

**Girl-Led Report on the  
Convention on the Elimination of all forms of  
Discrimination against Women (CEDAW)  
Nepal**



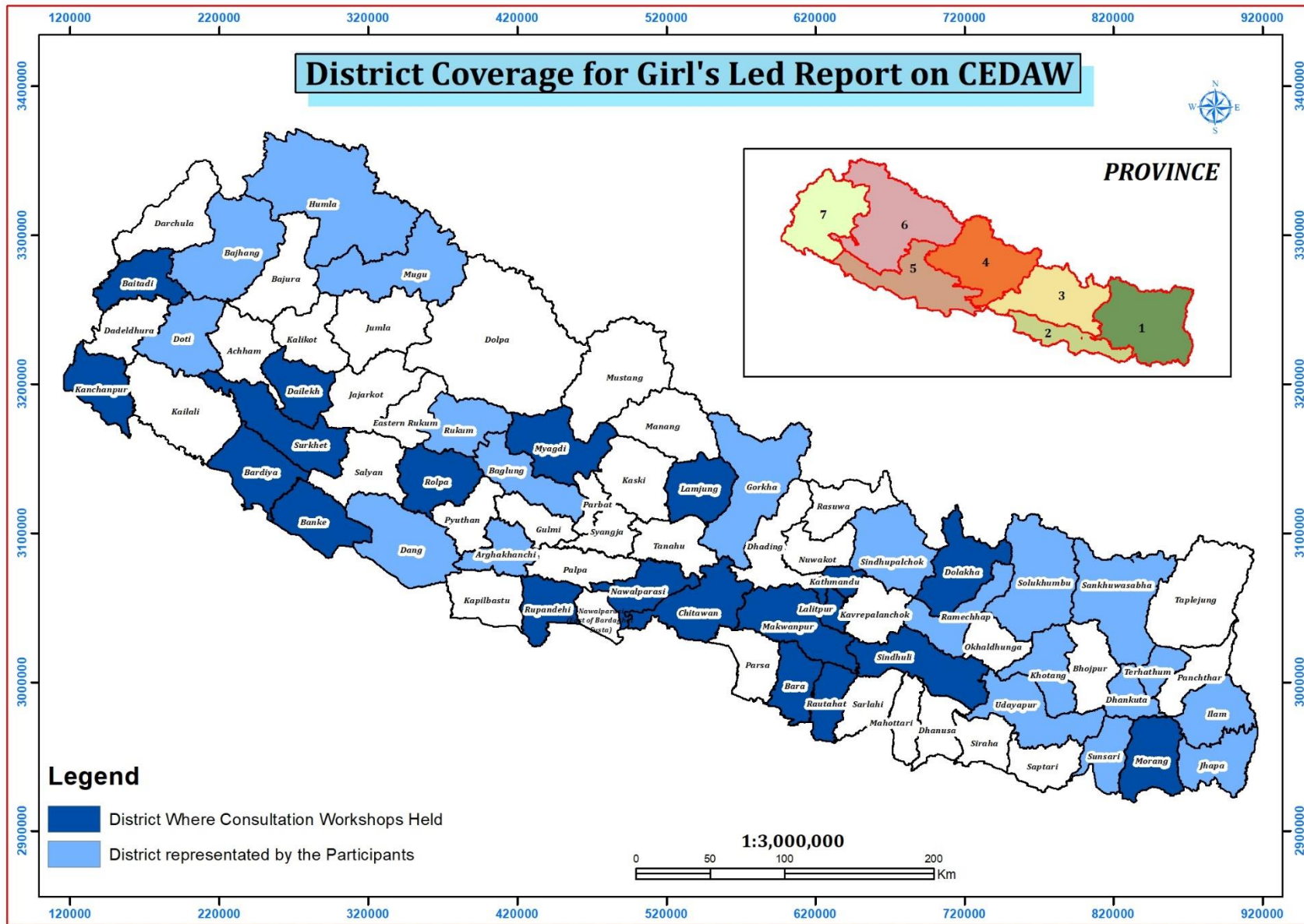
**Submitted To  
The UN Committee on the Convention on the Elimination of  
Discrimination against Women**

**Submitted By  
Girls of Nepal**

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## CHAPTER-1: WHY WE PREPARED THIS REPORT?

We know that the specific forms of discrimination faced by adolescent and younger aged girls can be different from women. However, both State-party and alternative reports are less likely to focus on these issues, rather incorporating them with women's issues. It is very important to flag the special issues of adolescent and younger aged girls to the UN Committee on the Elimination of Discrimination against Women (hereafter called 'CEDAW Committee'). Realizing the need to actively involve right-holders (girls), the girls of Nepal are submitting their own report to the CEDAW Committee.

This is first-ever Girl-led Report on CEDAW involving girls from the beginning to the end of the process in Nepal. It was prepared by 527 girls, 110 boys and two sexual minorities from 47 districts representing all seven provinces of Nepal.<sup>1</sup>

The specific objectives of this Girl-led Report on CEDAW are:

- i. To provide a platform to girls at different levels for discussing issues affecting them;
- ii. To outline the existing situation of girls and their dream towards the society they want to have;
- iii. To prepare and submit Girl-led report on CEDAW to the CEDAW Committee.

We did a series of consultations in districts and special consultations to compile the voices of our friends who are in different situations, backgrounds and experiences in this report. We are grateful to our fellow facilitators for their efforts to accomplish the consultations as well as 12 adult Facilitators for their support.

Consortium of Organizations Working for Child Participation supported us facilitating the process of preparing this report by coordinating with 12 child centred networks, four child rights-based CSOs and five international agencies working in Nepal.



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<sup>1</sup> For more information on the methodology behind the development of this report, please refer to Annex II. The link to the video documentation of the process is

<https://wetransfer.com/downloads/b2cd346ba177f0f64f20ba1d74f1a42220181001153449/912a3dc8451e7c44893033e3ebe2b2d720181001153449/790179>

## CHAPTER-2: WE 'NEPALI GIRLS'

### 2.1 What do we dream and aspire?

This question is very important for people of our age. In the cities, our parents have had opportunities to be educated and had career prospects. But not all of our parents thought about their future, and our mothers even less as they mostly limited to household chores. In rural and remote areas, access to education and planning for the future were not a priority in our parents' generations. However, a lot has changed. The status of girls and the rights we have been enjoying give us confidence to aspire for our future and choose our career.

In the consultations, we wanted to collect what our friends think in reference to their career they choose and what they aspire for. There are a few clusters in which girls of contemporary Nepali society aspire for:

- ⌘ Technical sector: Engineers (civil, hydropower, computer, robotics), Geologist, Lawyers;
- ⌘ Fine arts: Artist, Fashion Designer, Beautician;
- ⌘ Entertainment: Actress, Singer, Dance Teacher, Modelling;
- ⌘ Health sector: Doctors, Nurses;
- ⌘ Social sector: Social Worker, working for child-focused organizations;
- ⌘ Security sector: Army and Police;
- ⌘ Financial and Administration sectors: Bank Manager, Finance Officer, Accountant;
- ⌘ Sports: Athlete;
- ⌘ Tourism and hospitality: Air Hostess, Tourist Guide, Hotel Manager, Chef;
- ⌘ Liberal arts: Art Teacher, Journalist, Social Researcher, Poet, Writer;
- ⌘ Politics: President/Prime Minister;
- ⌘ Civil services: Government Officials;
- ⌘ Self-employment and Entrepreneurship;

These aspirations portray what present-day girls in Nepal want to be. However, still for many of our friends who live in situations of vulnerability (from remote or rural areas, more rigid and closed societies viz. *Avadhi* and Muslim communities, economically disadvantaged families, Dalit communities, survivors of trafficking and sexual abuse, child labour, children with disabilities) their fate is decided by their family and society, and many of our friends can't afford dreaming as we do.

