



ANNUAL REPORT

2025

SARBODAYA Development for Campaign Nepal, Jumla

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Sarbodaya Nepal, Jumla

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Vice-Chairperson
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Member



Ms. Rabika sunar
Member

MESSAGE FROM THE BOARD AND THE EXECUTIVE DIRECTOR

On behalf of the Executive Board and staff of Sarbodaya Nepal, Jumla (SNJ), we are proud to share the progress made in 2025 toward our mission of building a just, inclusive, and discrimination-free society in one of Nepal's most remote regions.

This year, SNJ reached **34,089 beneficiaries** across seven interlinked projects, with Gender Equality, Social Inclusion and Women's Empowerment accounting for nearly half (48.2%) of our outreach reflecting our unwavering commitment to advancing women's rights and dismantling harmful social norms.

Our flagship **Hamro Sahas Programme**, implemented with UN Women and the UK FCDO, achieved landmark results: **Kanakasundari Ward 1 was declared Child-Marriage-Free**, with rates falling from an estimated 59–76% in 2020 to 0% today, and **Patarasi Ward 1 was declared Menstrual Discrimination-Free**, verified through a 156-household survey. Sustained engagement of 960 women across 32 Mother Groups, alongside 150 newly mobilized men in Advocacy Groups, shows our growing success engaging entire communities in preventing gender-based violence.

Through the **Women Empowerment for Sustainable Development Project**, we supported 600 women farmers with agricultural inputs and irrigation infrastructure, while reaching over 15,000 people through equality campaigns; Ward

No. 8 of Tatopani was likewise declared free of menstrual discrimination and child marriage.

Our **WE CHANGE Project** delivered a standout result: Chhaupadi practice fell from 93.11% to 3.42%, alongside expanded livelihoods through kitchen gardens, mushroom farming, and market linkages for over 700 farmers.

Institutionally, SNJ finalized its **2025–2030 Strategic Plan**, updated 10 organizational policies, launched a new Project Information Management System, and trained 39 staff and Executive Committee members in MEAL practices. We also expanded into environmental work through **COMDEKS** landscape conservation and strengthened women's political participation through our **Leadership Development Project**.

While celebrating these achievements, we remain honest about the work ahead — particularly strengthening Janajati representation, improving data consistency, and scaling income-generation opportunities.

We extend our deepest gratitude to our donors, government partners, volunteers, and above all, the women and girls of Jumla whose courage drives this work forward. Together, we look ahead to 2026 with renewed commitment and hope.



Name Kamalraj Khatri
Executive Director



Narayani Chaulagain
Chairperson

ABBREVIATIONS AND ACRONYMS

Ama Samuha	-	Mother Groups
CSOs	-	Civil society organizations (CSOs)
DADO	-	District Agricultural Development office (DADO)
EC	-	Executive Committee
ED	-	Executive Director
FCHVs	-	Community Health Volunteers (FCHVs)
FCHVs	-	Female Community Health Volunteers.
FEMI	-	Foundation to Earth, Mankind through Inspiration and Initiative
GBF	-	Global Biodiversity Framework (GBF)
GBV	-	Gender Based Violence
GEC	-	Gender Equality Champions (GEC)
GECs	-	Gender Equality Champions (GECs)
GESI	-	Gender Equality and Social Inclusion
GF	-	Gender Facilitators
HHs	-	Households
IEC	-	Information, Education and Communication.
IPLCs	-	Indigenous Peoples and Local Communities
K-MGBF	-	Kunming-Montreal Global Biodiversity Framework (K-MGBF),
MHM	-	Menstrual Hygiene Management
MoTFE	-	Ministry of Tourism, Forests, and Environment
NGOs	-	Non-Government Organizations
NTFPs	-	Non-Timber Forest Products
OCMC	-	One-Stop Crisis Management Centre.
RBM	-	Result Based Management
RMs	-	Rural Municipalities.
SEPLS	-	Socio-Ecological Production Landscapes and Seascapes
SMCs	-	School management committees (SMCs)
SNJ	-	Sarbodaya Development for Campaign Nepal (Sarbodaya Nepal)
SRHR	-	Sexual and Reproductive Health and Rights
UN Women	-	United Nation Women
UNDP	-	United Nations Development Programme
WESD	-	Women Empowerment for Sustainable Development
WROs	-	women's rights organizations

INTRODUCTION

Sarbodaya Development for Campaign Nepal (Sarbodaya Nepal) Jumla is a Non-partisan, Non-profit, independent, non-government organization Women lead Feminist (NGO). Sarbodaya Nepal Jumla is registered as an NGO in the District Administration Office in Jumla (non-government registration act 2034 of the Government of Nepal) and is affiliated with the Social Welfare Council Nepal. It was founded by a group of non-political, academic, and professional people in 2006 with a great motivation to work for democracy, peace, human rights, and community development in local regions, especially in the Mid-West and Far Western parts of Nepal. Since then, it has been working on a rights-based approach for social justice, peace, human rights, democratic development, environment conservation, and community development. It has been working with a bottom-up approach to achieve peace, development, and justice through people's participation.

Sarbodaya Nepal Jumla demonstrated proven quality and strength in building more excellent public advocacy for women's rights, democracy, gender Equality and social inclusion and community development.

In the meantime, the organization has stood in front-line with other like-minded organizations in opposing the non-democratic rule and rampant problem of impunity. It has worked under harsh circumstances in the remotest hilly regions of Nepal to improve women's rights and help attain peace, democracy, and Sustainable development for the community.

Sarbodaya Nepal Jumla collaborates with women networks, human rights defenders, lawyers, gender experts, peace educators, social leaders, and trainers to protect women and human rights, promote women's empowerment, livelihoods, biodiversity conservation, and children's rights through education, research, and advocacy.

Sarbodaya Nepal Jumla has implemented development projects in the Karnali region, in the Jumla (Patarasi, Tila, Tatopani, Gothichaur RMs), Achham, Kalikot, and Dailekha districts. Currently, it is working on women's and children's empowerment, reproductive health justice, education, additional women and child rights, food and livelihood security, climate change and disaster risk reduction Nutrition and health promotion and intuitional development of community based organization.



OUR VISION

A just, inclusive, gender-equal, and resilient society in Jumla and Karnali Province, where marginalized women, girls, and gender-diverse people fully realize their rights and lead transformative change.

OUR MISSION

A just, inclusive, gender-equal, and resilient society in Jumla and Karnali Province, where marginalized women, girls, and gender-diverse people fully realize their rights and lead transformative change.

OUR GOAL

SNJ strives to eliminate all forms of discrimination against women within the community by fostering an equitable environment where violence is firmly addressed and prevented. The organization is committed to ensuring that women and marginalized groups enjoy equal rights, including unhindered access to and control over natural resources essential for their livelihoods and well-being. Through participatory social facilitation and awareness-raising campaigns, SNJ empowers communities to recognize and challenge social norms and structures that perpetuate inequality and violence. The organization's efforts focus on strengthening women's socio-economic status by enhancing their capacities and opportunities to sustainably manage natural resources and improve livelihoods. By integrating gender equality with environmental sustainability and community mobilization, SNJ promotes inclusive development that uplifts women's roles as active agents of change, contributing

to resilient, healthy, and just communities in Jumla and the broader Karnali Province.

OUR OBJECTIVES

- ✎ To promote gender equality, eliminate GBV, ensure social inclusion, empower women, and safeguard child rights, thereby contributing to the broader promotion and protection of human rights.
- ✎ To strengthen food security and sustainable livelihoods by supporting vulnerable and marginalized communities, enhancing resilience, improving agricultural practices, and reducing hunger and poverty.
- ✎ To prioritize disaster risk reduction, address climate change impacts, and promote environmental and biodiversity conservation through community awareness, adaptation initiatives, and sustainable natural resource management.
- ✎ To facilitate accessible, inclusive, and effective service systems in education, health, nutrition, sanitation, and hygiene, ensuring improved well-being and quality of life for communities.
- ✎ To conduct thematic research, publish findings, and implement awareness campaigns, thereby generating evidence, influencing policies, and raising public consciousness on critical social development issues.
- ✎ To advocate for the promotion of good governance through accountability, transparency, participation, and rights-based approaches that strengthen institutions, ensure equity, and foster democratic values.

STRATEGIES

Building a More Equal, Inclusive and Resilient Society

— Gender Equality, Social Inclusion and Sustainable Development —

Gender Equality and Social Inclusion/GBV



1 Promote legal rights, women's leadership, and menstrual dignity while preventing GBV, ensuring justice, and fostering equitable participation in decision-making processes.

Strengthen Economic Empowerment and Livelihoods



2 Enhance women-led climate-smart enterprises, skills development, and inclusive finance to ensure sustainable livelihoods, rural transformation, and economic independence for marginalized groups.

Promote Resilient and Inclusive Public Services



3 Expand access to gender-responsive education, health, WASH, nutrition, and climate-smart agriculture services that improve community resilience, equity, and human development outcomes.

Climate Action and Gender-Just Resilience



4 Foster women-led adaptation, integrate indigenous knowledge, and strengthen inclusive climate governance for sustainable resource use, disaster preparedness, and gender-just climate resilience.

Institutional Strengthening and Partnerships



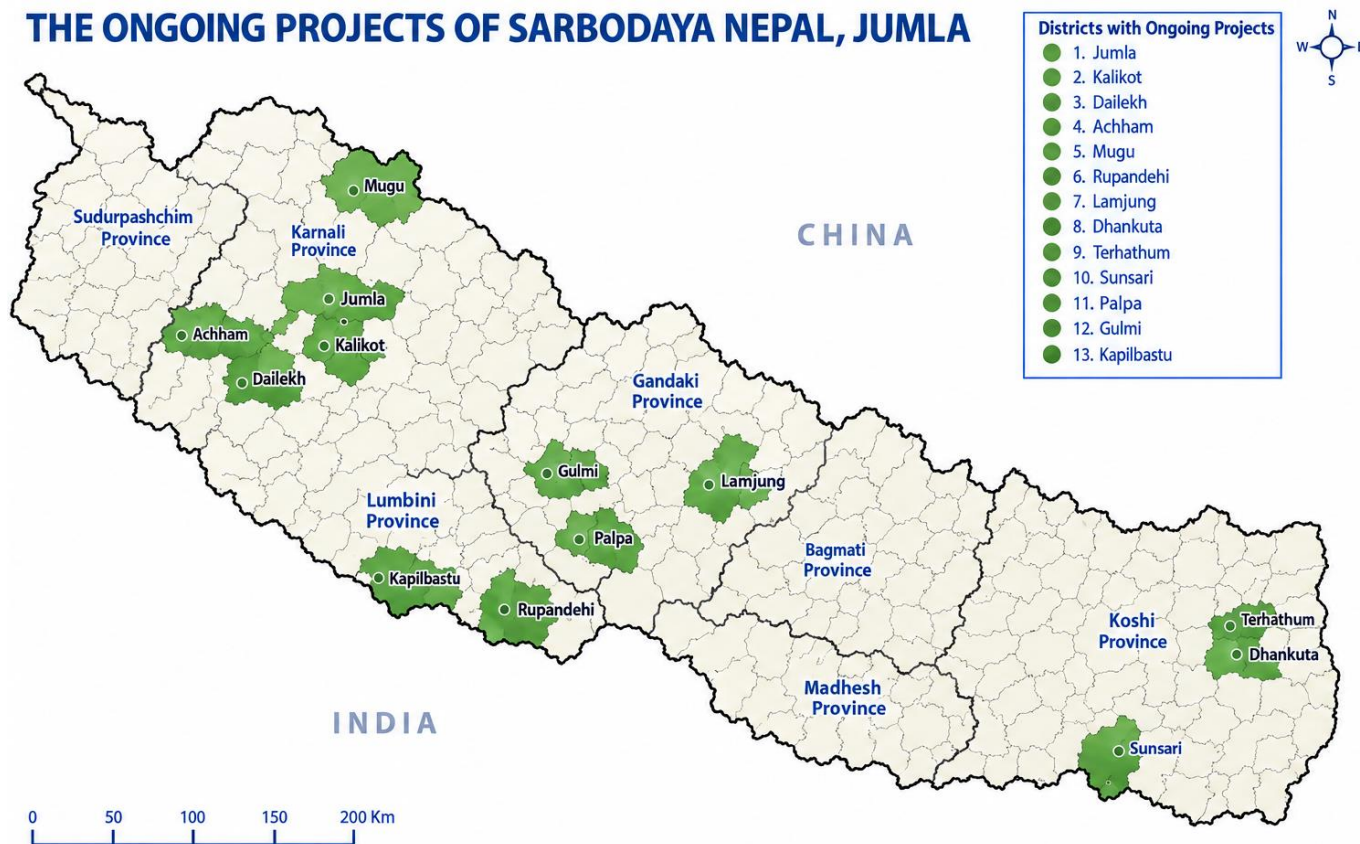
5 Build feminist leadership, generate evidence for advocacy, and forge partnerships with government, networks, and development actors to amplify collective impact and resource mobilization.



Empowered Women | Inclusive Communities | Sustainable Futures

GEOGRAPHICAL COVERAGE

THE ONGOING PROJECTS OF SARBODAYA NEPAL, JUMLA



OVERALL PROGRAMME PORTFOLIO

SARBODAYA Development for Campaign Nepal (SARBODAYA Nepal) Jumla has launched its strategic plan for 2025–2030, building on extensive learnings from past projects, stakeholder feedback, and environmental analysis. This strategy prioritizes addressing critical challenges in Gender-Based Violence (GBV), gender-sensitive food security and livelihoods, environment and biodiversity conservation, WASH and nutrition services, and disaster risk reduction with a focus on climate resilience. It aims to strengthen existing networks and create new partnerships, positioning SARBODAYA Nepal as a leader and facilitator in participatory GBV and gender inclusion development, particularly within agriculture, climate change, biodiversity, and natural resource sectors. Promoting diversity, equity, and inclusion through quality program and service delivery remains a core commitment.

