p	n	p
Grand Total	69	34.50	131	65.50

Table no 22 shows that 65.50 percent respondents get sanitary pad in campus and 34.50 percent respondents didn't sanitary pad. It shows that all of the female students were not aware about the availability of sanitary pad available in the campus.

4.1.22 Disposal Place of Used Sanitary Pad

Proper disposal of used sanitary pads is essential for maintaining hygiene and preventing contamination.

Table 23

Disposal Place of Used Sanitary Pad

Cast	At the designated location		Dustbin		In a place where people can't see		In the toilet	
	n	p	n	p	n	p	n	p
Dalit	2	40.00		0.00	3	60.00		0.00
Janajati	44	48.89	38	42.22		0.00	8	8.89
Madhesi	25	92.59		0.00	2	7.41		0.00
Muslim	3	100.00		0.00		0.00		0.00
Others	18	24.00	38	50.67		0.00	19	25.33
Grand Total	92	46.00	76	38.00	5	2.50	27	13.50

Table no 23 shows that 46 percent of respondents disposal used sanitary pad in the designated location, 38 percent place in dustbin, 2.50 percent place where people can't see and 13.50 percent place in toilet. It can conclude that college students must be aware about disposal of sanitary pads in proper place.

4.1.23 Believe in Traditional Practices Related to Menstruation

Traditional practices related to menstruation are deeply rooted in cultural and religious beliefs. Menstruation is often seen as a taboo subject, and various cultural practices and beliefs have been associated with it.

Table 24*Believe in Traditional Practices Related to Menstruation*

Cast	Disagree		Strongly Agree		Strongly Disagree		Undecided	
	n	p	n	p	n	p	n	p
Dalit	1	20.00		0.00	4	80.00		0.00
Janajati	8	8.89	8	8.89	72	80.00	2	2.22
Madhesi	2	7.41		0.00	17	62.96	8	29.63
Muslim		0.00		0.00	3	100.00		0.00
Others	11	14.67		0.00	11	14.67	53	70.67
Grand Total	22	11.00	8	4.00	107	53.50	63	31.50

Table no 24 shows the belief in traditional practices related to menstruation. 53.50 percent strongly disagree, 31.50 percent are undecided, 11 percent disagree, and 4 percent strongly agree. The findings show that the majority of the respondents didn't believe in traditional practices related to menstruation. There is some gap in the beliefs on traditional practices of menstruation. It is need to advocacy on unscientific practices among the community.

4.1.24 Consider Menstruation as a Natural Process

Menstruation is indeed a natural process that occurs in the reproductive system of individuals who menstruate. It is a normal part of the menstrual cycle and is essential for reproductive health.

Table 25*Consider Menstruation as a Natural Process*

Cast	A little bit agrees		really agree	
	n	p	n	p
Dalit		0.00	5	100.00
Janajati	24	26.67	66	73.33
Madhesi		0.00	27	100.00
Muslim		0.00	3	100.00
Others	48	64.00	27	36.00
Grand Total	72	36.00	128	64.00

Table no 25 shows the belief in menstruation as a natural process. Most of the respondents really agree on menstruation is a natural process. Considering menstruation as a natural process is an important shift in perspective that challenges the stigmatization and discrimination often associated with menstruation in various cultures, including in Nepal. Acknowledging menstruation as a natural bodily function helps promote acceptance, understanding, and respect for women's and girls' experiences during this time.

4.2 Findings

- The research finds that the average age of menstrual is 13.9 average year of age of the girls age of first menstrual.
- 108 (54 percent) respondents' thoughts that the menstrual cycle is a natural process and 46 percent thoughts physical process.
- 34.50 percent (69) respondents follow traditional rules of menstrual cycle while at home and 30.50 percent (61) follow sometimes.
- 42 percent (84) of the respondents expressed their perception toward menstruation is a religious tradition, 26.50 percent (53) expression was superstition.
- It was found that there is still a negative perception of touching others during the menstrual period. The findings show that 17.50 per cent (35) believe that they don't touch anyone during their menstrual period. The remaining respondents thought that only happens with family members and women.
- The experience of first menstrual was different. 30.50 percent (61) fell ill and 20.50 percent (41) of respondents felt sad. The findings show that there is still a gap in proper knowledge of menstrual education.
- The findings show that there is a still practice of separating from family members during the first menstrual period. 24 per cent (48) respondents live in a separate room in a neighbors' house, 8.50 per cent (17) live in a separate room at home out of sight

of siblings and father and 5.50 per cent (11) live in a separate room in a relative's house.