### 2.2 What do we feel proud of?

Being Nepali, we have much to be proud of. Our friends mentioned various points about Nepal that they are proud of being a Nepali girl:

- ⌘ Nepal has promulgated the Constitution of Nepal (2015) which guarantees many fundamental rights and freedoms, including children's/women's rights, Dalit rights, rights of persons with disabilities, right to education and health, freedom of religion;
- ⌘ We are rich in culture and traditions and respect each other;
- ⌘ We have many renowned persons (men and women) who succeeded in life in spite of their disabilities who are role models for us;
- ⌘ We have received information on our rights and we get to discuss it freely with our friends;
- ⌘ Many (though not all) girls have access to education;
- ⌘ The President of Nepal is a female and it is very encouraging for us;
- ⌘ We have the right to live with dignity. A lot of positive changes are taking place in Nepal in all areas, including girls' rights;
- ⌘ We have the opportunity to be heard, participate in Child Clubs (there are over 23,000 in the country) and community-level committees;
- ⌘ When a daughter is born in a family, it is said that the prosperity will follow.

## 2.3 What do we feel ashamed of?

Nepal is a patriarchal society, so girls and women have fewer opportunities than boys and men. Gender-based discrimination is one of the major issues and being born as a Nepali girl is associated with difficulties. Girls face hardship since their early childhood, and witness discriminatory behaviours. This increases if we belong to backward communities such as Dalit communities, economically disadvantaged communities, remote and rural areas, etc. Although, Nepali society is progressing for gender equality, we still have a lot of issues associated with our sex.

When our friends in consultations were asked about what they feel ashamed of being born as a girl, they shared:

- ♀ Girls have not had chance to enjoy their rights as equally as boys in families and communities;
- ♀ Our rights have been guaranteed by the constitution, national and international legislations, but are not fully implemented in reality;
- ♀ Girls in remote locations and rural areas have less opportunity to get enrolled and continue post-secondary education;
- ♀ Pursuing technical education for girls is still challenging as it is considered as boys' area of education;
- ♀ In families, girls are less encouraged than boys even though girls achieve more than boys in academics and extracurricular activities;
- ♀ In remote locations, schools are very distant and they have to walk for hours to reach the schools;
- ♀ Not all girls are able to enjoy their rights to freedom, education and health;
- ♀ Though, participation is ensured for both boys and girls, we do not get equal chances to be heard like boys;
- ♀ Child marriage is still rampant and girls are more impacted due to adverse effects of child marriage. Prevailing dowry custom is still aggravating child marriage;
- ♀ We keep on hearing incidents of sexual abuse and trafficking of girls, they really hurt us;
- ♀ Girls who are working as child labourers are more likely to become victims of sexual abuse, trafficking and exploitation;
- ♀ Gender-based violence is widespread in households, in communities and in schools;
- ♀ Allegations of witchcrafts affecting physical and mental health of our friends;
- ♀ *Chhaupadi*<sup>2</sup> custom is pervasive in western Nepal depriving them to enter home and other rights, whereas some types of restrictions related to menstruation period is prevalent across the country;
- ♀ Communities do not stop backbiting the girls who go outside home and participate in programmes;
- ♀ Neighbours pressurize our parents to not give more liberty and rights to girls even though our parents are supportive;
- ♀ 'Girls are not capable of anything', is the societal perception;
- ♀ Girls are considered as working machines and have to learn and do household chores since early childhood as a part of our training to become a perfect bride in future;
- ♀ Girls are not allowed to do funeral rites for their parents; it is considered the duty of son, which is the very reason every household needs at least one son, but there is no such compulsion to have at least one girl in families;
- ♀ Both girls and boys are involved in substance abuse, which is shameful for us;

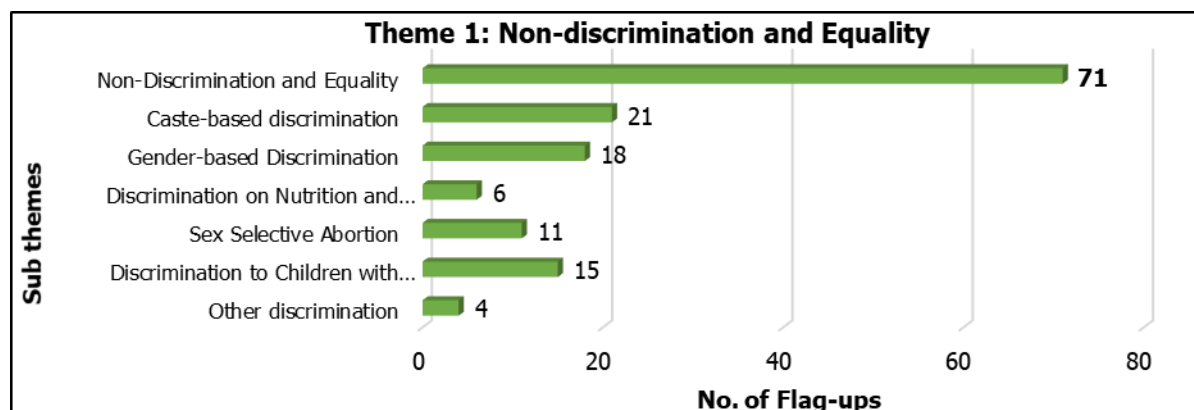


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<sup>2</sup> *Chhaupadi* is the practice of isolation during menstruation. For more information, see Figure 3, Annex V.

## CHAPTER-3: OUR RIGHTS, PRESENT SITUATION, CAUSES AND RECOMMENDATIONS<sup>3</sup>

### 3.1 Non-Discrimination and Equality



#### 3.1.1 What is the situation we have observed?

- ⚡ Although outward/visible discrimination in some areas have reduced, the perspectives of the community have not changed;
- ⚡ The girls belonging to so-called 'lower caste' tend to express lower level of confidence due to societal perception towards them;
- ⚡ Still in some families, girls are given ordinary food and have no choice to choose what they want to eat or not, whereas special foods, on demand, are provided to our brothers;
- ⚡ Trend of sex-selective abortion of girls is increasing in Nepal;
- ⚡ HIV infected children are stigmatized if their status is revealed;
- ⚡ Teachers and friends tease and discriminate girls, call them 'stupid' if they perform weak in study;
- ⚡ Girls belonging to low-income families are deprived of opportunities for their development;
- ⚡ Our friends in institutional care share what their teachers state, "You girls do not need my attention, being in hostel you already know everything";

The discrimination on the basis of disabilities, as shared by our friends:

- ⚡ Children with disabilities are generally excluded in family discussions, community activities and in extracurricular activities at schools;
- ⚡ Many children with disabilities are deprived of education, either because of lack of access to schools or because their parents are not aware of significance of education for their children;
- ⚡ Those who go to school do not have access to disability-friendly teaching/learning methods, as well as educational materials appropriate to different types of disabilities. Also, the teachers at community schools, are not familiar with techniques of teaching children with disabilities;
- ⚡ In public transportations, the seats allocated to persons with disabilities are often occupied by others and even the concession in public transport is denied many times;
- ⚡ The public places as well as public transportation system are not disability friendly;
- ⚡ Many friends with hearing impairments who are studying at residential schools end up staying back at hostels during long vacations;

<sup>3</sup> In this chapter, we have presented our issues, their causes as we see and our recommendations. We have clustered them in 12 themes as per the rights provisions of CEDAW. In each theme, the issues raised by participants in consultations are presented in bar graph at the beginning of discussion of the theme. The numbers indicated in each issues and themes represents number of consultations that flagged-up the particular issue.