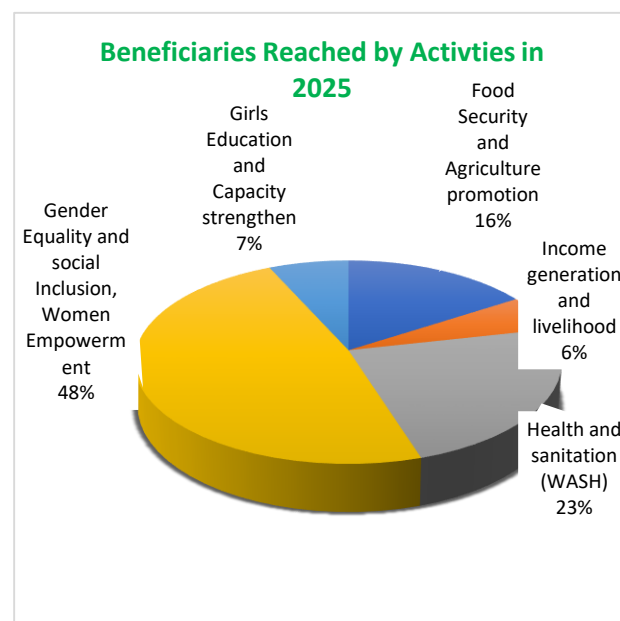
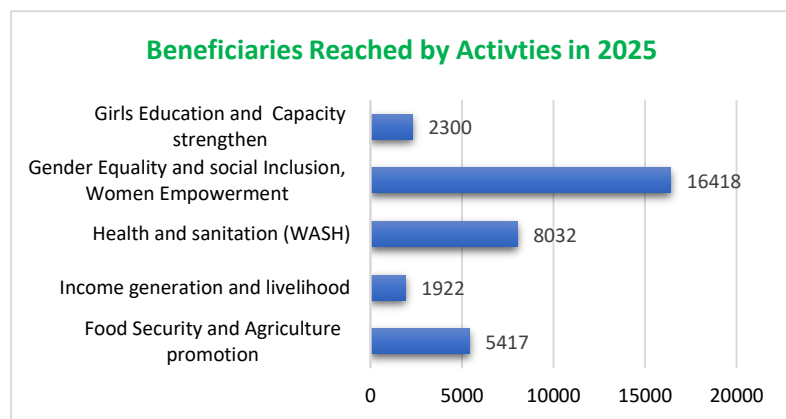
In 2025, the organization implemented a diverse portfolio of programmes addressing women's empowerment, gender equality, livelihoods, health and sanitation, education, and community capacity strengthening. Across all projects and intervention areas, 34,089 beneficiary reaches were recorded, demonstrating a broad and multidimensional engagement with communities.

Gender Equality and Social Inclusion (GESI) and Women's Empowerment represented the largest area of intervention, reaching 16,418 beneficiaries (48.2%).

This strong focus reflects the organization's continued commitment to strengthening women's participation, leadership, rights, social inclusion, and access to opportunities. The Women Empowerment for Sustainable Development Project made the largest contribution in this area, reaching 8,045 beneficiaries, while the Hamro Sahas Project reached 6,824.

Health and WASH was the second-largest intervention area, reaching 8,032 beneficiaries (23.6%). Major contributions came from the Women Empowerment for Sustainable Development Project (4,135), the We Change Project (3,152), and the Landscape Research and Study Project (535), highlighting the organization's integrated approach to health, sanitation, and community wellbeing.

Food security and agricultural promotion reached 5,417 beneficiaries (15.9%), with significant contributions from the Women Empowerment for Sustainable Development Project and We Change Project. Girls' education and capacity strengthening reached 2,300 beneficiaries (6.7%), while income generation and livelihood interventions reached 1,922 beneficiaries (5.6%).



1. ABOUT THE SARBODAYA NEPAL

SARBODAYA Nepal Jumla (SNJ) is a women-led, feminist, and rights-based organization with nearly two decades of focused experience in preventing and responding to violence against women and girls (VAWG) in Nepal's remote and marginalized Karnali Province. SNJ is a gender sensitive organization established by local women activist to advocate and secure right of women and under privileged community. It is a rights-based organization in the target area. Established in 2006 by local women activists, SNJ has consistently advanced gender equality, social inclusion and structural change through community-driven, evidence-based and survivor-centred programming. Over the last ten years, the organization has implemented a wide portfolio of projects with explicit EVAW/G objectives combining prevention, response, legal empowerment, social norm change, capacity building and multi-sectoral coordination. Its technical leadership is rooted in strong community networks, in-depth cultural understanding, and a dedicated professional team including gender experts, human rights defenders, lawyers, psychosocial counsellors and monitoring and evaluation specialists.

Vision:

A just, inclusive, gender-equal, and resilient society in Jumla and Karnali Province, where marginalized women, girls, and gender-diverse people fully realize their rights and lead transformative change.

Mission:

To empower the marginalized and underrepresented communities through increased active participation in economic, social, and political spheres to build long-term peace, a healthy environment, and quality of life.

Goals:

SNJ works to eliminate discrimination and violence against women by promoting equal rights, especially access to natural resources. Through community empowerment, awareness campaigns, and capacity-building, it fosters gender equality and environmental sustainability, strengthening women's roles and livelihoods for inclusive, resilient development in Jumla and Karnali Province.

Objective:

- To promote Gender equality, eliminate GBV, ensure social inclusion, empower women, and safeguard child rights, thereby contributing to the broader promotion and protection of human rights.
- To strengthen food security and climate-resilient, sustainable livelihoods by supporting vulnerable and marginalized communities, enhancing resilience, improving agricultural production, and reducing hunger and poverty.
- To prioritize disaster risk reduction, address climate change impacts, and promote environmental and biodiversity conservation through community awareness, adaptation initiatives, and sustainable natural resource management.
- To facilitate accessible, inclusive, and effective service systems in education, health, nutrition, sanitation, and hygiene, ensuring improved well-being and quality of life for communities.
- To conduct thematic research, publish findings, and implement awareness campaigns, thereby generating evidence, influencing policies, and raising public consciousness on critical social development issues.
- To advocate for the promotion of good governance through accountability, transparency, participation, and rights-based approaches that strengthen institutions, ensure equity, and foster democratic values.

CORE VALUES:

- Struggle for the dignity of life.
- Respect to culture, tradition, knowledge, gender and diversity.
- Transparency and Integrity
- Accountability
- Participatory Process
- Gender Equality, Social Inclusion, and Social Justice
- Professional and Innovation

2. WHAT WE DO

To apply these pathways, begin by establishing strong partnerships and collaborative frameworks for co-creation of solutions. Mainstream gender equality and social inclusion throughout all program phases. Build capacity by sharing knowledge across stakeholders. Use evidence-based research to inform policy advocacy. Implement systematic scaling methods to replicate successful models sustainably. Continuously monitor, evaluate, and adapt activities to ensure broad and lasting impact.

Women-Led and Community-Driven: As a women-led NGO, SNJ prioritizes gender equality and social inclusion, empowering women and girls via rights-based approaches in reproductive health, education, and livelihoods tailored to cultural contexts in Karnali and Sudurpaschim. This leadership model guarantees contextually relevant interventions that amplify marginalized voices and drive inclusive change.

A. Partnership, Collaboration, and Engagement: This pathway enhances our reach and results by building new and strengthening existing partnerships across sectors. It fosters co-design and co-creation to develop evidence-based technologies, models, and approaches, enabling wider adoption of scalable, impactful solutions through collaborative efforts.

B. Gender Equality, Social Inclusion (GESI), and GBV Prevention & Response: This pathway mainstreams environmental, gender, and social equality within programs, workforce, and governance. To bring improvement on women, girls and marginalized groups, leadership, decision making and economic growth. It has also strengthens accountability and institutional effectiveness to ensure equitable impact to gender equality and sustainably.

C. Economic Empowerment and Climate-Resilient Livelihoods: Focused on capacity-building, this pathway generates and shares knowledge internally and externally to equip staff, partners, and communities with skills to implement and scale sustainable economic and climate-resilient solutions, improving livelihoods and resilience of vulnerable populations.

D. Community resource mobilization and implementation: from the community resource found with deepening social and policy research, this pathway strengthens our resource mobilization efforts. It ensures that policy interventions are informed to change and enabling environments for sustainable development outcomes.

3. THEMATIC AREAS OF SARBODAYA NEPAL, JUMLA

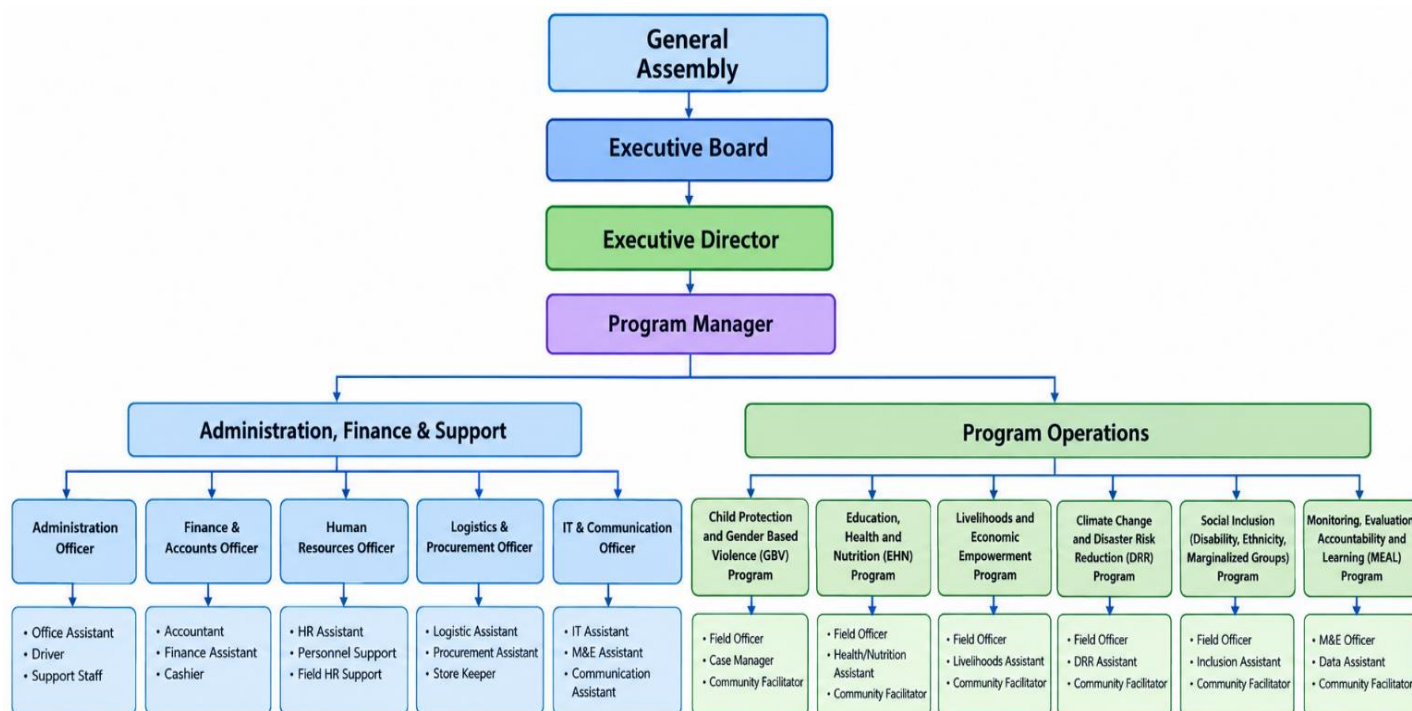
Gender Equality, Social Inclusion (GESI) and GBV: Sarbodaya Nepal promotes Gender Equality and Social Inclusion (GESI) by empowering women, girls, Dalit, Janajati and other marginalized groups to claim their rights and participate equally in community decision-making. It prevents and responds to gender-based violence (GBV) through awareness, protection services and referral mechanisms, while addressing harmful norms, discrimination and structural barriers that hinder inclusive development.

Strengthen Economic Empowerment and Livelihoods: Sarbodaya Nepal enhances sustainable livelihoods for vulnerable households, especially women, youth and persons with disabilities. It supports skills development, entrepreneurship, climate-resilient agriculture and access to financial services. By improving market linkages and income opportunities, the organisation helps families achieve economic security, reduce poverty and strengthen their resilience to shocks and crises.

Climate Action and Gender-Just Resilience: Sarbodaya Nepal promotes climate justice by supporting communities disproportionately affected by climate risks. It integrates gender-responsive adaptation, disaster risk reduction (DRR), resilient agriculture and environmental protection. The organisation empowers women and excluded groups to participate in climate planning, strengthens local preparedness systems, and builds community resilience against disasters and climate-induced vulnerabilities.

Institutional Strengthening and Partnerships: Sarbodaya Nepal strengthens institutional capacity, accountability and governance within communities and local structures. It promotes evidence-based planning, inclusive coordination and strong partnerships with governments, civil society and development actors. By enhancing organizational systems, leadership and collaboration, Sarbodaya ensures effective programme delivery, sustainability and increased impact for marginalized populations.