- In the context of cooking practice during the menstrual period. It was found that 58 percent (115) of respondents don't cook food.
- Most of the respondents are going to the campus for study. It was found that 72.50 percent (145). Only 6.50 percent (13) percent don't go to campus. Similarly the study during the practice was similar. 72 percent (144) respondent study during the menstrual period, only 9 percent (18) percent doesn't study.
- Sleeping place of the menstrual period is important for menstrual hygiene. 26 per cent (52) sleep in a different bed than other days, and 8 per cent (16) sleep on the floor of the bedroom. It indicates that there is still an impact on the traditional practice of menstrual sleeping.
- Cent per cent of the respondents don't pray the god during the menstrual period. It shows that there is an impact of religious practice to pray the god.
- Personal hygiene improves menstrual hygiene, the findings show that 16.50 per cent bath every 3rd and 4th day of menstruation. 12 per cent of respondents baths every 3rd day. The number of everyday baths is high.
- It is found that 62 percent (124) mother press to follow traditional menstrual practice.
- The study findings show that 64.50 per cent have not had any significant effect on the study, 17 per cent express negative effects on the study, 9.50 per cent express positive effects on the study, and 9 per cent have unknown effects on the study during the menstrual period.
- The results show that 10.50 percent (21) uses old clothes and 89.50 percent (179) uses sanitary pads bought in the market. Most of the respondents are using the sanitary pad brought from the market.

- The findings show that 91.50 (183) percent of respondents wear sanitary pads on campus while having menstruation on campus, 4 percent (8) go home, and 4.50 percent (9) don't do anything.
- The result shows that 84 percent (168) of respondents go to the toilet and 16 percent go to the classroom.
- The findings show that 65.50 percent (131) respondents get sanitary pad in campus and 34.50 percent respondents didn't sanitary pad.
- The result shows 46 percent (92) of respondents disposal used sanitary pad in the designated location, 38 percent (76) place in dustbin, 2.50 percent (5) place where people can't see and 13.50 percent (27) place in toilet.
- The finding shows that 53.50 percent (107) strongly disagree, 31.50 percent (63) are undecided, 11 percent (22) disagree, and 4 percent (8) strongly

4.3 Conclusion

Based on the study's findings, it is recommended that Yagyodaya Campus takes proactive measures to improve menstrual hygiene management among female students.

These measures include:

- Implementing comprehensive menstrual hygiene education programs that cover proper menstrual hygiene practices, show up myths and misconceptions, and promoting positive attitudes towards menstruation.
- Ensuring the availability and affordability of menstrual hygiene products, establishing partnerships with organizations or initiatives that provide subsidized or free sanitary pads to students in need.
- Upgrading toilet facilities to be gender-responsive, providing female-friendly toilets that are clean, private, and well-maintained.

- Creating a supportive and inclusive environment by promoting open dialogue and awareness campaigns that challenge stigma and taboos surrounding menstruation.

By addressing the challenges and improving menstrual hygiene management, Yagyodaya Campus can contribute to the overall well-being, health, and academic success of its female students.

4.4 Recommendation

Based on the facts obtained from the data analysis of the study, the researcher has presented some suggestions after studying the perception and behavior of the girl students studying at Yagyodaya Dudhnath Tharu Multiple Campus. Recommendations for improving the perception and practice of menstrual sanitation among female students should address the various factors outlined in the conceptual framework. Here are some specific recommendations based on each factor:

- **Conduct awareness campaigns:** Organize educational programs and workshops to challenge cultural taboos and myths surrounding menstruation. Encourage open discussions to normalize menstruation as a natural bodily process.
- **Engage with community leaders:** Work with local leaders and influencers to promote positive attitudes towards menstruation within communities, families, and peer groups.
- **Improve access to sanitary products:** Provide free or subsidized sanitary products in institutions and ensure their availability in hygienic vending machines or dispensers.
- **Upgrade sanitation facilities:** Invest in the construction and maintenance of clean and private restroom facilities with proper disposal mechanisms for menstrual waste.
- **Incorporate menstrual hygiene education:** Integrate comprehensive menstrual hygiene education into campus curricula, covering topics such as menstrual health, hygiene practices, and menstrual product management.