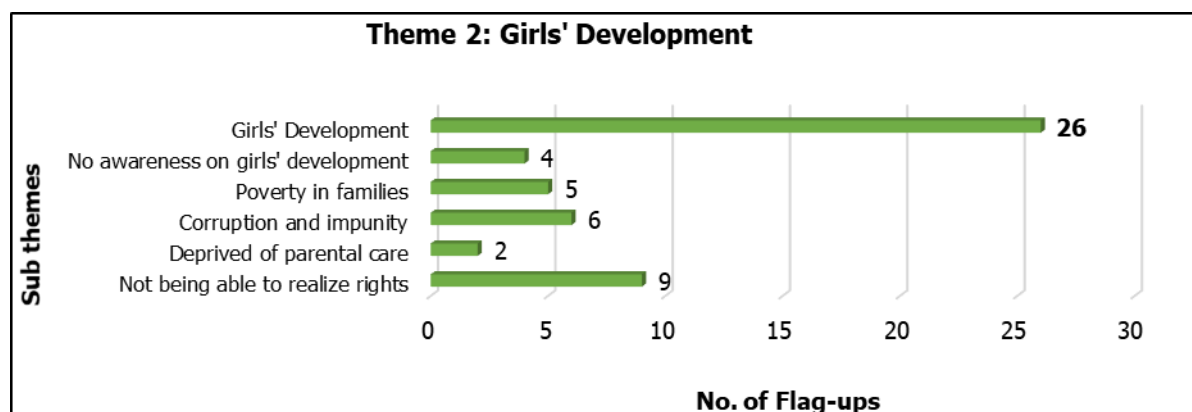
### 3.1.2 Causes as we understand<sup>4</sup>

- ⚠ Girls get very little time to pay attention to their school assignments as well as self-study due to household chores;
- ⚠ Parents of children with disabilities are not aware and trained in dealing with them and communicating in sign language;
- ⚠ Sons are given preference for family security, continuation of lineage, funeral rites, whereas daughters are considered burden due to dowry custom;
- ⚠ "Why to water neighbours' plant?" is the attitude of parents towards investment in girls.

### 3.1.3 Our recommendations

- ⚠ Run awareness-raising campaigns targeting to children, parents, and concerned agencies on legal provisions regarding promotion of equality and ending discrimination against girls, children with disabilities and caste-based discrimination;
- ⚠ Strict legal provisions should be made against gender-based discrimination for ensuring rights of girls;
- ⚠ Ensure effective implementation of the law prohibiting sex selective abortion by taking actions against all the parties involved;

## 3.2 Girls' Development



### 3.2.1 What is the situation we have observed?

- ⚠ The Constitution of Nepal and prevailing laws have given rights to girls on education, health, sexual and reproductive health rights, protection, equal inheritance property rights etc.;
- ⚠ There are provisions of scholarship for girls, and midday meal in school so that their families are encouraged to send their daughters to schools and has helped in increasing girls' enrolment in schools;
- ⚠ We understand that not all the rights provisions of the laws and policies are implemented in reality;
- ⚠ Many girls and their families are not aware of their rights and Government schemes available for them and thus, do not get to enjoy those rights in reality;
- ⚠ Many girls are deprived of parental care due to loss of parents, and are their staying in residential Child Care Homes and are deprived of family-based parental care;
- ⚠ Generally, the overall responsibility of child care is given to mothers, children do not get to enjoy love and care of father;
- ⚠ In the families, sons are given a lot of love and care but daughter are not.

### 3.2.2 Causes as we understand<sup>5</sup>

- ⚠ The existing poverty in families depriving girls from enjoying their right to development;
- ⚠ Financial irregularity in the development programmes supporting girls' rights and empowerment;

<sup>4</sup> See Figure 1, Annex V.

<sup>5</sup> See Figure 2, Annex V.

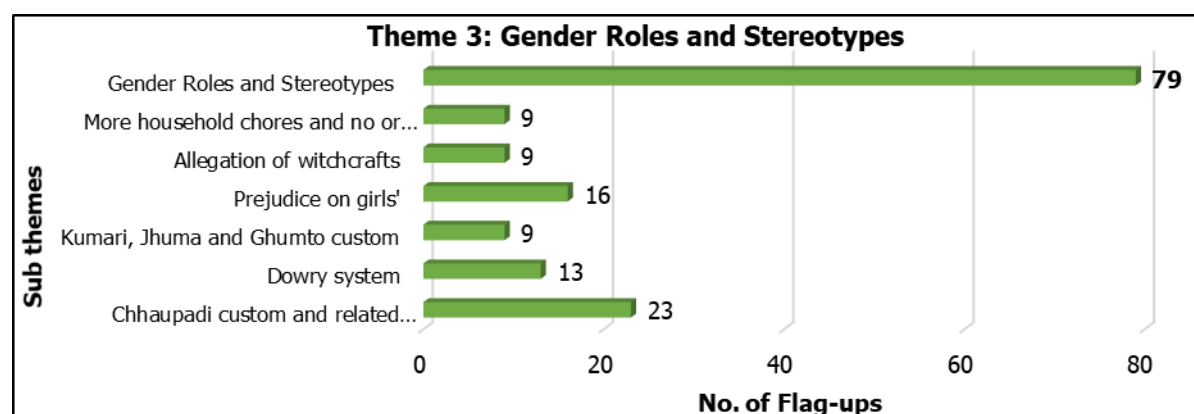


- ⚡ Those who violate girls' rights are yet to be brought to justice and counter the situation of impunity;
- ⚡ Gap in legal provisions on girls' rights to development and its implementation.

### 3.2.3 Our recommendations

- ⚡ Creating social awareness on rights and responsibilities of girls among children, parents and officials of the concerned agencies through training, orientation and other IEC materials;
- ⚡ Designing and implementing programmes for increasing access of girls in information and communication;
- ⚡ Providing legal education and awareness targeting to children and ensure free legal guidance and legal aid to girls;
- ⚡ Establishing Girls' Protection Fund and mobilizing the funds for supporting those girls who are in need;
- ⚡ Facilitating formation of special taskforce in the community to work on ensuring girls' rights;
- ⚡ Taking actions against people who violate rights of children and who give and take bribes;
- ⚡ Providing leadership development trainings to girls and support them fostering their leadership potential as well as take part in the governance.