4. SARBODAYA ORGANIZATIONAL STRUCTURE

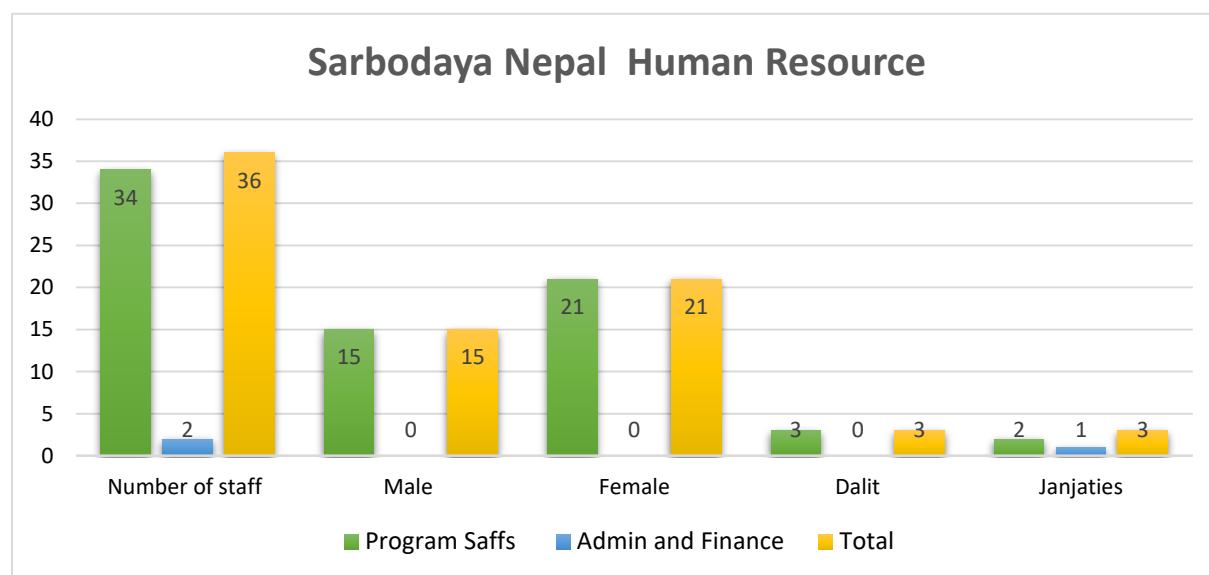


5. HUMAN RESOURCES AT SARBODAYA NEPAL IN 2025:

The organization has a total of 36 staff members, made up of 34 Program Staff and 2 Admin and Finance staff. This shows a clear operational structure weighted heavily toward field/program work rather than administrative overhead a ratio of roughly 17:1 in favor of program delivery. By gender, the staff splits into 15 males and 21 females, indicating a female-majority workforce (about 58% of total staff), which is a notable indicator of gender inclusion within the organization.

The chart also tracks representation from marginalized communities: 3 staff identify as Dalit (all Program Staff) and 3 as Janajati (2 Program Staff, 1 Admin/Finance). Together, these two groups make up about 17% of total staff, suggesting some degree of inclusive hiring, though there may be room to grow representation further.

Overall, the chart highlights a program-focused, female-majority team with modest but present representation from Dalit and Janajati communities.



6. BENEFICIARIES REACH IN 2025:

In 2025, Sarbodaya Nepal, Jumla reached a total of 34,089 beneficiaries across seven interlinked projects, reflecting a broad, multi-sectoral development footprint in the district. By thematic area, Gender Equality, Social Inclusion, and Women Empowerment dominated outreach with 16,418 beneficiaries (48.2%), underscoring the organization's strong focus on inclusive social transformation. Health and Sanitation (WASH) followed with 8,032 beneficiaries (23.6%), highlighting significant investment in public health infrastructure and hygiene promotion. Food Security and Agriculture Promotion reached 5,417 people (15.9%), supporting livelihood resilience, while Girls' Education and Capacity Strengthening benefited 2,300 individuals (6.7%). Income Generation and Livelihood activities reached the fewest at 1,922 beneficiaries (5.6%), suggesting a potential area for scaling in future programming.

At the project level, the Women Empowerment for Sustainable Development Project was the largest contributor, reaching 18,205 beneficiaries (53.4%) of total outreach, followed by the Hamro Sahas Project (6,947; 20.4%) and We Change Project (6,882; 20.2%). Smaller targeted initiatives including the Mensuration Discrimination Elimination, Girls' Education, Political Leadership, and Landscape Research projects collectively accounted for the remaining 6% (2,055 beneficiaries).

Overall, the demonstrates strong gender-focused impact, though diversifying investment toward livelihood and income generation could strengthen long-term economic resilience.

SN	Name of Project	Food Security and Agriculture promotion	Income generation and livelihood	Health and sanitation (WASH)	Gender Equality and social Inclusion, Women Empowerment	Girls Education and Capacity strengthen	Total
1	Women Empowerment for Sustainable Development Project	3442	798	4135	8045	1785	18205
2	Women and Girls have improved Socio-Economic Conditions (We Change) Project	1852	1124	3152	614	140	6882
3	Hamro Sahas Project	123	0	0	6824	0	6947
	Landscape research and study Project	0		535	25	0	560
4	Girl Education and Capacity Strengthen Project	0			225	297	522
5	Women Empowerment for Mensuration discrimination elimination project	0		210	591	62	863
6	Political leadership development project	0	0	0	94	16	110
	Total	5417	1922	8032	16418	2300	34089

7. MAJOR ACHIEVEMENTS AND RESULTS IN 2025

1. Title of Project : Hamro Sahas Fund; in support of feminist movement building for social norm change

The Hamro Sahas Programme, titled ‘Supporting Feminist Movement Building for Social Norm Change,’ is a joint initiative by the UK’s Foreign, Commonwealth and Development Office and UN Women Nepal. This programme is designed as a funding mechanism to empower feminist and women’s rights organizations (WROs), particularly those led by marginalized communities. Its core objective is to strengthen feminist movements by offering flexible multi-year grants, comprehensive capacity-building opportunities, and encouraging innovative strategies that tackle deeply rooted discriminatory social norms and harmful practices. The programme specifically prioritizes inclusivity by funding groups led by women and gender minorities from diverse marginalized identities, including persons with disabilities, Dalit, Madhesi, Indigenous groups, religious minorities, communities, and young feminist organizations. Recognizing the widespread challenges such as gender-based violence (GBV) and the chronic underfunding of WROs, Hamro Sahas provides resources and programming that address these issues directly, while promoting collectivization, movement building, and nurturing cultures of care.

In the Jumla district of Karnali Province, this programme is implemented with Sarbodaya Nepal serving



as the lead partner. Sarbodaya Nepal is dedicated to empowering marginalized women within Karnali and its surrounding areas, focusing on gender equality, women’s rights, and combating harmful social norms. This local approach aligns closely with UN Women’s vision for the Hamro Sahas Programme, ensuring that interventions are context-specific and address the unique challenges faced by marginalized populations in Jumla. By collaborating closely with communities, Sarbodaya Nepal contributes significantly to the programme’s goal of fostering feminist movement building and driving lasting social norm change. SNJ (Sarbodaya Nepal, Jumla), a social organization with a clear vision, complements these efforts in the region. SNJ’s vision is to establish a just society free from all forms of discrimination and to foster a healthy environment. Its mission centers on empowering deprived and marginalized communities by increasing their meaningful participation in economic, social, and political activities that

ultimately build long-term peace and improve quality of life. SNJ's purpose is to support women and disadvantaged groups by strengthening their economic, social, political, and cultural empowerment. The organization actively advocates against injustice, discrimination, and social taboos that particularly affect women and girls on social and psychological levels. SNJ empowers local women through networking and by organizing campaigns aimed at advocating for their rights. This advocacy and mobilization work strategically aligns with the feminist principles promoted by Hamro Sahas, making SNJ a vital actor in driving grassroots change.



लैङ्गिक हिंसा विरुद्ध शुन्य सहनशीलता

(GENDER-BASED VIOLENCE - GBV)



लैङ्गिक हिंसा भनेको के हो ?

महिला, पुरुष वा लैङ्गिकताका आधारमा गरिने शारीरिक, मानसिक, यौनजन्य, सामाजिक, आर्थिक र कुरीतिजन्य व्यवहारहरू वा यौनिक रूपमा असर पर्ने गरी व्यवहार गरिने वा गर्ने लैङ्गिक विभेदमा आधारित हिंसा हो भन्ने बुझ्नु पर्छ ।

यो कानून बिपरीत दण्डनीय अपराध हो ।

नेपालमा देखिने लैङ्गिक हिंसाका स्वरूपहरू

कुटिपट, घरबाट निकाला, गाली गलौज, स्रोत साधनबाट वञ्चित गर्नु	वैवाहिक बलात्कार, बलात्कार, बलात्कार प्रयास	दाइजो सम्बन्धी हिंसा
बालविवाह, बहुविवाह, बालिका भुण पहिचान गरी गरिने गर्भपतन	डिजिटल माध्यमद्वारा अश्लील तस्बिर र शब्दको प्रयोग	यौन शोषणका लागि महिला र बालिकाको बेचबिखन
छाउपडी र महिनावारी भएकै समयमा गरिने विभेदपूर्ण व्यवहार	बौक्सीको आरोप लगाई गरिने हिंसा	छोराछोरीमा गरिने गेदभाव
		तेजाव प्रहार, जलाउनु

पिडितका अधिकार र सम्बोधन गर्ने संयन्त्रण निकायहरू

- नेपाल प्रहरी कार्यालय मित्र महिला तथा बालबालिका सेवा केन्द्र - अस्पतालमा एकद्वार संकेत व्यवस्थापन केन्द्र - मनोविमर्श सेवा केन्द्र र नि:शुल्क कानुनी सहायता	- सुरक्षित आवास (Safe Shelter) - गाउँपालिका न्यायिक समिति - सरकारी वकिलको कार्यालय
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कहाँ कसलाई सम्पर्क गर्ने ?

सर्बोदय नेपाल जुम्ला ☎ 18105000154	जिल्ला प्रहरी कार्यालय ☎ 100	प्रहरी कार्यालय महिला बालबालिका सेवा केन्द्र ☎ 103	बाल हेल्पलाइन ☎ 1098
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“हाम्रो प्रतिबद्धता: सबै महिला, बालबालिकालाई समान र सुरक्षा सुनिश्चिता”







यो जानकारी नेपाल सरकारको कानून अनुरूप तयार पारिएको हो । थप जानकारीको लागि ९८९०५०००९५४ मा सम्पर्क गर्नुहोला ।

The Hamro Sahas programme in Jumla targets five municipalities, covering 10 wards and engaging 32 women's groups known as Ama Sumuha. This focused outreach allows for deep engagement with communities and the creation of grassroots feminist movements pushing for social norm transformation at local levels. Building on a proven history of success in promoting women's and girls' rights, social justice, economic empowerment, and participation in local governance, SNJ's involvement is expected to accelerate progress. The programmer's success will be measured through specific indicators that capture changes in feminist movement building, social norm shifts, and the empowerment of marginalized women and girls. These include achieving gender equality and ensuring women's meaningful participation in household and local decision-making, reducing gender-based violence and harmful practices such as child marriage, child labour, Chhaupadi, and dowry through survivor-centered multi-sectoral responses.

It aims to protect and promoting their rights and freeing them from violence, abuse, and exploitation. Additionally, it targets the reduction of discriminatory social and gender norms that limit bodily autonomy and reproductive rights across humanitarian and development settings.

Project details

Project Commence Date	Jan 2025
Project Completion Date	Dec 2027
Project Value	NPRs. 215033.00
Project Implementation Area	Guthichaur, Patarasi, Hima, Sinja and Kanakasundai Rural Municipality of Jumla
Funding Partner	UN –WOMEN, UK International Development

PATHWAY TO GENDER EQUALITY AND INCLUSIVE DEVELOPMENT



MAJOR ACTIVITIES PROGRESS (JUNE 2025 – AUGUST 2026)

S.N.	Major Achievement	Key Result / Change	Beneficiaries	Location
1	Sustained engagement of 32 Mother Groups (960 women)	Continuous behavior-change platform across all 5 quarters; improved knowledge/practice on GBV, SRHR, MHM, chhaupadi, child marriage	960 women (177 Dalit, 9 Janajati, 774 Brahmin/Chhetri)	10 wards, 5 rural municipalities
2	Kanakasundari RM Ward No. 1 declared Child-Marriage-Free Ward	Child marriage rate fell to 0% (2025) from an estimated 59-76% (2020, figures vary by report)	Ward-wide population; ~300-500 attendees at declaration	Kanakasundari RM, Ward 1
3	Patarasi RM Ward No. 1 declared Menstrual Discrimination-Free (Chhaugoth-Free)	156-household verification survey found no chhau-goths in use; 100% of surveyed women reported safe home-stay during menstruation	156 households; ~500 at declaration event	Patarasi RM, Ward 1
4	10 Men's Advocacy Groups formed and trained (150 members)	New male constituency actively engaging on GBV prevention and positive masculinity	150 men (across castes/ethnicities)	5 rural municipalities, 10 wards
5	5 GBV information hoarding boards installed	2,550 direct + 1,290 indirect community members reached with GBV/harmful-practice messaging	3,840 community members (direct + indirect)	Gothichaur, Patarasi, Kanakasundari, Sinja, Hima RMs
6	IEC materials disseminated (750 posters, 4,200 brochures)	Increased community awareness of GBV, SRHR and child-marriage reporting mechanisms	~960 direct + ~12,000 indirect beneficiaries	5 rural municipalities

S.N.	Major Achievement	Key Result / Change	Beneficiaries	Location
7	Livelihood/income-generation support for 120-123 women	New vocational skills (organic bean cultivation) and start-up inputs (seeds, grocery stock) enabling income diversification	120-123 women, 4-6 Mother Groups	Hima, Kanakasundari, Patarasi, Gothichaur RMs
8	Institutional strengthening of Sarbodaya Nepal Jumla (SNJ)	2025-2030 strategic plan finalized; 10 policies reviewed/updated; PIMS launched; 2 rounds of M&E/RBM training (39 participants)	SNJ Executive Committee and staff	Jumla district office
9	Continuous GBV survivor protection and case management via Dima Aama Ghar safe house	Approx. 19+ individual survivors supported with rescue, counselling, medical, legal and shelter services; several successfully reintegrated (education resumed, livelihoods established)	~19+ women and girls	Jumla district (multiple RMs), Dima Aama Ghar safe house
10	School-based gender-sensitization reaching 9 schools (debate series) and 424 students (quiz)	Increased student knowledge of legal marriage age, GBV, SRHR; strengthened student leadership and advocacy skills	9 schools; 90+ debate participants; 424 quiz participants; hundreds of observers	5 rural municipalities
11	"16 Days of Activism" creative outreach campaign	Street drama, flash mobs and installations shifted community attitudes among youth and men toward gender-equitable norms	722 direct + ~5,000 indirect (social media/live audience)	Kanakasundari, Patarasi, Sinja, Hima RMs

S.N.	Major Achievement	Key Result / Change	Beneficiaries	Location
12	SNJ engagement in national Women's Rights Organization (WRO) network strengthening	SNJ delegation trained alongside 26 grassroots WROs on RBM, compliance, and reporting, strengthening organizational practice and feminist-movement building	4 SNJ representatives (of a 26-WRO cohort)	Kathmandu (national-level workshop)

Beneficiary Analysis – By Gender and Ethnicity / Caste

S.N.	Group	Total (headcount)	% of Total	Key Activities
1	Brahmin/Chhetri	3,658	84.8%	Mother Groups; all school events; men's groups; livelihood training; coordination meetings
2	Dalit	518	12.0%	Mother Groups (177 core); men's groups; school events; livelihood training
3	Other (unspecified)	83	1.9%	Men's groups; Deuda competitions; awareness campaigns
4	Janajati	53	1.2%	Mother Groups (9 core); men's groups; school events; livelihood training
5	Madhesi	4	0.1%	Capacity trainings; debate competition; Kanakasundari declaration event
	TOTAL	4,316	100%	

Across all five quarters, the project's beneficiary base of 5,485 event-level headcounts is overwhelmingly female: approximately 4,548 women and girls (83%) against 937 men and boys (17%). This imbalance is structural rather than incidental it stems directly from the project's core design, in which the 960-member Mother Group network anchors nearly every downstream activity (community workshops, Deuda competitions, livelihood training). Male participation is concentrated almost entirely in activities introduced specifically to engage men, above all the 150-member Men's Advocacy Groups formed from onward, plus mixed-gender spaces such as coordination meetings, school debates, and capacity-building trainings for SNJ staff and local leaders.