- **Provide teacher training:** Offer training programs for educators on how to facilitate discussions on menstruation, address students' questions and concerns, and create a supportive learning environment.
- **Establish peer education programs:** Empower older female students to serve as peer educators who can share accurate information about menstruation and provide support to their peers.
- **Promote positive body image:** Implement programs focused on promoting positive body image and self-esteem among female students to help them feel more confident and comfortable with their bodies, including during menstruation.
- **Combat stigma:** Organize events or campaigns to challenge menstrual stigma and foster a culture of acceptance and support for menstruating individuals within schools and communities.
- **Subsidize sanitary products:** Allocate funds to subsidize or provide free sanitary products to female students, particularly those from low-income backgrounds, to alleviate financial barriers to menstrual hygiene.

Overall, these recommendations should be implemented in a coordinated manner involving collaboration among government agencies, educational institutions, community organizations, and other stakeholders. By addressing the socio-cultural, environmental, educational, psychological, and economic aspects of menstrual hygiene, these recommendations aim to create a supportive and conducive environment for female students to practice good menstrual sanitation habits and maintain their overall health and well-being.

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ANNEX

आदरणीय उत्तरदाता विद्यार्थी महानुभाव,

Perception and Practice of Menstrual Sanitation among the Female Students विषयमा रही लघु अनुसन्धानका लागि यो प्रश्नावली तयार पारिएको छ। यो प्रश्नावली यज्ञोदय दुधनाथ थारू बहुमुखी क्याम्पसमा अध्ययनगर्ने छात्राहरूको महिनावारी सँग सम्बन्धित व्यवहार तथा क्रियाकलाप सँग सम्बन्धित छ। तल उल्लिखित प्रश्नहरूको उत्तर दिई यस लघु अनुसन्धानका लागि सहयोग गरि दिनु हुन अनुरोध गरिन्छ। तपाइले दिनुभएको सूचना गोप्य राखिनुका साथै अन्य प्रयोजनका लागि प्रयोग गरिने छैन ।

उत्तरदाताको नाम (ऐच्छिक) ठेगाना: (ऐच्छिक)

लिङ्ग जाती उमेर अध्ययनरत संकाय.....

तह: स्नातक ☐ स्नातकोत्तर ☐ वर्ष/सेमेष्टर.....

१. तपाइ पहिलोपटक महिनावारी हुँदा कति वर्षको हुनुहुन्थ्यो ?
..... वर्ष
२. महिनावारी लाइ कसरी हेर्नुहुन्छ ?
क) प्राकृतिक प्रक्रिया ख) भगवानको कृपा ग) शारीरिक प्रक्रिया घ) स्वास्थ्यमा गडबडी
३. तपाइ महिनावारी बार्नुहुन्छ ?
क) सधैं बाछु ग) कहिलेकाहीं बाछु
ख) घर भएको बेला बाछु घ) विद्यालय/क्याम्पस जाँदा बाछु
४. तपाइ महिनावारी बार्ने कुरालाई कसरी लिनु हुन्छ ?
क) सामाजिक मान्यता ख) धार्मिक परम्परा ग) अन्धविश्वास घ) सामाजिक कुप्रथा
५. महिनावारी भएको बेला अरूलाई छुन हुन्छ ?
क) महिलालाई मात्र हुन्छ ग) घर परिवारलाई छुन हुन्छ
ख) पुरुषलाई छुन्छ घ) कसैलाई पनि छुँदैन
६. पहिलो पटक महिनावारी हुँदाको अनुभव कस्तो छ ?
क) खुसी ख) दुखी ग) अचम्मित घ) बिरामी परे जस्तो
७. पहिलो पटक महिनावारी हुँदा कहाँ बस्नुभयो ?
क) घरमै सबै परिवार सँगै ग) घरमा छुट्टै कोठामा दाइ भाइ र बुवा सँग नदेखे गरी
ख) नातेदारको घरमा छुट्टै कोठामा घ) छिमेकीको घरमा छुट्टै कोठामा
८. रजस्वला हुँदा घरमा खाना बनाउनुहुन्छ ?
क) बनाउँछु ख) बनाउँदैन ग) कहिलेकाहीं बनाउँछु ।
९. रजस्वला हुँदा तपाइ क्याम्पस जानुहुन्छ ?
क) जान्छु ख) कहिलेकाहीं जान्छु ग) जाँदैन
१०. रजस्वला भएको बेला अध्ययन गर्नुहुन्छ ?