## 3.3 Gender Roles and Stereotypes



### 3.3.1 What is the situation we have observed?<sup>6</sup>

- ⚡ The overall responsibilities of childbearing, rearing and caring is assumed to be the job of a mother, and fathers have very little responsibilities in nurturing their children;
- ⚡ Girls are given to do household chores from early childhood, so that they can learn and continue doing household chores as they grow as adult, whereas parents do not ask boys to work in family and are expected to play and study;
- ⚡ The custom of restrictions related to menstruation is prevalent in almost all of the country (extreme form is '*Chhaupadi*' custom in mid and far western Nepal) and restricting girls and women are not supposed to go to temples, kitchens, cannot water or touch flowers and plants during their mensuration period. In some communities, they need to stay in one room without looking their father and brother's face;
- ⚡ Menstrual restrictions are followed by the communities under Hindu *Vernashram* system which results in irregularity in schools, malnutrition, sexual abuse, risk of being bitten by snake or other insects as well as decrease in self-esteem of girls;
- ⚡ In *Avadhi* and Muslim communities, women and girls are not allowed to go outside the house or the communities freely as they have *Parda* custom (putting a veil on their head in front of others);
- ⚡ Dowry custom is prevailing in many communities of Nepal mostly in *Tera*. This is the reason for many other issues such as child marriage, violence, etc.;

<sup>6</sup> See Figure 3, Annex V.

- † We have heard of allegations of witchcraft against adolescent girls in rural areas and they are victimized of physical and mental violence, especially, girls and women belonging to economically disadvantaged families and Dalit communities;

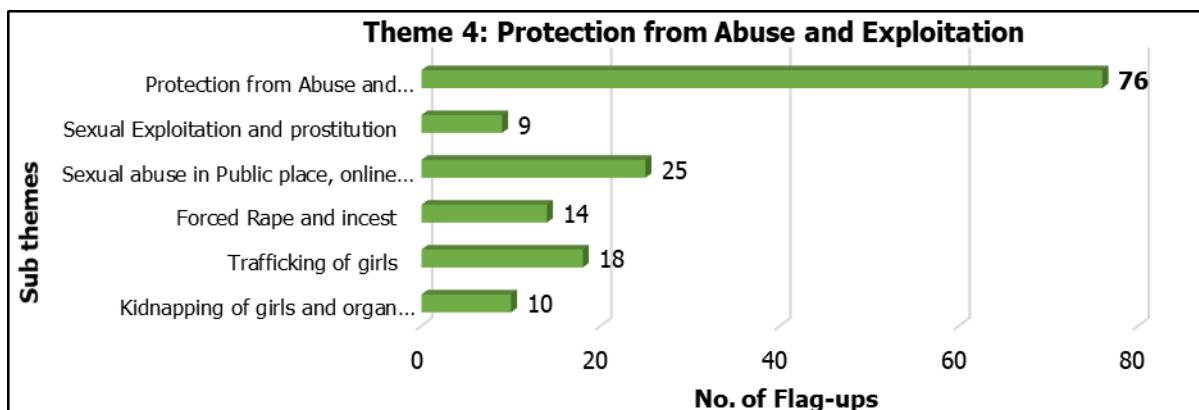
### 3.3.2 Causes as we understand

- † It is a basic presumption in Nepal that girls are only born to do household work and boys should not do household work;
- † The traditional belief of considering menstruation period as being impure, and hence are restricted of entering their household, eat some particular foods, use public taps and water resources;
- † Girls are considered *Paraya dhan*, i.e. others' property and birth parents are looking after her for time being, thus in many societies in Nepal it is still perceived that they need to be trained in household chores to make her a perfect bride rather than supporting them in education or career development;

### 3.3.3 Our recommendations

- † Enforcing provisions of the national legislation to ensure common duty of both father and mother for rearing and caring of children and this should be implemented strictly;
- † Recently, traditional harmful practices such as *Chhaupadi*, allegation of witchcraft have been considered as criminal act and legal actions should be taken against the perpetrators;
- † Discouraging the practice of restrictions related to menstruation through awareness raising;
- † Promoting girls' rights and encouraging parents to invest in girls' education and career development rather than in dowry;

## 3.4 Protection from Abuse and Exploitation



### 3.4.1 What is the situation we have observed?<sup>7</sup>

- † Many girls have been victimized of sexual abuse including through internet and child pornography;
- † Girls are also prone to 'eve teasing',<sup>8</sup> often followed by sexual abuse, so do not have liberty to walk outside home freely especially in the evening;
- † Girls face sexual harassment and abuse in public places, public transportation, on streets, workplaces as well as in schools;
- † Trafficking of children especially girls for sexual exploitation, labour exploitations, pornography both within and outside the country is also a major issue for girls;
- † Recently, a 13-year-old girl in Kanchanpur district was brutally raped and murdered, and her perpetrator is yet to be identified and penalized;
- † We hear a number of incidents of rape of girls as young as six months old, incidents of incest and abuse by school teachers are also being heard.

<sup>7</sup> See Figure 4, Annex V.

<sup>8</sup> "Eve-teasing": the making of unwanted sexual remarks or advances by a man to a woman in a public place.

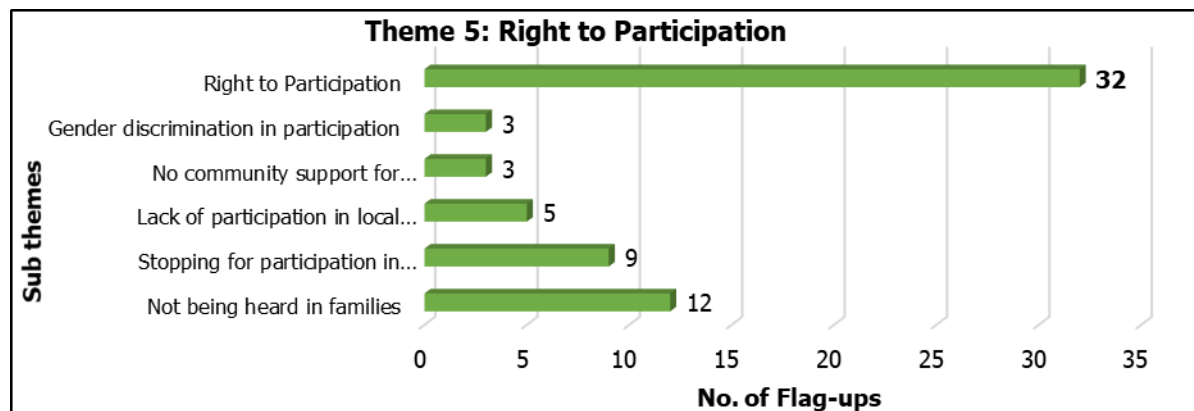
### 3.4.2 Causes as we understand

- ⚡ Due to the open border between Nepal and India, girls are easy prey to be trafficked to India for circus as well as for sexual exploitation by kidnapping and trafficking the girls;<sup>9</sup>
- ⚡ Perpetrators are not brought to justice also due to corruption and impunity;
- ⚡ Girls are not aware of protection risks and how to deal with such incidents;
- ⚡ Not all families support the girls who are victims of abuse and exploitation to seek justice against the perpetrators;
- ⚡ Communities being aware of the issues related to sexual abuse, would rather stop girls from going out than teach boys to behave properly;