The gender pattern shifts modestly but meaningfully over time. In virtually all reported participation is female. From, the picture broadens: men's group formation (186 men), debate-competition observers (134 men), and rising male attendance at coordination meetings signal a deliberate widening of the project's approach from a women-only model toward one that also engages men as allies in preventing GBV and harmful practices a shift the project itself frames as necessary for sustaining change at the household level.

The ethnicity/caste picture, compiled from 21 activity instances that reported disaggregated data (4,316 headcounts), shows a similarly skewed but more structurally explainable distribution. Brahmin/Chhetri participants make up 84.8% of recorded headcounts, closely mirroring their 80.6% share (774 of 960) of the core Mother Group membership itself meaning the ethnicity profile of project beneficiaries largely tracks the underlying demographic composition of the ten target wards rather than a selection bias in project design. Dalit inclusion is consistent and substantial: 12% of headcounts overall, and a stronger 18.4% (177 of 960) within the core Mother Group base, suggesting deliberate effort to include this group even where later one-off events show more variable Dalit shares (13–18%). Janajati representation is markedly smaller (1.2% overall; 0.9% of the Mother Group base), and reporting explicitly flags this as a

gap requiring more inclusive group-formation strategies going forward. Madhesi participants appear only in capacity training, the debate competition, and the Kanakasundari declaration event most plausibly reflecting Jumla's demographic makeup rather than a deliberate exclusion, though the source reports do not clarify this.

A shared limitation applies to both dimensions: none of the five quarterly reports provide a single, consistent, project-wide breakdown combining gender and ethnicity for the full beneficiary base, and indirect beneficiaries (roughly 12,000 IEC recipients, 5,000 activism-campaign viewers) are disaggregated by either gender or ethnicity in every report.

Key Achievement Highlights

A. CHANGES IN KNOWLEDGE, ATTITUDES AND PRACTICE

- In Kanakasundari RM, 5 of 32 mother-group participants shifted from staying in cattle sheds during menstruation to remaining at home by this shift had scaled to a full-ward household survey (156 households) reporting 100% safe home-stay in Patarasi Ward 1.
- Debate-competition participants and observers schools) demonstrated increased knowledge of the legal marriage age and consequences of child marriage, with schools reporting strengthened student leadership on the issue.
- Men's Group members articulated explicit behavioural commitments during formation training e.g., pledging to table GBV agendas at ward/municipal level and to “improve our own habits” an indicator of attitudinal change among a previously unengaged population.

B. IMPROVED ACCESS TO SERVICES AND RESOURCES

- A functioning GBV referral pathway was established and used continuously survivors were referred through Gender Facilitators to judicial committees, OCMC, and Dima Aama Ghar safe house, with documented cases of rescue, medical care, legal facilitation, and reintegration (e.g., citizenship support for support positive survivor in a 14-year-old survivor's case reaching conviction and school reintegration in
- Access to livelihood resources expanded in with 120 women gaining vocational skills and 123 women receiving productive start-up inputs (seeds, grocery stock) a shift from awareness-only programming toward economic empowerment.

C. INSTITUTIONAL AND GOVERNANCE-LEVEL CHANGE

- Two rural municipality wards issued formal government declarations Kanakasundari Ward 1 (Child-Marriage-Free, 28 May 2026) and Patarasi Ward 1 (Menstrual Discrimination-Free, 19 August 2026) representing institutionalized recognition of community-level behaviour change, verified through household surveys, monitoring committees, and (for the child-marriage case) a formal Child Marriage Prevalence Surveillance report and police/Child Protection Committee records.
- Rural municipalities integrated project priorities into local planning: coordination meetings produced joint action points such as dedicated budget lines for girls' education/leadership and a joint action plan to extend menstrual-discrimination-free status to further wards.

- SNJ's own institutional systems were strengthened a 2025–2030 strategic plan, updated bylaws/policies (10 reviewed), a new PIMS data system, and engagement in a national 26-organization WRO network improving the partner's capacity to plan, report, and sustain results beyond this project.

D. INCLUSION OF WOMEN AND MARGINALIZED GROUPS

- Dalit participation was consistently present across almost all activities and the project's core Mother Group structure maintained 18.4% Dalit membership throughout; however, reporting explicitly flagged low Janajati representation as an area needing more inclusive group-formation strategies going forward.



E. DATA AND REPORTING LIMITATIONS AFFECTING OUTCOME ASSESSMENT

- GBV case counts, some beneficiary totals, and percentage-progress figures are reported inconsistently between narrative text and indicator/target columns within the same quarterly report (flagged throughout this document); a standardized, single-source M&E tracking system which SNJ itself began developing via PIMS and M&E training in 2025–2026 would improve the reliability of future consolidated reporting.
- Two rural municipality wards achieved formally declared, government-recognized status changes: Kanakasundari Ward 1 (Child-Marriage-Free, 28 May 2026) and Patarasi Ward 1 (Menstrual Discrimination-Free / Chhaugoth-Free, 19 Aug 2026) the project's clearest outcome-level results.
- 960 women across 32 Mother Groups sustained continuous, monthly engagement on GBV, SRHR, MHM and harmful-practice reduction for all five quarters the project's core, uninterrupted platform for social-norm change.

- A new male constituency was mobilized: 150 men across 10 groups formed and trained as advocates against GBV and harmful practices, complementing the women-led Mother Groups.
- Nearly 19,000 combined direct and indirect community members were reached through IEC dissemination (~12,960), hoarding boards (3,840), and the 16 Days of Activism campaign (~5,700), building broad-based community awareness beyond direct project participants.
- Approximately 19 or more individual GBV/violence survivors received continuous, need-based protection (rescue, shelter, medical, legal, psychosocial and reintegration support) across Q2-Q5 through coordination with Dima Aama Ghar safe house, OCMC, and judicial committees.
- Institutional strengthening of SNJ itself a finalized 2025-2030 strategic plan, 10 reviewed organizational policies, a new Project Information Management System (PIMS), and 39 staff/EC members trained in M&E/RBM built the organization's own capacity to sustain results.
- 120-123 women gained new income-generating skills and start-up assets (organic bean cultivation, grocery stock), extending the project's reach from awareness-raising into economic empowerment.

2. Women Empowerment for Sustainable Development Project (WESD) :

The Women Empowerment for Sustainable Development (WESD) Project is implemented by Sarbodaya Development for Campaign Nepal Jumla with financial support from Fondazione Un Raggio di Luce Onlus (FRL), Italy, operating across Guthichaur, Tatopani, and Tila Rural Municipalities in Jumla district one of Nepal's most remote and marginalized regions. The project addresses critical challenges including extreme poverty, food insecurity, limited healthcare access, deep-rooted gender inequality, and harmful practices such as Chhaupadi (menstrual segregation) and child marriage. Building upon Sarbodaya Nepal's past learning in the region, the project adopts a holistic approach integrating agriculture, health, gender equality, and youth development. It targets 600 women farmers, 225 girl club members, 180 child club members, and 90 male group members across 24 farmers' groups, 15 girls clubs, 12 child clubs, and 6 male groups, working closely with local governments to create lasting transformation in women's status.

Main Goal: To improve the social, economic, and political condition of women in Jumla district in order to reduce gender inequality and empower women through improving their livelihoods, food security, and nutrition.

Project Commence Date	Jan 2024
Project Completion Date	Dec 2026
Project Value	NPRs 15,141,064.96
Project Implementation Area	Guthichaur, Tila, Tatopani Rural Municipality of Jumla
Funding Partner	Un Raggio diluce onlus Foundation (FRL) Italy

Project Objectives:

- **Livelihood Improvement** – To improve the livelihood of women farmers in selected wards of Tila, Tatopani, and Gothichaur Rural Municipalities through promotion of kitchen gardens and improved agricultural production technologies
- **Income Generation** – To enhance women farmers' income generation through commercialization of their agricultural products
- **Health Improvement** – To improve women's health condition, with specific attention to reproductive and menstrual health, by conducting campaigns and providing treatment services
- **Gender Equality and social inclusion** – To enhance women's capacity to participate in household social activities and decision-making processes, and to build capacity for girl clubs based on traditional practices and quality education

Project Key Achievements:

1. Agriculture & Livelihoods :

- **Input Support & Infrastructure:** 1,270 kg of high-value seeds (potato, bean, buckwheat, foxtail millet) distributed to 163 farmers; 162 households received vegetable seeds for kitchen gardens; 81 greenhouses established for off-season vegetable production; 6 water harvesting ponds constructed benefiting 46 households and irrigating 40.5 Ropani of agricultural land.

- **Capacity Building of Farmers:** 232 farmers (217 female, 15 male) trained in compost manure making and soil management; 175 farmers trained in organic fertilizer production and sustainable farming practices; 36 farmers trained in market management, business planning, and crop value chains, enhancing their ability to commercialize agricultural products.
- **Productivity & Food Security:** Increased agricultural productivity and year-round vegetable availability observed; enhanced household food and nutrition security through improved farming techniques and off-season production; farmers gained knowledge of organic pesticides and locally available resource utilization for sustainable crop protection.

2. Gender Equality & Women's Empowerment

- **Community Campaigns & Awareness:** Over 15,000 community members reached through 20 village-level campaigns; 607 participants celebrated International Women's Day; 742 participants engaged in Teej Celebration promoting gender equality; 1,150 villagers committed to eliminating child marriage, domestic violence, and Chhaupadi practices; historic declaration of Ward No. 8 of Tatopani as a "Menstrual Discrimination and Child Marriage-Free Ward" with 465 households officially committing to ending menstrual discrimination.
- **Men's Engagement & Violence Reduction:** 99 male group members participated in quarterly review meetings across 6 wards; men's groups facilitated 4-5 domestic violence cases per quarter; 84-90 male members actively supported women's agricultural work and community campaigns; reduced violence cases reported through sustained local advocacy; 41 gender facilitators and gender equality champions trained on gender, patriarchy, and facilitation skills.
- **Women's Group Mobilization:** 2,265+ women members participated in monthly group meetings across 3 RMs; gender facilitators addressed 6 violence cases through community mediation; strengthened coordination between ward offices, men's groups, and Sarbodaya Nepal; women empowered to participate in household decision-making processes and community leadership.

3. Reproductive Health, Child & Girl Club Development

- **Reproductive Health Services:** 233 women screened at reproductive health camps; 57 women diagnosed with uterine prolapse (23 Stage I, 34 Stage II); 5 women identified with potential uterine cancer symptoms; 3 women received comprehensive treatment support (transportation, accommodation, surgery) at Karnali Health Science Academy; 2,267+ FCHVs mobilized for community-level health awareness and identification of 81+ reproductive health issues.
- **Girl & Child Club Engagement:** 900 girl club members and 714 child club members participated in monthly meetings across 15 girls clubs and 12 child clubs; 60 meetings conducted per quarter ensuring consistent engagement; 28 girls trained in life skills and decision-making; 60 girls trained on environment conservation and disaster risk reduction; 20 girls trained in micro-entrepreneurship; 15 girls trained in sanitary pad making; 41 girls participated in exposure visits for cross-learning between RMs.
- **School & Youth Programs:** 8 schools reached with extra-curricular activities (essay, drawing, speech, quiz competitions); 107 students engaged; enhanced awareness of child rights, quality education, and reduction of harmful practices; youth committed to raising voices against discrimination and social harms; strengthened coordination between schools, child clubs, and Sarbodaya Nepal team.

4. Digital Literacy, Coordination & Institutional Capacity

- **Digital Literacy & Civic Awareness:** 12-day intensive Village Campaign across 23 village clusters reached 673 citizens (389 female, 284 male, including 200 Dalit community members); 150 school students introduced to AI concepts and digital career orientation; addressed mental health awareness, youth entrepreneurship, climate adaptation, and civic accountability; created direct dialogue platforms with elected representatives.
- **Coordination & Partnership:** 3 district-level coordination meetings held with all 3 Rural Municipalities; 65 participants attended; project formally incorporated into annual plans of all 3 Rural Municipalities; joint monitoring conducted with mayors, women section officers, and board members; 78 stakeholders participated in joint monitoring across 3 RMs; mayors of all 3 municipalities commended project impact and committed to continued collaboration.
- **Organizational Capacity Building:** 20 staff and board members trained on M&E, report writing, and Results-Based Management; enhanced capacity to track project progress, collect data, and produce structured reports; established strong M&E systems for long-term sustainability; strengthened coordination among project staff, local government, and community structure.

2. Political leadership and Organization Strengthen project

The Women Leadership and Organization Strengthening Program was implemented by Sarbodaya Development for Campaign Nepal (Sarbodaya Nepal, Jumla) with support from Tewa Nepal, Lalitpur. Sarbodaya Nepal is a women-led organization established in Jumla District, operating for over two decades across Karnali Province districts including Dailekh, Kalikot, Achham, and Jumla, focusing on women's education, health, income generation, and advocacy for marginalized women and children deprived of their rights.