- क) गर्छु ख) गर्दिन ग) कहिलेकाहीँ गर्छु
११. रजस्वला भएको बेला कहाँ सुत्ने गर्नुहुन्छ ?
 क) सधैं सुत्ने कोठा र वेडमा ग) सधैं सुत्ने कोठा तर अर्कै वेडमा
 ख) सधैं सुत्ने कोठा तर भुइमा घ) फरक कोठा तथा वेडमा
१२. रजस्वला भएको बेला कसरी खाना खानु हुन्छ ।
 क) सबै सँगै बसेर ख) छोरी मान्छे सँग बसेर ग) छुट्टै बसेर घ) एक्लै बसेर
१३. रजस्वला भएको बेला पूजाआजा गर्नुहुन्छ ?
 क) गर्दिन ख) कहिलेकाहीँ गर्छु ग) सधैं गर्छु
१४. रजस्वला भएको अवधिमा नुहाउने काम गर्नुहुन्छ ?
 क) दिन दिनै नुहाउँछु ख) ३ दिनको दिन नुहाउँछु ग) ३ र ४ दिनको दिनमा नुहाउँछु
१५. रजस्वलाको बारेमा पहिलो जानकारी कसले गराएको थियो ?
 क) आमा ख) हजुरआमा ग) दिदी घ) विद्यालय
१६. रजस्वला भएको बेला कसले बार्न लगाउँछ ?
 क) आमा ख) आमा बुबा ग) दिदी बहिनी घ) सबै परिवारबाट शिक्षक
१७. रजस्वलाले तपाइको अध्ययन कार्यमा कस्तो असर पारेको छ ?
 क) नकारात्मक असर ख) सकारात्मक असर ग) खासै कुनै असर गरेको छैन घ) थाहा छैन
१८. रजस्वला भएको बेला सेनीटरीका लागि कस्तो सामग्री प्रयोग गर्नुहुन्छ ?
 क) पुरानो कपडाको टालो ग) नयाँ कपडाको टालो
 ख) घरमा बनाएको प्याड घ) बजारमा किनेको सेनीटरी प्याड
१९. यदि क्याम्पस भएको बेला रजस्वला भए के गर्नुहुन्छ ?
 क) घर जान्छु ख) क्याम्पसमै प्याड लगाएर जान्छु ग) साथीको मा जान्छु घ) केही गर्दिन
२०. क्याम्पसमा सेनीटरी सामग्री कहाँ फेर्नुहुन्छ ?
 क) ट्वाइलेटमा ग) कुनै कक्षा कोठामा गएर
 ख) एकान्तमा गएर घ) सेनीटरी / चेन्ज रूममा गएर
२१. क्याम्पसमा सेनीटरी प्याड सजिलै उपलब्ध हुन्छ ?
 क) हुन्छ ख) हुँदैन
२२. प्रयोग गरेको सेनीटरी सामग्री कहाँ डिस्पोजल गर्नुहुन्छ ?
 क) ट्वाइलेटमा ख) डसविनमा ग) मान्छेले नदेख्ने ठाउँमा घ) तोकिएको निश्चित स्थानमा
२३. के तपाइ रजस्वला बार्ने कुरामा विश्वास गर्नुहुन्छ ?
 क) गर्दै गर्दिन ख) अलि गर्दिन ग) थाहा छैन घ) अली अली गर्छु ड) बेस्सरी गर्छु

२४. के रजस्वलालाई प्राकृतिक प्रक्रिया मान्नु हुन्छ ?

क) अलि अलि मान्छु ख) साच्चै नै मान्छु ग) थाहा छैन मान्दै घ) मान्दै न साँच्चै नै मान्दै न

२५. के रजस्वलाले पठन पाठनमा असर गर्दछ ?

क) सारै सहमत ख) सहमत ग) थाहा छैन घ) असहमत ङ) सारै असहमत