### 3.4.3 Our recommendations<sup>10</sup>

- ⚡ Creating awareness among girls and boys on violence against girls through various methods including street dramas, and providing information as well as empowering girls against trafficking and other types of abuse and exploitation;
- ⚡ Providing self-protection/defence training to girls, so that we can protect ourselves when needed;
- ⚡ Parents should be attentive towards communicating to their children (especially girls) about the ways to protect themselves from harm;
- ⚡ Strict security in border check points as well as mobilization of police in open border areas should be done, so that cross border trafficking of girls can be controlled;
- ⚡ Appropriate justice and compensation should be ensured to girls who have been victims of violence, abuse and exploitation;
- ⚡ Taking efforts to rehabilitate girls who have been rescued from difficult circumstances including trafficking;
- ⚡ Establishing child protection and/or complaint mechanism in the community which provides information about prevention of risks and for reporting such incidents;

## 3.5 Right to Participation



### 3.5.1 What is the situation we have observed?

- ⚡ Generally, girls are not given chance to participate in family discussions and are not allowed to make decisions on their own. They are never consulted for decision-making in families even though such decisions are directly concerned to them;
- ⚡ Families give least priority to children with disabilities; are never included in household meetings;
- ⚡ There is participation of girls in Child Clubs, but mostly boys are in leadership positions. Girls and boys are never given equal opportunities in decision-making in the Clubs;
- ⚡ Girls belonging to marginalized and backward communities have less chance of participation in the community context;

<sup>9</sup> See Figure 5, Annex V

<sup>10</sup> See Figure 6, Annex V

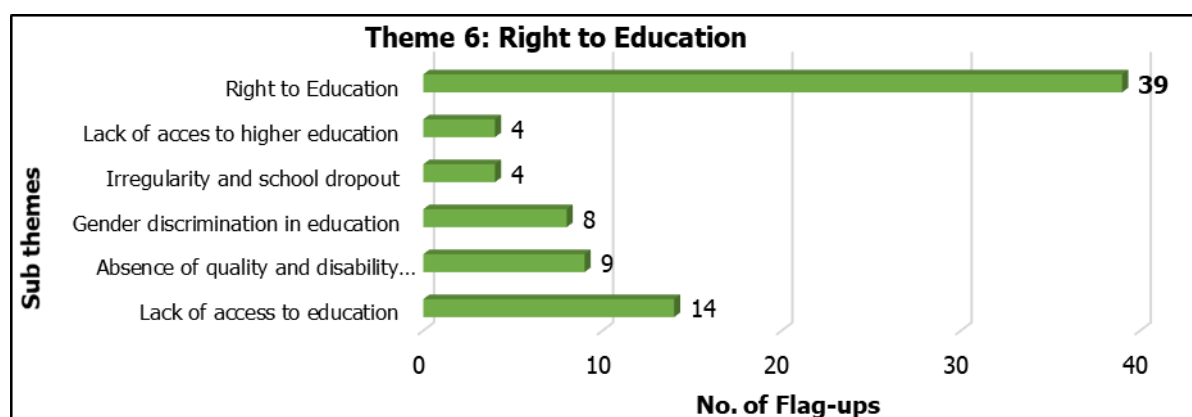
### 3.5.2 Causes as we understand<sup>11</sup>

- ⚠ Girls are not considered worthy to be needed to consult in family matters. Parents think that the decisions they are taking for their daughters are for their best which girls cannot take on their own;
- ⚠ Daughters are considered pride of the family and if they are sent out to participate, parents fear that they might do something wrong to humiliate the family pride;
- ⚠ Even if parents are supportive of involving their daughters in community activities, neighbourhood's gossip about them indirectly pressurize parents to not to make their daughters participate anywhere;

### 3.5.3 Our recommendations

- ⚠ Including girls and boys in family meeting and creating atmosphere for them to express their views and opinion;
- ⚠ Giving opportunities to girls to express their views and opinions freely and considering their views as per age and maturity in matters concerning them;
- ⚠ Encouraging more and more girls to join girls' groups and networks at community level;
- ⚠ Ensuring equal participation opportunities and distribution of responsibilities of girls and boys in community activities including in the Child Clubs;
- ⚠ Organizing community level interaction programmes with children and families from time-to-time to provide opportunities to be heard;
- ⚠ Making compulsory provision of representation as well as ensuring ethical and meaningful participation of girls and children with disabilities in every committee at the community level.

## 3.6 Right to Education



### 3.6.1 What is the situation we have observed?

- ⚠ Daughters being sent to Government school and sons to Private school, and even if both sons and daughters are in same school, sons are given priority for everything;
- ⚠ School dropout among girls is still high due to marriage, household chores, to involve in labour as well as by their will;
- ⚠ Children with disabilities do not have access to disability-appropriate education;
- ⚠ There are obstacles in pursuing higher education and in choosing subject of own interest, are not allowed to go to cities to pursue higher education;
- ⚠ Most schools do not have basic facilities such as library, computer and science lab for pursuing quality education;
- ⚠ Especially, girls from Muslim and *Avadhi* communities are not encouraged by the family and community to get access to formal schools as they are given education in *Madarasa*;
- ⚠ Corporal punishment in families and school; girls and boys are being beaten and given harsh punishment in the name of disciplining them;

<sup>11</sup> See Figure 7, Annex V.

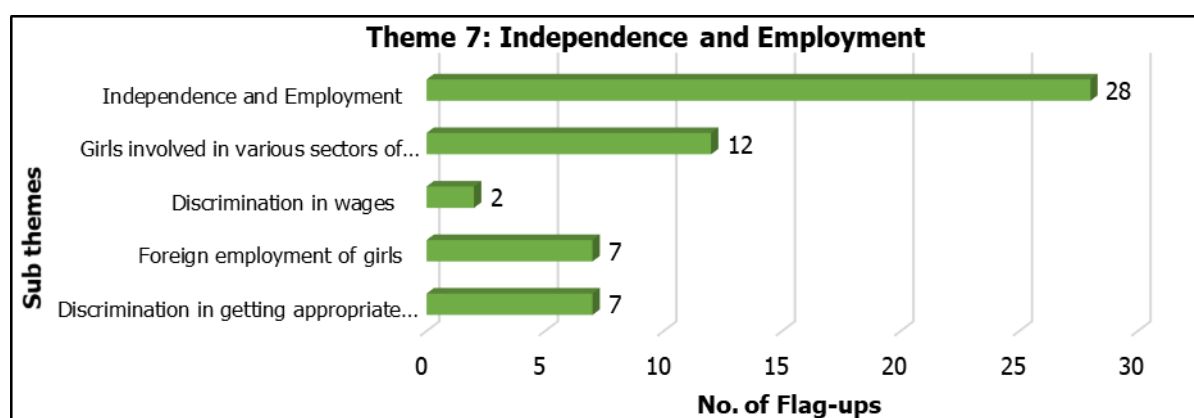
### 3.6.2 Causes as we understand

- ⚡ Even today parents in remote areas and in some communities are not prioritizing girls' education considering that they will ultimately go to another person's house (i.e. other's property);
- ⚡ Many parents have difficulty educating children with disabilities-- some of them find it is worthless whereas in others, appropriate schools are unavailable in the community, and access to school is challenging;
- ⚡ Schools are not taking proactive efforts to provide scholarship to students, and there are irregularities in distributing scholarships;
- ⚡ Teachers who are teaching children with disabilities in special school, resource classes and integrated schools are not trained in disability-appropriate education and Government is not providing enough educational materials needed to children with disabilities;
- ⚡ Corporal punishment is banned in Nepal, but there is no mechanism to discipline parents and teachers who punish children;