Despite constitutional provisions introduced in Nepal's Constitution 2072 BS (2015 AD) regarding women's rights, effective implementation at the local level has remained insufficient due to inadequate attention from responsible bodies. Recognizing these challenges, Sarbodaya Nepal designed this program to strengthen women's advocacy, enhance capacities of women leaders, and intensify efforts for women's empowerment across all eight municipalities of Jumla District.

The program brought together key stakeholders including Deputy Mayors/Vice-Chairpersons, Women and Children Section Chiefs, women executive committee members, journalists working on women's issues, women advocacy leaders, and Sarbodaya Nepal Board members. Through comprehensive capacity-building initiatives, the program focused on women's leadership development for upcoming elections, gender-responsive budgeting, gender equality and social inclusion at local level, and institutional development of the organization.

Project details:

Project Commence Date	May 2026
Project Completion Date	April 2027
Project Value	NPR 500000.00
Project Implementation Area	Hima, Chandannath, Tila RM Jumla district
Funding Partner	TEWA Nepal

Project Objectives

- **To strengthen women's advocacy and access to justice** by conducting capacity-building training programs for women in Jumla, enhancing their skills to collectively raise issues, seek justice, participate in upcoming elections, and develop political leadership.
- **To improve local governance and social advocacy** by building the capacity of deputy mayors/vice-chairpersons from all eight municipalities to prioritize women-related programs, while raising awareness among local stakeholders on gender-responsive budgeting and supporting organizational institutional development.

Key Achievements

Component 1: Organizational Strategy Development

- **Strategic Plan Formulation:** 22 participants (11 female, 12 male) developed a shared understanding of the Strategic Plan 2026–2030 vision, mission, goals, and results framework through a one-day workshop. PESTLE/SWOT analysis was conducted, identifying organizational strengths in women's empowerment expertise, weaknesses in resource management, opportunities in transforming social practices, and threats from political and donor instability.

- **Governance & Institutional Strengthening:** Roles of the Executive Committee and management were clarified; GEDSI and MEAL commitments were affirmed; annual work plans were documented; recommendations were made for regular review cycles, strengthened coordination with local governments, and development of a resource mobilization strategy.

Component 2: Gender Responsive Budgeting (GRB)

- **Capacity Building on GRB:** 45 participants (24 female, 21 male) including Vice-Chairpersons from all 8 municipalities, Women and Child Section Chiefs, and Executive Officers enhanced their knowledge and practical skills in Gender Responsive Planning and Budget Formulation. Participants learned the five-step GRB process (Problem Identification, Prioritization, Cost Estimation, Implementation, Monitoring), GRB classification and coding, and practical application through Nepal's official SuTRA budgeting system.
- **Institutional Change Foundations:** Participants developed individual action plans for follow-up implementation; clarified roles and responsibilities of elected representatives, local government officials, GESI focal persons, and community members; improved confidence in applying GRB concepts; and established shared commitment for integrating gender-responsive and inclusive planning practices at local level.

Component 3: Political Leadership Development

- **Leadership & Campaign Skills:** 29 women participants (23 female, 6 male) completed three-day intensive training covering governance knowledge, constitutional foundations, electoral systems, campaign management, candidate profile development, public speaking, debate skills, voter outreach, stakeholder analysis, negotiation, coalition-building, fundraising, and campaign budgeting.
- **Safety & Sustainable Leadership:** Participants gained critical awareness of violence against women in politics, digital and cyber safety, responsible social media use, misinformation response strategies, ethical leadership, stress management, and work-life balance. Every participant developed personalized action plans for future political engagement, significantly strengthening confidence and leadership capacity for political and public life.

3. Women's Leadership and Gender Discrimination Reduction Project

The "Women's Leadership and Gender Discrimination Reduction Project" was implemented by Sarbodaya Development for Campaign Nepal (Sarbodaya Nepal, Jumla) with support from Tatopani Rural Municipality. Jumla district, located in Karnali Province, is one of Nepal's most remote and marginalized regions. Women here face extreme workload, cultural discrimination, and lack of access to education and decision-making opportunities due to deep-rooted patriarchal norms and harmful traditional practices.

Despite constitutional provisions for gender equality, women in Tatopani Rural Municipality continue to suffer from discriminatory practices including unequal workload distribution, limited access to resources, and social exclusion. Women work nearly 11 months a year with minimal rest, while men's participation in household work remains limited. Additionally, harmful practices such as Chhaupadi (menstrual segregation), gender-based violence, and discrimination against daughters persist in the community.

To address these challenges, Sarbodaya Nepal organized awareness and capacity-building programs across Ward No. 8 of Tatopani Rural Municipality. The project aimed to strengthen women's leadership, raise awareness about gender discrimination, and empower women to claim their rights. Four orientation programs were conducted targeting different groups: 27 girl students, 43 women from women's groups, 50 women for advocacy and legal literacy, and a monitoring visit by municipal officials. Through these initiatives, women and girls gained knowledge about their rights, legal provisions, harmful practices, and strategies to combat discrimination. The project successfully mobilized local stakeholders, including ward representatives, to support gender equality initiatives and commit to reducing discriminatory practices.

Project details:

Project Commence Date	March 2025
Project Completion Date	July 2026
Project Value	NPR 857630.00
Project Implementation Area	Tatopani RM Jumla district
Funding Partner	Tatopani Rural Municipality of Jumla

Project Objectives

- **To eliminate harmful social and gender-based discriminatory norms and practices** by raising awareness and building capacity among women, girls, and community members in Ward No. 8 of Tatopani Rural Municipality.
- **To strengthen women's leadership and empowerment** through capacity building, advocacy training, and creating an enabling environment for women to participate in decision-making processes at household and community levels.

Key Achievements

Component 1: Awareness and Capacity Building on Gender Discrimination

- **Enhanced Knowledge on Gender Issues:** A total of 27 girl students and 43 women received orientation training on gender discrimination, social norms, and harmful practices. Participants gained understanding of women's rights, legal provisions, and strategies to challenge discriminatory practices. They learned about the impact of gender discrimination on women's health, education, and overall well-being.
- **Advocacy and Legal Literacy:** 50 women participated in advocacy and orientation programs focusing on legal provisions against gender discrimination, reporting mechanisms, and community-level advocacy. Participants developed skills to identify, address, and report cases of discrimination, and committed to raising awareness within their households and communities about women's rights and gender equality.

Component 2: Institutional Strengthening and Community Mobilization

- **Monitoring and Stakeholder Engagement:** A joint monitoring program was conducted with participation from the Rural Municipality Chairperson, Vice-Chairperson, Chief Administrative Officer, and Sarbodaya Nepal leadership. The monitoring team assessed project progress, discussed challenges, and reinforced the importance of gender equality initiatives. Local authorities committed to continued coordination and support for women's empowerment programs.
- **Community Commitment for Change:** All participants including women's groups, girl students, and local stakeholders committed to reducing gender discrimination, eliminating harmful practices, and promoting women's leadership. The project successfully mobilized Ward No. 8 community members to actively work toward creating a discrimination-free environment where women can exercise their rights and participate meaningfully in social, economic, and political life.

4. COMDEKS Phase 4 – Lower Tamor, Tinau & Tila Landscapes Project

The Community Development and Knowledge Management for the Satoyama Initiative (COMDEKS) Phase 4 is implemented by Sarbodaya Development for Campaign Nepal in partnership with UNDP-GEF Small Grants Programme, with funding from the Japan Biodiversity Fund. The program operates across three strategic landscapes in Nepal: the **Lower Tamor Landscape** in Eastern Nepal (Terhathum, Dhankuta, and Sunsari districts), the **Tinau Landscape** in Western Nepal (Palpa, Gulmi, Rupandehi, and Kapilbastu districts), and the **Upstream Tila River Landscape** in Jumla district, Karnali Province.

The **Lower Tamor Landscape** is a biodiversity hotspot featuring 32 rhododendron species, serving as a critical wildlife corridor linking the Terai lowlands with the eastern Himalayas, supporting endangered species including Red Pandas, Clouded Leopards, and Himalayan Black Bears. However, the landscape faces challenges including forest degradation (declining growing stock from 178 to 164 m³/ha), human-wildlife conflict causing 30-50% crop losses, drying springs, and significant out-migration.

The **Tinau Landscape** encompasses diverse ecological zones from the Mahabharat Range to the Terai plains, hosting critical vulture populations and the endangered Sarus Crane. Key challenges include escalating forest fires due to out-migration and leaf litter accumulation, land degradation in fragile Siwalik formations, water scarcity, and unplanned urbanization in Butwal.

The **Upstream Tila River Landscape** in Jumla represents the headwaters of the Karnali River system, featuring rich biodiversity with over 520 plant species, high-value medicinal herbs (Yarchagumba, Jatamasi, Panchaule), and traditional crops like Jumli Marshi rice. The landscape faces severe challenges including deforestation, erratic rainfall, drying springs, soil erosion, declining agricultural productivity, and loss of traditional crop varieties.

All three landscapes represent Socio-Ecological Production Landscapes (SEPLS) where human communities and natural ecosystems are inextricably linked. The program adopts an integrated approach addressing ecosystem restoration, sustainable livelihoods, agricultural systems, and governance strengthening through community-led interventions.

Project details:

Project Commence Date	March 2025
Project Completion Date	February 2026
Project Value	\$29635.00
Project Implementation Area	Lower Tamor Landscape in Eastern Nepal (Terhathum, Dhankuta, and Sunsari districts) Kosi Province, Tinau Landscape in Western Nepal (Palpa, Gulmi, Rupandehi, and Kapilbastu districts) Lumbini and Gandaki Province, Upstream Tila River Landscape in Jumla district, Karnali Province.
Funding Partner	UNDP Nepal

Project Objectives

- **Ecosystem Restoration and Biodiversity Conservation** – To restore degraded ecosystems and enhance biodiversity through multi-functional land-use systems, sustainable forest

management, and protection of flagship species including vultures, Sarus Cranes, Red Pandas, and medicinal plants across all three landscapes.

- **Sustainable Livelihood Enhancement** – To improve livelihoods of local communities through development of ecologically sound income-generating activities, strengthening agricultural systems, promoting forest-based enterprises (NTFPs, medicinal herbs, Duna Tapari), and creating market linkages for sustainable products.
- **Governance and Institutional Strengthening** – To establish and strengthen robust governance systems for effective participatory decision-making at landscape level, empowering Community Forest User Groups (CFUGs), leasehold forestry groups, mother groups, and local governments to co-manage natural resources sustainably.

Key Achievements

Component 1: Ecosystem Restoration & Biodiversity Conservation

- **Forest & Landscape Restoration:** Comprehensive baseline assessments completed across all three landscapes; 416 leasehold forest groups identified in Lumbini Province managing 2,476 hectares; SALT (Sloping Agricultural Land Technology) promoted for degraded Siwalik slopes; vulture conservation initiatives established with Bird Conservation Nepal supporting vulture restaurants and nesting site protection; Sarus Crane conservation promoted with municipal-level declaration in Lumbini. In the Tila landscape, 158 community forests and 89 private forests documented with 11 distinct forest types and 520 plant species identified; conservation initiatives for high-value medicinal herbs (Yarchagumba, Jatamasi, Panchaule) prioritized.
- **Human-Wildlife Conflict & Climate Adaptation:** Comprehensive HWC strategies developed across all landscapes; crop damage reduction measures including deterrent systems and alternative cropping promoted; community-based rapid response teams strengthened; compensation mechanisms improved; habitat restoration and wildlife corridors maintained. Climate adaptation strategies developed including spring revival, snow pond construction, and drought-resistant crop promotion in the Tila landscape, addressing erratic rainfall, declining snowfall, and water scarcity challenges.

Component 2: Sustainable Livelihoods & Economic Development:

- **Forest-Based & Agricultural Enterprise Development:** Duna Tapari production promoted using leaf litter for fire risk reduction and income generation; medicinal and aromatic plant cultivation supported (Sugandha Kokila, Timur, Tejpat, Jatamasi, Panchaule); beekeeping and honey production expanded; bamboo and cane handicrafts revived; market linkages established through producer groups and cooperatives. In the Tila landscape, high-value crops including Jumli Marshi rice, apples, beans, walnuts, and garlic prioritized for value chain development and market access.
- **Agricultural System Strengthening:** Climate-smart agriculture promoted including organic farming, water harvesting structures, and conservation ponds; traditional crop varieties conserved through community seed banks; 162+ women farmers received vegetable seeds and kitchen garden support; market management training conducted; value chains strengthened for cash crops. In Jumla, 30.4% of households depend on agriculture as primary income source, with interventions focused on organic farming, traditional crop revival (foxtail millet, buckwheat, barley), and integrated pest management to address 50% production declines from pest outbreaks.

Component 3: Governance & Institutional Capacity:

- **Community Institution Strengthening:** 4,057 CFUGs supported across Lumbini Province; leasehold forestry groups empowered with technical assistance and enterprise development support; women's groups and marginalized communities engaged in natural resource management; local government capacity built on gender-responsive budgeting and planning. In the Tila landscape, 10 Key Informant Interviews and 2 Focus Group Discussions conducted with stakeholders including District Forest Office, FECOFUN, ANSAB, mother groups, and CFUGs to strengthen community-based natural resource management.
- **Knowledge Management & Scaling:** SEPLS baseline assessments completed with 301 respondents in Lower Tamor; 6 socio-ecological clusters identified for targeted interventions; strategic plans developed for all three landscapes; knowledge products including case studies, policy briefs, and technical guidelines produced; multi-stakeholder platforms established for collaborative decision-making. District-level Forestry Sector Plans recommended for sustainable NTFP management, with emphasis on training for in-situ management, cultivation, harvesting, processing, and marketing of medicinal herbs and forest products.

5. WE CHANGE Project - Women and Girls Have Improved Socio-Economic Conditions

The Women and Girls Have Improved Socio-Economic Conditions Project (WE CHANGE) was implemented by Sarbodaya Nepal Jumla with financial support from the FEMI Foundation. The project operated in Patarasi Rural Municipality, specifically targeting Wards 1 and 2 in Jumla district, one of Nepal's most remote and marginalized regions in Karnali Province.

Jumla district faces significant challenges including extreme poverty, food insecurity, limited healthcare access, deep-rooted gender inequality, and harmful traditional practices such as Chhaupadi (menstrual segregation) and child marriage. Women in this region bear disproportionate burdens, with limited decision-making power, heavy workloads, poor reproductive health outcomes, and restricted access to education and economic opportunities. The district has a literacy rate of only 64.53% with notable gender disparities, and over 50% of the economically active population is engaged in subsistence agriculture.

Building upon Sarbodaya Nepal's previous work and learning from past interventions, the WE CHANGE Project adopted a holistic approach integrating livelihood promotion, WASH (Water, Sanitation, and Hygiene), nutrition, Sexual and Reproductive Health and Rights (SRHR), and gender empowerment. The project worked through a network of 12 mother groups, 2 male groups, 4 adolescent groups, and 2 eco-clubs, engaging 12 Female Community Health Volunteers (FCHVs), 2 Gender Equality Champions (GECs), and 12 lead farmers as frontline workers. The project supported the formal registration of community groups with local government bodies, ensuring sustainability and empowering groups to participate actively in community development.

Through integrated interventions, the project aimed to create lasting social transformation by improving awareness of nutrition, reproductive health, and menstrual hygiene; enhancing livelihood opportunities through skill development and climate-smart agriculture; and strengthening women's participation in household and community decision-making.

Project details:

Project Commence Date	May 2024
Project Completion Date	April 2026
Project Value	€ 62309.00
Project Implementation Area	Patarasi Rural Municipality, Jumla
Funding Partner	FEMI Foundation

Project Objectives:

- **Health and Nutrition Awareness** – To improve awareness of nutrition, reproductive health, and menstrual hygiene among women and girls, enabling them to make informed health decisions and adopt healthier practices.
- **Livelihood Enhancement** – To enhance livelihood opportunities through skill development, climate-smart farming practices (kitchen gardens, poly houses, mushroom farming), and strengthening market linkages for sustainable income generation.
- **Gender Equality and Empowerment** – To strengthen women's participation in households, communities, and schools while promoting gender equality and reducing harmful practices including child marriage and Chhaupadi.

Key Achievement

Component 1: Health, Nutrition & Sanitation

- **Improved Health Awareness & Practices:** 4,000 women and girls participated in monthly health meetings facilitated by 12 FCHVs; 186 women screened at uterine prolapse camps with 3 cases identified for treatment; 120 students received menstrual hygiene education at Ganga and Saraswati Secondary Schools; awareness campaigns reached 290 participants (265 women, 25 men) on personal hygiene, reproductive health, and sanitation.
- **Reduction in Harmful Practices:** Chaupadi practice reduced from 93.11% to 3.42% (89.69% improvement); 5 GBV cases (domestic violence, polygamy, child marriage) resolved through community mediation; 12 gender facilitators and 2 gender equality champions trained and actively advocating against gender-based violence.
- **Drinking Water & Sanitation:** Drinking water system renovated in Dhopa Village benefiting 50 households; door-to-door visits conducted in 120 households promoting handwashing, waste segregation, and menstrual hygiene management.

Component 2: Livelihoods & Climate-Smart Agriculture:

- **Kitchen Gardens & Polyhouses:** 180 households established kitchen gardens with 8 varieties of vegetables; 180 polyhouses distributed with 4 types of leafy vegetable seeds for off-season production; 90 farmers received agro-input support (black beans, buckwheat, foxtail millet); 12 lead farmers trained on nursery management, pest control, and market strategies.
- **Mushroom & Commercial Farming:** 7 commercial mushroom growers trained with 4 women receiving input support (straw, spawn, plastic house, drum); farmers generated NPR 35,000 from mushroom sales; 30 farmers trained on composting and bio-pesticide production, reducing chemical dependency and women's workload.
- **Market Linkages:** 29 farmers trained on market systems, grading, packaging, and value chain; 120 farmers received crates/containers for post-harvest handling; potato and bean production supported for 90 farmers (44 Dalit, 43 Chettri) with technical assistance.

Component 3: Gender Equality, Education & Institutional Strengthening

- **Women's Leadership & Empowerment:** 29 local women leaders trained on constitutional rights, legal frameworks, and access to justice; 144 monthly meetings conducted by 12 gender facilitators with 7,653 women participants; 2 male groups engaged through 7 quarterly meetings with 210 participants supporting women's campaigns and resolving GBV cases.
- **Youth & School Engagement:** 4 adolescent groups (60 girls) held 24 monthly meetings on gender equality, menstrual hygiene, career development; 2 eco-clubs (30 members) conducted 24 meetings on environmental conservation; 52 students participated in essay and quiz competitions on gender equality, child marriage, and domestic violence with 390 audience members; 64 students and 18 teachers planted 50+ trees at schools celebrating World Environment Day.
- **Life Skills & Literacy:** 20 adolescent girls trained in reusable sanitary pad making; 121 illiterate women participated in informal education classes (360 sessions) improving basic literacy and numeracy; life skills training conducted on self-awareness, communication, decision-making, and critical thinking; IEC materials (1,500 posters and brochures) on SRHR, GBV, and child marriage developed and distributed.

Financial Highlights

NEWS COVERAGE IN MEDIA

Patarasi-1 Menstruation Discrimination-Free Ward: Commitment to Behavior Change through Declaration

Bhadra 4, 2083
Mahesh
Nepali

GENERAL
Science Law
Education Management

CTEVT
Isc. Plant science
Isc. Forestry

कालिका फर्निचर उद्योग, तपाईंको विश्वासको साथ!
पञ्चदेवल विनायक ०८, वारला, अछाम
सम्पर्क:
महादेव वैद्य ९७४६११६३२१ / ९७४६५२९८६३
kalkafurniture144@gmail.com



महिनावारी विभेद विरोधी महिना पातारासीको एक वडाले थाल्यो अभियान: वरी हुदा घरमै बस्ने अवरोधता



Kali Budha, a woman from Gadigaun, Patarasi-1, is also a health volunteer. She has the experience of spending her days sitting in a hut or a cowshed during her period. However, she is committed to not continuing that practice now.

Women and girls from Patarasi Rural Municipality-1 in Jumla took to the streets carrying awareness messages. Their only appeal was that menstruation should not be a subject of shame, hatred, or discrimination, but should be accepted as a natural and healthy process.



"Now we seek meaningful participation in politics and executive positions."

3-day training on women's empowerment in political leadership development completed, action plan developed

Sagar Pariyar

जुम्लाका महिला नेतृको एकै स्वर: अब राजनीतिमा अर्थपूर्ण सहभागिता र कार्यकारी पद खोज्छौं



Jumla: The Constitution has clearly stipulated that women should be represented at 33 percent in every sector. The Constitution envisions that ensuring women in leadership is mandatory to bring women into the mainstream of the state and empower them. Accordingly, the voice for meaningful participation of women at every level and in executive positions is also being raised loudly.

Latest Update

- ☐ Neglect on Mugu roads, silence from Chief Minister and Ministers; 'Stepmotherly treatment' towards Road Division
- ☐ Demand for gas distribution in villages too
- ☐ Nepal in the grip of climate crisis: No longer silent, but a voice for climate justice
- ☐ Raji Rana Private Guthi and Shahi Yuva Shakti Nepal distribute relief to flood victims in Rasuwa Bhotekoshi



Annex – Case Study



1. Success and

“From Silence to Voice: Ashtami Aidi’s Journey to Empowerment and Community Change”

Ashtami Aidi, 33 Years old, lives at Guthichaur Rural Municipality, Jumla in Gothigaun village, Ward No. 2, a farming settlement in Guthichaur Rural Municipality-2 in Jumla, one of Nepal's most remote districts. A mother of two children, ages 10 and 7, her days have long followed a familiar rhythm: fields, livestock, water collection, cooking, cleaning, childcare. The labor was constant, but it came with no corresponding voice. In Gothigaun's traditional social order, men held the family's decisions while women held the labor a division Ashtami accepted the way her mother and neighbors had before her, simply as how life was arranged for a woman.

Before the program, Ashtami's day began before the rest of her household woke. Cleaning, cooking, fetching water and fodder, tending animals, farming beside her husband, and raising two children filled her hours completely yet none of that labor translated into a say in family decisions. The imbalance ran deeper than chores. Social taboos around menstruation meant Ashtami and other women in Gothigaun could not speak openly about their bodies, health, or reproductive needs. She had internalized a quiet rule that certain burdens were simply what a woman must carry. She rarely raised her own problems not because she had none, but because she had never seen it done. That silence, repeated across an entire village, had hardened into custom, leaving her, like many women around her, with little self-confidence and no real practice at being heard.

Ashtami first learned about the Hamro Sahas program, implementing by SARBODAYA Nepal, Jumla, through her mother's group and local representatives, who described a space where women gathered regularly to discuss gender equality, gender-based violence, social harmful practices, menstrual hygiene, child marriage, health, and sanitation. Curious, she began attending.



At her first meeting, something shifted. Listening to other women describe struggles nearly identical to her own, problems she had always treated as personal began to look like shared, social ones. A facilitator's encouragement to talk through solutions together gave her, for the first time, room to speak. She kept coming back, and participation became habit discussing what she learned at home and sharing it with neighboring women, turning a single meeting into an ongoing process of learning and change.

Her family's early reaction was cautious. A woman regularly leaving household duties for outside meetings was unfamiliar in Gothigaun, and it raised real questions at home in a village where survival depends on farming and animal husbandry, hours away from the fields or kitchen are felt by the whole household.

Ashtami didn't argue the point. She simply kept bringing home what she learned, meeting after meeting at dinner, in the fields alongside her husband, with her children. Over time, that consistency accomplished what argument might not have. Once her husband noticed she was sharing genuinely useful lessons about health, the children, and the household, his skepticism gave way to interest, then support. A new understanding took hold: decisions about women's health, children's futures, and household responsibilities benefited from being discussed together, rather than decided unilaterally.

"Before, it was hard even to say what I already knew; now, if something is right, I can speak about it openly within my family."

The shift is as much about her family's willingness to listen as it is about her own willingness to speak a change in the relationship itself, not just in her. Conversations about the division of labor now happen that never would have before; her husband checks in rather than deciding alone; her children are growing up watching their mother's opinion count.

The Hamro Sahas program is built on a simple premise: change spreads through community, not just individuals. Its foundation is the women's group a standing structure of monthly meetings that gives women a consistent forum to name problems, examine their causes, and work through solutions together rather than in isolation, so learning compounds over time. What distinguishes the approach is its emphasis on skill-building over information alone coaching women not just to know their rights but to practice using them: speaking in a group, asking questions, taking on leadership roles. The program also works through local culture: Deuda songs, a traditional form rooted in Jumla's communal life, carry messages on gender equality, child marriage, and menstrual misconceptions to audiences formal presentations might not reach.

She learn back to their families and neighbors discouraging child marriage, pushing back on menstruation-related discrimination, and encouraging other women's participation in decisions. Ashtami has taken on this role herself, becoming a resource for other women in her community.

The clearest measure of Ashtami's transformation is not a number, but a habit: she now speaks. In family discussions where she once stayed silent, she raises her views, questions old assumptions about housework, and treats her own health and needs as things worth voicing. Decisions about health, children, and daily responsibilities are now something she and her husband work through together. She learn back to their families and neighbors discouraging child marriage, pushing back on menstruation-related discrimination, and encouraging other women's participation in decisions. Ashtami has taken on this role herself, becoming a resource for other women in her community.

What Ashtami and her family have learned, in her words, is that “a woman should not be left behind simply because she is a woman” a belief that took root not through a single event, but through repeated, patient dialogue at meetings and at home.

Looking ahead, Ashtami plans to keep raising awareness among other women in Gothigaun and pushing back on gender discrimination wherever she encounters it a responsibility she now sees as her own, not the program is alone. One thread in a broader goal: strengthening women's leadership across communities, deepening equal participation within families, and reducing child marriage and gender-based violence one woman's confidence extending outward, family by family, until it reshapes what a community considers normal.

Success Story: Ward Declared Free from Menstrual Discrimination

Tatopani Rural Municipality Ward No. 8 is a remote and geographically challenging area. The ward has a total of 567 households, with 285 women and 282 men. Although the geography is not flat, the area is surrounded by green hills and slopes on all sides, making it beautiful and scenic despite its geographical difficulties. The local people mainly depend on livestock farming, including sheep, goats, cows, and buffaloes. The area is also rich in valuable medicinal herbs such as *Jatamasi*, *Panchaule*, and *Jeevan Buti*. The major crops grown in the area include barley, wheat, millet, buckwheat, potatoes, beans, and other traditional crops. There are four women's groups, two child clubs, and one adolescent girls' club in the ward. In addition, a ward-level men's group was formed.



Before the intervention, menstrual discrimination was deeply rooted in the community. Child marriage was widely accepted, and women were often subjected to discrimination and humiliation. Women themselves had limited knowledge about their rights. There was a common belief that women should only perform household work.

Women's participation in social and political activities was very low, and their decision-making power was extremely limited. When unfamiliar people visited the village, women often felt frightened or hesitant and would avoid interacting with them. Many women could not confidently introduce themselves or state their names.

Women's main responsibilities were farming, caring for children, managing household chores, staying at home, and serving their husbands. Their roles outside the household were very limited. Sarbodaya Nepal Jumla started its intervention in the community in Magh 2080 B.S. The organization began forming women's groups in the ward and conducted monthly discussions on social problems and harmful traditional practices. Through these regular group discussions, women gradually became aware of women's empowerment and began learning about and understanding their rights.

Women learned about the physical, psychological, and reproductive health risks associated with staying in livestock sheds during menstruation. They became aware that staying in the shed during menstruation was harmful and that they should not be forced to do so. Gradually, women stopped staying in the sheds during menstruation, and improvements in their health and well-being were observed. They also began encouraging and educating other women in the community about the harmful effects of menstrual discrimination.