### 3.6.3 Our recommendations<sup>12</sup>

- ⚡ Taking proactive interventions to encourage girls to continue higher education as well as to go into technical education;
- ⚡ Including children's rights, girls' rights and importance of girls' education in school curriculum;
- ⚡ Reviewing curriculum and making amendments in the textbooks including pictures which aggravates gender discrimination;
- ⚡ Effective management of scholarship in schools giving preferences to girls in accessing various categories of scholarships;
- ⚡ Organizing periodic parents-teacher meetings/interactions to discuss problems faced by girls;

## 3.7 Independence and Employment



### 3.7.1 What is the situation we have observed?<sup>13</sup>

- ⚡ Many parents send their children to work at a young age in various sectors of labour, but mostly in domestic and hotel sectors;
- ⚡ Some of the rich families in urban areas bring girls from poor families with the assurance of providing them education, shelter, and put them in domestic labour;
- ⚡ Even though children in domestic labour are sent to school, they don't have time to focus on studies due to pressure of household chores;
- ⚡ In most situations, boys and girls working as child labourers are deprived of parental love and care and do not get to visit their families even during holidays showing more chores in the family during festival;
- ⚡ Many girls involved in labour are being sexually abused, tortured and harassed.

<sup>12</sup> See Figure 8, Annex V.

<sup>13</sup> See Figure 9, Annex V.

While having consultations with girls involved in child labour, they have shared their problems as follows:

- ⚡ Protection risks for girls involved in labour especially in entertainment sector<sup>14</sup> as it gets late while return;
- ⚡ Employer pressurize the girls to get along with customers and make them spend more;
- ⚡ The cases of obtaining citizenships and passports by increasing age through forged documents for foreign employment (by under-aged girls);
- ⚡ Risk of getting into smoking and alcoholism to forget stress at work;
- ⚡ Difficult to find rented rooms and not being able to live in a same rented room for long time and have to change the room frequently due to pressure from house-owners;
- ⚡ There is no practice of issuing appointment letter, employee identity card, paid leaves, as well as minimum wages for girls working in entertainment sector is not determined and girls need to depend upon tips than their wages;
- ⚡ Sexual abuse and exploitation by both customers and employers and even police harass the girls working in entertainment sector,
- ⚡ Lack of family support, not being able to tell families about the work we are doing;

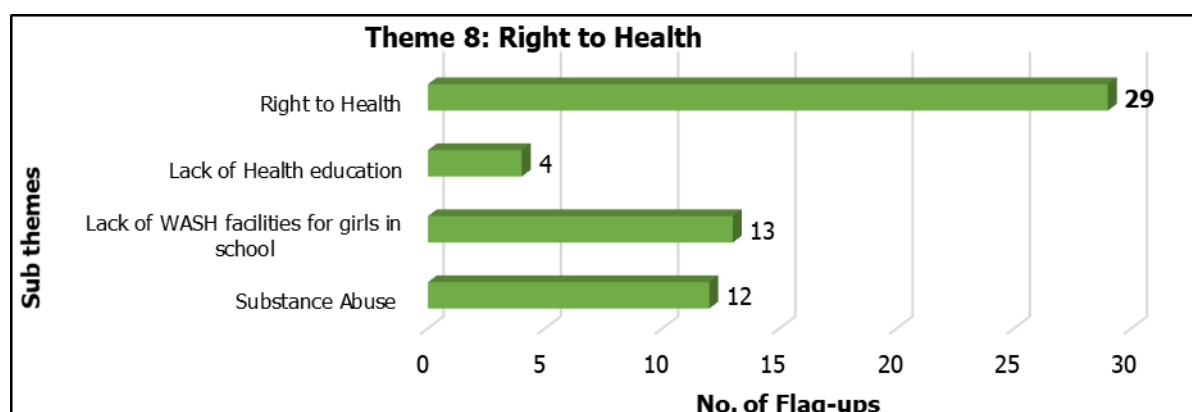
### 3.7.2 Causes as we understand

- ⚡ Girls are not given chance to pursue their education and career, especially when they select career different than what parents perceive about girls' working area;
- ⚡ In some close communities, girls are not given chance to pursue career outside home;
- ⚡ Poverty in families and ignorance of parents force many children to work as labour;
- ⚡ Employers want cheap labour, so they choose children to employ instead of adults who demand more money;

### 3.7.3 Our recommendations

- ⚡ Provide opportunities for education, skill-development trainings and apprenticeship for girls;
- ⚡ Conducting campaigns for elimination of child labour by rescuing, reuniting and rehabilitant children who are employed illegally;
- ⚡ Strict punishment to those who involve children in labour illegally;
- ⚡ Establishing entertainment sector as employment sector and stopping employing girls below 18 years there;
- ⚡ Periodically monitoring the situation of child labour in both formal and informal sectors including domestic labour;

## 3.8 Right to Health



### 3.8.1 What is the situation we have observed?

- ⚡ When a girl-child is born, the mother and child don't get proper health care, nutritious food, love and affection from their family;

<sup>14</sup> That is, "sex work"

- ⚠ When girls fall sick, parents do not bother taking them to hospital until it becomes serious. In case of girls in child labour, they do not have anyone to look after them when they fall sick;
- ⚠ Few schools have gender-friendly and separate toilets for girls and boys. The hygiene condition is very poor in the toilets in many schools.
- ⚠ There is poor menstrual hygiene due to lack of sanitary pads in school/workplace. Girls are also irregular in school during menstruation because of a lack of sanitary napkins in schools;
- ⚠ Adolescent boys and girls are increasingly influenced by smoking, alcoholism and substance abuse;

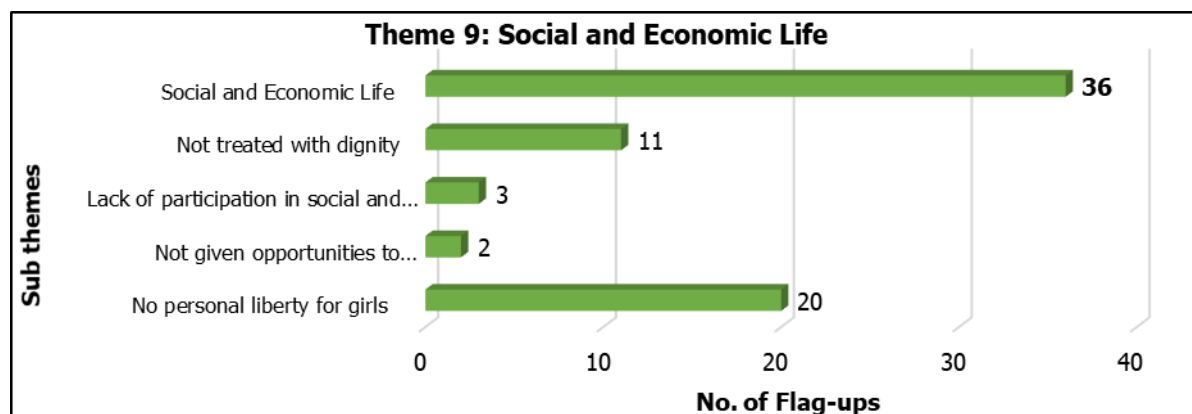
### 3.8.2 Causes as we understand

- ⚠ The Water, Sanitation and Hygiene (WASH) needs of girls are not realized, and in many situations lack of resources is cited as a challenge;
- ⚠ Not being able to manage adolescent issues are the main reason for increasing trend of smoking, alcoholism and substance abuse among girls and boys;
- ⚠ Lack of life-skills education is another reason for not being able to manage adolescent issues particularly girls;

### 3.8.3 Our recommendations

- ⚠ Creating awareness among adolescent girls on menstruation hygiene through mobilizing primary health-centres including Informing girls about importance of menstrual hygiene and encouraging them to maintain it;
- ⚠ Ensuring Sexual and Reproductive Health Rights (SRHR) of all adolescent girls by providing sexual and reproductive health education to them;
- ⚠ Developing strategies to improve nutrition status of girls particularly in remote districts and ensuring nutritional food for adolescent girls during menstruation period;
- ⚠ Making provisions for girls' health insurance;
- ⚠ Campaign against smoking, alcoholism and substance abuse in communities and schools,
- ⚠ Providing life-skills trainings to all the girls by including life-skills in curriculum of basic and secondary education, so that they can take effective decisions about their lives;

## 3.9 Social and Economic Life



### 3.9.1 What is the situation we have observed?

- ⚠ During a consultation in Rupandehi district of Nepal, one of our friends told us that she wants to join the army in the future but due to this stereotype of the society, she is not sure that she can do it. Another friend told that her sister wanted to study technical subject but her family didn't let her to study that because their concept for girl is that they are only born to do household chores.
- ⚠ Some parents do not encourage girls to show their talent, learn new things and to prove that they also can do something in their life;
- ⚠ Sports are also divided by sex and girls are not allowed to play the sports boys are supposed to play and vice versa;

- ⚡ Girls are not given equal rights to inheritance as the boys even though the law says equal inheritance property rights;
- ⚡ Girls do not have time for leisure activities and sports;
- ⚡ Girls have to return home before dark, whereas our brothers can go for outings without any restriction;
- ⚡ Girls in some communities are not allowed to go outside home and build their career, as there is no support from home;

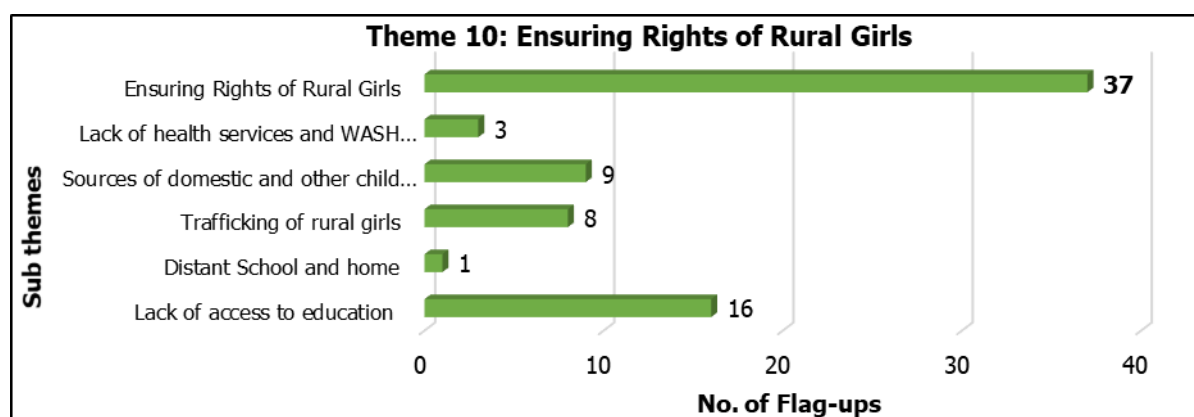
### 3.9.2 Causes as we understand

- ⚡ Nepali society gives priority to sons; hence it always wants to control girls and women under control of men;
- ⚡ Society denies the wisdom of girls and does not want to hear them;
- ⚡ Girls are also less involved in sports as there are even less opportunities for the girls even from Government sector;

### 3.9.3 Our recommendations

- ⚡ Giving equal opportunities for girls and boys to be actively involved in sports and extracurricular activities as per their interest;
- ⚡ 'Even girls can play all types of sports': this thinking should be developed by breaking the prejudices;
- ⚡ Encouraging girls to be part of sports through endorsing girl-friendly sports policy and Giving opportunities to play in school and community to girls as well.

## 3.10 Ensuring Rights of Rural Girls



### 3.10.1 What is the situation we have observed?<sup>15</sup>

- ⚡ Girls' groups are being formed even in the remote/rural areas and are even affiliated to cooperatives;
- ⚡ There is participation of girls in local committees, but girls are not empowered enough to express their views;
- ⚡ Gender discrimination in rural areas is more visible than in urban areas;
- ⚡ Girls in rural have to work more in household chores than girls in urban areas, as rural areas are mostly agriculture-based;
- ⚡ Some girls are still out-of-school in rural areas, and even if they get to go to school, they don't have opportunities for higher education outside their village;
- ⚡ Sons are sent to city for higher studies whereas daughters have to stay at home after completing their schooling and are forced to marry;
- ⚡ The rate of child marriage is higher in rural areas;
- ⚡ Girls in rural areas are deprived of basic health and menstruation hygiene facilities;
- ⚡ Gender-based, disability-based and caste-based discrimination is visibly observed in rural areas;

<sup>15</sup> See Figure 10, Annex V.



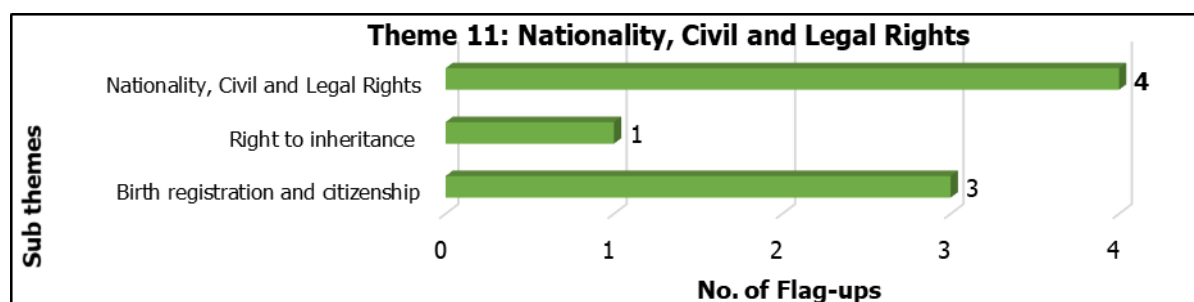
### 3.10.2 Causes as we understand

- 🕯 In geographically hard to reach areas, girls face difficulty in going to schools, walk for hours and more;
- 🕯 People have less awareness on social issues as well as about the importance of girls' education, gender equality;

### 3.10.3 Our recommendations

- 🕯 Implementing income-generating activities and/or family-strengthening programmes targeting poor families;
- 🕯 Creating awareness about the capabilities of girls by portraying model girls who have succeeded and providing them maximum opportunities to participate;
- 🕯 Making provisions of free sanitary napkins in schools and in primary health centres;