Through group discussions, women also learned about the long-term physical and psychological health consequences of child marriage, particularly for adolescent girls. As a result, awareness grew that child marriage should not be practiced. Regular discussions, meetings, and monitoring by the organization further strengthened their awareness and confidence. Over time, women's participation in social, religious, and political activities increased. They began to demonstrate greater decision-making capacity both at home and in the community. They increasingly focused on women's empowerment and developed the belief that women can also make meaningful contributions to society.

At the same time, women recognized that women alone cannot bring about sustainable social change and that men must also be involved in the process. This led to a growing understanding of the importance of working together with men to promote positive change in the community. Women also began consuming more nutritious food during menstruation and reducing their workload during their menstrual periods. During the first year of the organization's intervention, approximately 25% of women began reducing menstrual discrimination. In the second

year, this increased to around 60%, and by the present time, approximately 90% of women had stopped practicing menstrual discrimination.

Following these positive changes, the ward and rural municipality conducted monitoring and prepared a report documenting the progress. In coordination with the rural municipality, Ward No. 8 was subsequently officially declared a Menstrual Discrimination-Free Ward. This achievement represents an important social transformation in the community, demonstrating that sustained awareness, women's group mobilization, regular discussion, community engagement, and coordination with local government can contribute significantly to eliminating harmful social practices and promoting women's dignity, rights, health, and participation. Finally the Mayor, vice mayor and other guest gave Thanks to Un Raggio diluce onlus foundation (ETS) and sarbodaya Nepal for supporting and become change in this area.

“Seeds of Change: Samjhana’s Journey from Subsistence Farming to Economic Empowerment”

Samjhana Rokaya is a 37-year-old woman residing in Manigaun, Guthichaur Rural Municipality–1. Her primary occupation is agriculture, and although she is literate, she has not received formal education beyond basic literacy. She has been married for 13 years and lives in a household of five members, comprising three females and two males. She has three children: two sons studying in Grades 8 and

12, and one daughter in Grade 10. Her husband works as a livestock herder, while other family members are engaged in farming and seasonal mushroom collection. The entire family depends primarily on agriculture for their livelihood. Ms. Rokaya owns approximately seven (Ropani) of upland farmland. During lean agricultural seasons, she undertakes wage labor to supplement household income. The family cultivates wheat, potatoes, millet, buckwheat, chiono, kaguno, maize, and other crops, generating an annual income of approximately NPR 40,000–60,000.

The food produced from Ms. Rokaya's land is sufficient to feed her family for only six to eight months of the year. During the remaining months, agricultural production falls short of meeting household needs. Consequently, her husband works as a livestock herder, while she collects mushrooms seasonally and engages in wage labor to purchase necessities, support their children's education, and meet daily expenses. Before the project began, her household practiced

traditional subsistence farming, producing crops primarily for family consumption without engaging in commercial production or marketing. Their house is a two-story structure made of wood and mud.

Since Ms. Rokaya did not have any other source of income, and traditional farming was insufficient to meet the family's food needs, she also experienced social exclusion. She felt that community members were reluctant to provide her with loans or financial support. She was often excluded from social gatherings, community meetings, and opportunities related to income generation. As a result, she had limited opportunities to improve her economic situation. Ms. Rokaya believed that if she received support in commercial bean farming or training on new agricultural technologies, she could generate meaningful income and improve her household's economic condition.

Under the "Sustainable Development Program for Women's Empowerment," implemented with the facilitation of Sarbodaya Nepal and financial support from the FRL Italian Foundation, Ms. Rokaya was selected for commercial bean farming because she belongs to a poor and disadvantaged household and expressed interest in vegetable farming. She learned about the project from Sarbodaya Nepal's staff and had prior knowledge of the organization from previous activities related to bean farming and indigenous crops in her village. She observed that farmers involved in the previous program had earned good income by selling surplus crops, making her consider the project's efforts highly beneficial.

Ms. Rokaya reports that she, along with 25 women farmers from her group, received bean, kaguno, and buckwheat seeds; nine types of vegetable seeds; a greenhouse plastic sheet; polybags; 60 meters of irrigation pipe; and a snow-fed water pond. Additionally, they received one-day training sessions on bean farming, plastic mulching, organic pesticides, compost manure, grading, packaging, labeling, branding, and marketing. Ms. Rokaya states that these activities have made it easier for her household to meet daily expenses, as farmers can produce crops, sell them, and develop a source of income without purchasing many agricultural inputs themselves.



According to Ms. Rokaya, she has gained substantial knowledge and skills from the project. She learned that beans contain protein, vitamins, and minerals, and that both fresh and dried beans can be sold to generate income. She discovered that beans help improve soil quality by fixing nitrogen through their roots and can be cultivated as an intercrop with maize and millet. She learned about improved farming technologies, organic manure, and improved irrigation systems. She gained knowledge about branding, marketing indigenous crops as organic products, establishing a community seed bank, and the importance of prioritizing indigenous crops through policies and subsidies. She notes that the workload of women in farming has decreased compared to the past.

The key results and impacts are notable. Ms. Rokaya now has a greater capacity to share knowledge about bean farming with her community. Income generated contributes to supporting her children's education. She has developed the capacity to engage in vegetable farming using her own investment, even without external grants. She can encourage other farmers to begin production. According to her experience, the project's promotion of indigenous crops has improved the nutritional condition of children affected by malnutrition. She estimates that a farmer can potentially earn approximately NPR 100,000 to NPR 200,000 annually from successful production.

Based on her experience, Ms. Rokaya feels that commercial bean farming is more feasible and promising compared to traditional farming. Income from bean farming can reduce the need to borrow money when household expenses arise. Although commercial bean farming requires time and effort, it provides a better market price and offers a reliable opportunity for cash income. Therefore, she believes that commercial bean farming promoted through this project is both feasible and beneficial for improving the economic condition of poor and disadvantaged households.

“Growing Beyond Subsistence: Bindra’s Journey to a Sustainable Livelihood”

Bindra Basnet is a 28-year-old woman residing in Jumlakot, Ward No. 8 of Tila Rural Municipality. Her primary occupation is agriculture, and she has completed her education up to the tenth grade. She has been married for seven years and lives in a household of seven members, comprising two females and five males. She has two daughters studying in Grades 2 and 4. Her father-in-law is engaged in farming, and the entire family depends primarily on agriculture for their livelihood. Ms. Basnet owns approximately six Ropani of upland farmland. The family cultivates vegetables, wheat, potatoes, millet, buckwheat, chiono, kaguno, and maize, generating an annual income of approximately NPR 20,000–30,000. The food produced from her land is sufficient to feed her family for only six to nine months of the year.

During the remaining months, she and her father-in-law engage in wage labor to purchase necessities, support their children's education, and meet daily household expenses.

Before the project began, her household practiced traditional subsistence farming, producing crops primarily for family consumption without engaging in commercial production or marketing. Since Ms. Basnet did not have any other source of income, and traditional farming was insufficient to meet the family's food needs, she experienced social exclusion. Community members were reluctant to provide her with loans or financial support. She was often excluded from social gatherings, community meetings, and opportunities related to income generation. As a result, she had limited opportunities to improve her economic situation. Ms. Basnet believed that if she received support in commercial vegetable farming or training on new agricultural technologies, she could generate meaningful income and improve her household's economic condition.

Under the "Sustainable Development Program for Women's Empowerment," implemented with the facilitation of Sarbodaya Nepal, Jumla, and financial support from the FRL Italian Foundation, a farmer selection process was conducted for commercial vegetable farming. Ms. Basnet was selected because she belongs to a poor and disadvantaged household and expressed interest in vegetable farming. She learned about the project from Sarbodaya Nepal's staff and had prior knowledge of the organization from previous year's activities in her village. She observed that farmers involved in the previous program had earned good income by producing and selling vegetables, making her consider the project's efforts highly beneficial.

Ms. Basnet reports that she, along with 25 women farmers from her group, received kaguno seeds, buckwheat seeds, nine types of vegetable seeds, a greenhouse plastic sheet, polybags, 60 meters of irrigation pipe, and a snow-fed water pond. Additionally, they received one-day training sessions on vegetable farming, refresher training, plastic mulching, organic pesticides, compost manure, and marketing. Ms. Basnet states that these activities have made it easier for her household to meet daily expenses, as farmers can produce crops, sell them, and develop a source of income without purchasing many agricultural inputs themselves. The activities have also been discussed and analyzed positively by people in the community.

According to Ms. Basnet, she has gained substantial knowledge and skills from the project. She learned about establishing nurseries, making raised beds, maintaining proper spacing, and the appropriate time for transplanting seedlings. She learned that the first weeding should be done within 7 to 9 days after transplanting. She gained knowledge about identifying diseases and pests, preparing and using organic pesticides, and making compost



manure. She learned about plastic mulching to maintain soil moisture and prevent weeds. She notes that the workload of women in farming has decreased compared to the past, and the nutritional condition of children affected by malnutrition has improved.

The key results and impacts are notable. Ms. Basnet now has a greater capacity to share knowledge about vegetable farming with her community. Income generated contributes to supporting her children's education. She has developed the capacity to engage in vegetable farming using her own investment, even without external grants. She can encourage other farmers to begin production. She estimates that a farmer can potentially earn approximately NPR 50,000 to NPR 100,000 annually from successful vegetable production.

Based on her experience, Ms. Basnet feels that commercial vegetable farming is more feasible and promising compared to other crops. Income from vegetable farming can reduce the need to borrow money when household expenses arise. Although commercial vegetable farming requires time and effort, it provides a better market price and offers a reliable opportunity for cash income. Therefore, she believes that commercial vegetable farming promoted through this project is both feasible and beneficial for improving the economic condition of poor and disadvantaged households.

“A Screening That Saved Her Life: Jethkali’s Journey from Fear to Hope”



Jethkali Sarki, a 23-year-old woman living in Guthi Chaur Rural Municipality-5, shares her story. “I am the youngest daughter among four siblings. My father is Satbire Sarki and my mother is Ashoji Sarki. I eloped and married Prem Sarki at the age of 16. We have one son and two daughters, all of whom are studying in government schools.

Before my marriage, my family survived by farming and doing wage labor. We had to work very hard, and the crops we produced throughout the year were enough to feed the family for only about three months. There was a lot of work to do at home. After getting married and moving to my husband’s house, I thought that life would be easier and that I would have less work to do. I also hoped that I would have enough food to eat, which was one of the reasons I married at such a young age.

However, life did not turn out as I had expected. After marriage, my workload at my husband’s home increased, while access to food became even more limited. Gradually, I became pregnant and gave birth to my first child, a son, at the age of 17. After that, my health gradually deteriorated. Carrying loads of more than 100 kilograms became part of my daily routine. I had to do almost all the household work, both inside and outside the home, while also taking care of my children. There was no regular source of income. My husband used to travel to India and bring back some money and clothes, which helped us survive. Over time, I developed symptoms such as abnormal white discharge, lower back pain, and lower abdominal pain. Because I felt ashamed and embarrassed, I kept all these problems to myself and gradually hid them from others. As time passed, my health condition became worse. One day, I learned that Sarbodaya Nepal, Jumla was conducting a health camp near our village. A local female community health volunteer encouraged me to attend the camp. I did not want to go because of the heavy workload at home, but I could not refuse her request. There was a long queue of women at the health camp, and I also joined the queue. Eventually, it was my turn. After the doctor examined me, the report showed symptoms that could indicate cervical cancer. I became very frightened and asked the doctor, ‘Am I going to die now?’

The doctor reassured me, saying, ‘No, no. Your condition is not that serious. You can be treated and get better.’ I felt somewhat relieved. That evening, I told my husband everything. Following his advice, I went to a larger hospital for further examination. The doctors there recommended surgery. We were facing serious financial difficulties and could not afford the treatment on our own. With financial support from Sarbodaya Nepal and our relatives, we were able to arrange the necessary funds for treatment.

Following the doctors’ advice, I successfully received treatment for cervical cancer. If Sarbodaya Nepal had not organized the cervical cancer screening and health camp, I might not be alive today. Because of Sarbodaya Nepal, my life was saved.

Finally, I would like to express my heartfelt gratitude to Sarbodaya Nepal, Jumla, for saving my life. I am also deeply thankful to the Italian Foundation for providing financial support to the organization and helping make these important health services possible.”

“From Awareness to Action: Rajendra’s Journey as a Male Champion for Gender Equality”



Rajendra Bahadur Shahi was born in Ward No. 8 of Tatopani Rural Municipality around 2048 B.S. From an early age, he had a strong desire to do something for the benefit of society. He was born as the second child of Bhair Bahadur Shahi and Hazari Shahi. He has one elder sister and is the father of one son and four daughters. His son is studying in Grade 5 at a government school. His eldest daughter is studying in Grade 12, while his other daughters are studying in Grades 8 and 10.

According to him, gender discrimination was widespread in the community where he lived. Women experienced domestic violence, sexual violence, physical violence, and psychological violence, which negatively affected their dignity and self-respect. During menstruation, women were forced by social traditions to stay in livestock sheds. Child marriage was also common, with many families practicing it

in almost every neighborhood. There was a widespread belief that women should not become community leaders and that it was inappropriate for women to hold positions of authority.

Then Sarbodaya Nepal Jumla came into our community and gave us an opportunity to understand many issues that we had previously been unaware of. Around Magh 2080 B.S., women’s groups were formed in our village. A few days later, a ward-level men’s group was also formed. A 15-member men’s group was established under the coordination of the Ward Chairperson.

The group held meetings every quarter to discuss harmful practices existing in the community. Gender facilitators also worked in the villages and communities to facilitate responses to cases of violence against women. As I was also a male facilitator, it became part of my responsibility to help address incidents of violence occurring in the community.

I participated in Sarbodaya’s meetings and helped document and report cases of violence against women in the community. Through the organization’s workshops and discussions, I realized that my participation was also necessary to help reduce violence and harmful practices in society.

During this period, I observed a serious conflict between a mother-in-law and daughter-in-law in our village. I thought to myself that it would be good if I could help reconcile them.

The mother-in-law, Rupa Shahi, and her daughter-in-law, Sapana Shahi, were constantly arguing at home. Sometimes the mother-in-law would leave the house, and at other times the daughter-in-law would leave. This situation continued for almost four years.

Through the encouragement and motivation, I received from Sarbodaya, I decided that I should make an effort to help them resolve their conflict.

One morning, as the sun was rising, I saw Sapana, the daughter-in-law, walking past my house carrying a bundle of clothes. The road passed close to my house. I asked her where she was going, but she did not respond. I thought that there must have been another conflict at home that day.

I followed her and asked, “Daughter-in-law, did you have another quarrel at home?” With a sad expression, she replied, “It is always like this.”

I tried to counsel and reassure her and took her back home. I spoke with both the mother-in-law and daughter-in-law and encouraged them to resolve their differences and live together peacefully. I then returned home.

They lived peacefully for a few days, but after some time, another conflict occurred. This time, instead of leaving the house, Sapana came directly to my home and said, “Brother-in-law, my mother-in-law has again verbally abused me. Please come home with me.”

I went to their house, spoke calmly with the mother-in-law, encouraged both of them to understand each other, and requested them to live together peacefully.

I made several attempts approximately six or seven times to counsel both the mother-in-law and daughter-in-law. I discussed not only their social responsibilities and family relationships but also the legal aspects of violence and abuse.

Today, both the mother-in-law and daughter-in-law are living together peacefully. They support each other in household chores and agricultural work. Seeing them living harmoniously makes me very happy.

I am also very pleased to have had the opportunity to become involved in the campaign conducted by Sarbodaya Nepal Jumla. The organization has raised awareness among many people like me about harmful traditional practices and social problems existing in our communities.

We will always appreciate the contribution made by Sarbodaya Nepal Jumla toward building a civilized and harmonious society. We will always remember and value the support of Sarbodaya Nepal Jumla and the Italian Foundation. I would like to express my sincere gratitude to Sarbodaya Nepal Jumla and the Italian Foundation for their continued support and contribution to our community.

“From the Kitchen to Community Leadership: Kali’s Journey of Empowerment and Change”

50-year-old Kali Budha is a resident of Gadi Gaun Village of Ward No. 1 of Patarasi Rural Municipality. At the young age of 15, she got married, which robbed her of all her happiness and studies. Her dream of studying ended with that marriage. After getting married to an ordinary farmer's family, she became a mother of 2 daughters and 1 son at a young age.

Despite the poor financial condition of the family, her husband Dhan Bahadur Budha was supporting a family of 5 by farming and working as a laborer.

With the financial support of Femi Foundation, Sarvodaya Nepal Jumla implemented a project to Women and girls have improved Socio-Economic conditions Project (WE CHANGE) in Ward No. 1 of Patarasi Rural Municipality, and in 2081 BS, she joined the

mother's group. After regularly participating in various activities conducted by the project, her level of consciousness increased. She started getting information about socially harmful practices like gender violence against women, child marriage, polygamy, and Chhaupadi system in the society through monthly meetings. She started spreading awareness about what she learned and understood in her village and neighborhood. Over time, she realized that her financial situation was very weak and she started showing a strong willpower to show it as a result if she received any support through the project.

To fulfill her willpower, the project provided seeds and technical assistance to improve her nutritional and income-generating situation.

After receiving support from the project, she established a vegetable garden and started producing seasonal and non-seasonal vegetables, which developed the habit of eating green vegetables at home and improved her nutritional health. She also started selling the products in the nearby market. The vegetable garden became her source of income. Last year alone, she earned Rs. 65,000 by selling potatoes, beans, and green vegetables.

Not only was her financial situation weak, but she also had a problem with her uterus. When she attended the group meeting, the problem of uterine prolapse was discussed by a community health volunteer. She also had that problem. She went for treatment at a health camp run by the project to identify women with uterine prolapse and received health services.

Kali Budha says, "I did not know anything before coming to the mother group. I was confined to the kitchen of my house. After I started coming to the mother group meeting, I learned about the discrimination against women in society, I realized that women should move forward, and now I tell my friends what I have learned. They also understand and request that I join the mother group". Kali Budha adds, when I first came to the meeting, other friends used to call me FEMI FEMI. I didn't know what the Femi Foundation was, but as I learned more about it during the meeting, I realized it's an organization that aims to advance poor and disadvantaged women like us. So, I am very grateful to Femi and Sarvodaya Nepal Jumla.



“From Subsistence to Self-Reliance: Sauni’s Journey Through Commercial Vegetable Farming”



Sauni Sarki is a 55-year-old woman. She lives in Talfi village, Ward No. 2, Patarasi Rural Municipality. Her main occupation is agriculture. She has a basic education. She has been married for 25 years. There are 8 members in her family, 4 women and 4 men. Her father is a Chuche Kami and her mother is a Buchi Kami. Everyone in her family is engaged in agriculture or farming. The entire family earns a living by farming. Her land consists of 2 large fields and 2 small fields. Potato, millet, fenugreek, quinoa, and corn are produced in the months of April, June, and July (vegetable farming and all other months except Mangsir, Push, and Magh). The annual income from these vegetables and other crops is 15,000 to 20,000. She only has enough food from her Sarki land for 3 to 4 months, and since she does not have enough to farm for the rest of the month, she and her husband have only been working as wage earners to provide clothes, shelter, and education for her children and to meet household expenses. Before the project started, she did not produce vegetables for sale and

distribution, and the vegetables she produced were used only for home consumption. Her house is a two-story wooden and mud house with a tin roof. She has 2 large fields and 2 small plots of land. She does not have livestock. Her profession is agriculture. Since she does not have any business, when she does not have enough to farm, the people of the society do not even bother to give her money and she is deprived of social, cultural and any gathering, discussion and income generation, income sources. Sauni Sarki says that if she gets support from an organization that provides training on commercial vegetable farming or any government or non-government office, or if she gets training on new technologies, she can earn a decent income from vegetable farming. She says that increasing production, producing vegetables according to market demand, and selling and distributing vegetables will improve her financial income.

The project is being implemented under the “Farmer Selection Program for Women and Girls Economic and Social Status Improvement Program for Women and Girls” under the facilitation of Sarbodaya Development Campaign Nepal (Sarbodaya Nepal), Jumla. When selecting farmers in Patarashi Rural Municipality, Ward No. 2, Talfi Village, Patarashi Rural Municipality, they belong to poor and needy households and are interested in vegetable cultivation. They have joined this project because they are interested in vegetable cultivation. Regarding this project, the employees of Sarbodaya Nepal Jumla and the previous farmers who worked on commercial vegetable cultivation in our village last year and the income from selling and distributing vegetables is good. I have received information from the selected farmers last year that Sarbodaya Nepal Jumla provides the necessary materials related to seeds and nurseries to vegetable farmers.

“Growing Hope, Harvesting Change: Kali Budha’s Journey from Vulnerability to Empowerment”



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“Breaking Barriers, Building Futures: Guthi Chaur’s Girls Find Their Voice”

Jumla, Guthi Chaur — In the remote highlands of Guthi Chaur, where dawn breaks over terraced hills and wood-smoke rises from stone hearths, a quiet revolution is unfolding. It begins not with grand declarations, but with a simple question echoing through humble kitchens: *"Why should I be the only one working while my brother studies?"*

For generations, adolescent girls in this rural community have known a predictable rhythm of life rising before sunrise to collect firewood, carry heavy grass loads, prepare meals, and tend to younger siblings. Only after completing these chores could they even think about school. Often, that time never came. Social discrimination, unequal opportunities, and deeply entrenched gender norms kept generations of girls confined to domestic roles while their brothers pursued education.

But today, these same girls are challenging that very mindset. Through the transformative power of Adolescent Girls' Clubs established with coordination from Sarbodaya Nepal, Jumla, and support from an Italian foundation they are discovering a new narrative about their worth, their rights, and their potential.

A Shift in Perspective:

For fifteen-year-old Maya Basnet, the change has been profound. Before joining the Adolescent Girls' Club, she struggled daily to balance household responsibilities with her education. When domestic work overwhelmed her, she missed school. When she did attend, exhaustion dulled her concentration. This cycle seemed normal until club discussions opened her eyes to a different truth.

"I learned that expecting daughters to do more household work than sons is discrimination," Maya reflects. Today, she confidently asks her parents for study time, speaks openly about gender equality, and no longer hesitates to raise questions about her rights. The girl who once remained silent before elders now advocates for her future.

For fifteen-year-old Dipashikha Aidi, self-reliance begins with education itself. "To become self-reliant, we need to attend school regularly, do our homework, read and write, and ask teachers about things we don't understand," she explains. Her perspective shows how education becomes a foundation for decision-making, understanding rights, and finding courage against injustice—not merely passing examinations.

Safe Spaces for Transformation:

The Adolescent Girls' Clubs have evolved into more than meeting places. They are sanctuaries where girls identify problems, understand their rights, develop leadership skills, and envision futures beyond traditional constraints. Through discussions on child marriage, gender discrimination, violence, health, and self-reliance, perspectives broaden. Girls who once considered themselves weak now question problems, seek solutions, and encourage friends to remain in school.

Role Models Close to Home :

Inspiration lives nearby. When adolescent girls witness older sisters from their own villages becoming teachers—born and raised in identical circumstances—a powerful question arises: *"If she could do it, why can't I?"* This simple



inquiry expands dreams skyward. Some aspire to become teachers, others health workers, government employees, or social workers. Their dreams differ, but their desire remains unified: to stand on their own feet.

Families Join the Journey:

This transformation extends beyond the girls themselves. Parents gradually abandon the mindset of keeping daughters perpetually occupied with household chores. Regular school attendance, homework time, and supportive study environments have become remarkable achievements. When families respect a daughter's time, she learns to value her own future. Gender equality, they now understand, begins not on grand stages but in kitchen spaces shared by all family members.

A Generation Writing Its Future :

The journey of Guthi Chaur's adolescent girls is not yet complete. They have not reached their final destination of success, but they have found their path. It began with books, grew through confidence and rights awareness, and now moves toward self-reliance.

Perhaps their greatest achievement is this: they have begun to see themselves not as weak, but as capable. The belief taking root in their hearts speaks clearly: *"I can study. I can choose my future. I can speak out against injustice. And one day, I can stand on my own feet."*

This is not merely the story of an Adolescent Girls' Club. It is the story of a generation that has begun to write its own future—one question, one classroom, and one empowered girl at a time.

“From the Cow Shed to the Classroom: Girls Reclaiming Dignity, Rights and Their Future”

Jumla, Guthi Chaur-2, Gothigaun : Once upon a time, for the adolescent girls of Gothigaun, menstruation was not merely a natural biological process it was the beginning of fear and discrimination. The moment a girl's menstruation was discovered, doors closed behind her. She was forbidden from entering the kitchen, touching family members, or consuming nutritious foods. Many girls spent five to seven nights in cow sheds or isolated spaces far from home. Without safe bedding or adequate sanitation, those days became filled with fear and humiliation. Child marriage, too, was considered a "normal" social custom when daughters grew up, it was simply "time" for them to marry, regardless of their dreams or education.



But today, a remarkable transformation is unfolding. Girls who once learned to hide their bodies are now speaking openly. The practice of isolating girls during menstruation is being questioned. When child marriage proposals arrive, they no longer sit silently.

Behind this change lies the organized efforts of the girls themselves fueled significantly by the Urja Adolescent Girls' Club. Formed through coordination between Sarbodaya Nepal, Jumla, and support from an Italian foundation, this club has evolved into a shared platform where girls share experiences, understand their rights, question harmful practices, and lead transformation in their communities. Through discussions, awareness programs, and campaigns against child marriage, girls have gained the confidence to speak. They no longer see themselves merely as beneficiaries of change but as leaders of change.

"Child Marriage Is Not Just About Marrying Early"

For Mamita Budha, a club member, joining marked the beginning of a shift in her thinking. Although she had heard that child marriage was wrong, she lacked deep understanding of its impact. Club discussions changed everything. "Earlier, I thought child marriage just meant getting married early," Mamita shares. "Now I understand that it affects a girl's education, health, dreams, and entire future." Today, Mamita emphasizes that girls must complete their education, become capable of standing on their own feet, and have their voices heard in decisions about marriage.

From the Cow Shed Back Home with Dignity

Sujata Bohara's experience vividly illustrates the change. Once forced to spend five to seven days in a cow shed during menstruation—forbidden from bathing or entering her home Sujata now stays comfortably in her own house. "We used to accept this as our tradition," she reflects. "Now we understand that menstruation is a natural process. Our family's thinking has also changed." For Sujata, returning from the cow shed to her home is reclaiming her respect and equal place as a family member.

The Club as a School Beyond the Classroom

For Manisa Bohara, the club has become another school outside the classroom. While school provides textbook knowledge, the club has given her opportunities to understand health, sanitation, menstruation, child marriage, and rights in connection with real life. Earlier, menstruation made attending school difficult. Now, with access to sanitary pads, health information, and teacher support, regular classroom participation has become easier.

One Girl's Problem, Everyone's Concern

The club's influence now reaches homes and the wider community. Girls share what they learn with friends, sisters, parents, and community members. If a friend stops coming to school, they try to understand why. If child marriage is discussed, they initiate conversations with families. If a girl hesitates to attend school due to menstruation, they provide support. The club has created an environment where girls are not just friends but advisors and companions in change.

The Journey Continues

Yet transformation is not complete. Some families still cling to old beliefs. The risk of child marriage persists. Many forms of gender discrimination remain. To sustain girls' leadership, continued efforts are needed: safe school environments, easy access to menstrual materials, open family dialogue, and prioritizing adolescent girls' issues in local government policies.

Most importantly, girls must be recognized not merely as program participants but as partners in decisions affecting their lives. The girl who once sat alone in the dark corner of a cow shed now studies alongside friends in a classroom. The girl who once accepted child marriage as fate now questions her future.

This journey from cow shed to classroom is not merely about changing locations. It is the story of reclaiming self-respect, challenging old beliefs, and asserting the right to a future of one's own choosing. The voices of the Urja Adolescent Girls' Club are building a new possibility where menstruation is something to understand rather than hide, where child marriage is a preventable social practice, and where girls stand firmly on their own feet as architects of their own futures.

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