## 3.11 Nationality, Civil and Legal Rights



### 3.11.1 What is the situation we have observed?

- 🕯 Girls, especially belonging to Muslim and *Avadhi* communities, are deprived of fundamental freedoms as they are restricted to remain inside the house for family prestige;
- 🕯 Freedom of girls are curtailed due to protection risks prevailing;
- 🕯 Girls in institutional care are facing difficulty in obtaining citizenship certificate and not all girls have been able to get their birth registered;
- 🕯 Street-based children also face challenges in birth registration and obtaining citizenship certificate;
- 🕯 Though, the law provides equal inheritance rights, girls do not have a chance to claim for inheritance;



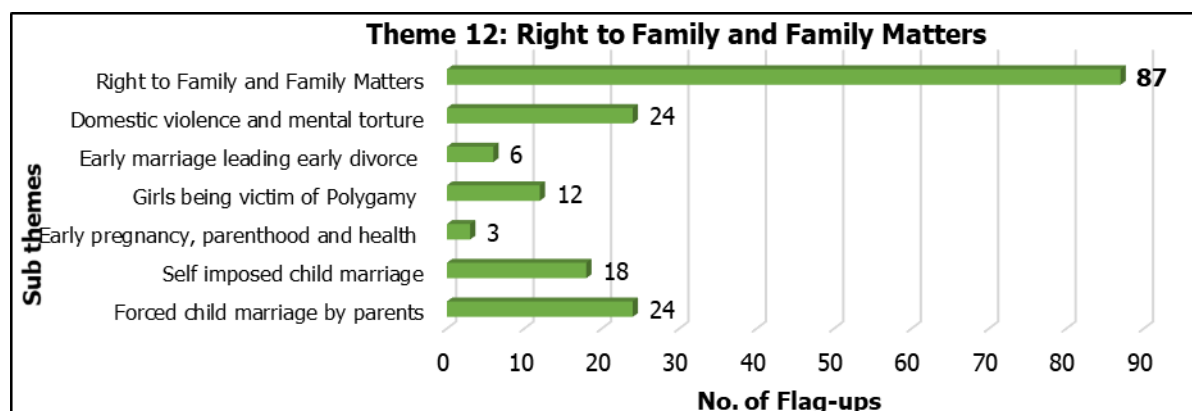
### 3.11.2 Causes as we understand

- 🕯 Families are still not aware of importance of birth registration;
- 🕯 As shared by our friends from Banke and Rupendehi, Muslim communities, birth families do not prioritize obtaining citizenship certificates of their daughters;
- 🕯 The legal provision of getting citizenship under the name of mother is very complex;

### 3.11.3 Our recommendations

- ⚡ No girl should be deprived from obtaining birth registration and citizenships certificate;
- ⚡ Children who were abandoned should be provided with proper care and supported in tracing their families, so that there won't be any problems for their birth registration and citizenships;
- ⚡ Girls should be informed about equal inheritance property rights and should be empowered to claim their rights and demand support by their parents in pursuing education;

## 3.12 Right to Family and Family Matters



### 3.12.1 What is the situation we have observed?<sup>16</sup>

- ⚡ According to participants in Bara district of Nepal, girls get married in between 9-17 years and think that girls won't get groom after they turn 20;
- ⚡ In urban areas, children take abrupt decisions of marriage on their own followed by love affairs in adolescence stage;
- ⚡ Such marriage decisions taken by adolescents generally do not survive, many couples break up after couple of years of married life;
- ⚡ Early pregnancy and not being able to look after children properly due to lack of maturity;
- ⚡ There are also cases of suicide by adolescent's due relationship break-ups;
- ⚡ Child marriage in form of polygamy is also observed, where an adult man gets married to younger girl as his second wife;
- ⚡ Domestic violence also prevails in families and girls are mainly affected by it;

### 3.12.2 Causes as we understand<sup>17</sup>

- ⚡ Families believe in '*Kanyadaan as Mahadaan*'<sup>18</sup>;
- ⚡ In communities where dowry system prevails, families also marry off their girls at young age as they have to give less dowry if their daughter get married at young age;
- ⚡ In Muslim and *Avadhi* communities, girls are often married off before they gets legal age;
- ⚡ Sometimes, even though parents (even educated) are aware of demerits of child marriage and know it is illegal, they can't resist to avoid the prospective groom's family, if the proposal came from privileged or an affluent family, thinking that their daughter's future would be secured;
- ⚡ In many rural areas (particularly in mid hills and low lands), parents arrange for or force their children into child marriage due to lack of awareness about demerits of child marriage;
- ⚡ Due to poverty in families, even girls agree to such arrangements by their parents or take the decision on their own and marry at young age thinking that they won't be burden for their family anymore;

<sup>16</sup> See Figure 11, Annex V.

<sup>17</sup> See Figure 12, Annex V.

<sup>18</sup> "*Kanyadaan as Mahadaan*": Marrying off a daughter is the biggest philanthropy and marrying their daughter off before their first menstruation starts; they think that the doors to heaven will be opened by doing such so-called noble work;

### 3.12.3 Our recommendations<sup>19</sup>

- † Creating awareness targeting adolescent boys and girls and parents on minimum legal age for marriage and demerits of child marriage;
- † Ensuring that all children irrespective of their sex or disability should be given love, care and affection in families;
- † Conducting campaigns against child marriage led by communities and boycotting the families who think of marrying their children before legal age;
- † Considering the complaints of child marriage seriously, dealing with them effectively, and taking actions so that incidents of child marriage decrease;
- † Providing life skills education and Psychosocial Counsellor in all the schools to to enable girls to address their issues and their protection concerns including child marriage;



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<sup>19</sup> See Figure 13, Annex V.

## CHAPTER-4: OUR APPEAL

### 4.1 Issues we want to raise

We, the girls of Nepal, would like to appeal the CEDAW committee to consider raising the following concerns with the Government of Nepal (GoN):

- i. The Government has taken measures to address violence against children (VAC), by enacting laws including amending the Muluki Criminal Code Act, 2074 B.S. (2017) with better provisions for prosecuting Violence against Children, but girls continue to become victims. How to ensure protection of all boys and girls across the country?
- ii. The GoN made a commitment to end Child Marriage by 2020 at the Girl Summit (2014). Additionally, the GoN endorsed the National Strategy to End Child Marriage, 2015 aiming to end child marriage in Nepal by 2030. But rates of child marriage remain high. What should be done to end child marriage in Nepal? How can children contribute?
- iii. School dropout rate among girls is high. What would be the measures to enable girls to continue their schooling/vocational training?
- iv. During our interaction with Government/security officials regarding girls' trafficking, we have always been assured that the Government has stepped up surveillance mechanism to minimize incidents. However, many girls continue to experience cross-border trafficking. What steps should be taken by the Government and CSOs to address this?
- v. The Constitution of Nepal has a provision to grant citizenship in the name of the mother. However, this remains difficult. What efforts being made by the Government in this regard?

### 4.2 Our Key Recommendations

We, Nepali Girls engaged in the preparation of this report, would request CEDAW Committee and our Government to consider the following recommendations:

- i. We want to have child-friendly environment in our schools (including gender-friendly toilets), community-level agencies, and local level Governments;
- ii. We want opportunities to take part in sports and extracurricular activities in our schools and communities and have safe playgrounds without any barriers and prejudices;
- iii. We want our Government to adopt policies and plans to promote gender-friendly behaviour at homes, schools and communities;
- iv. We want to see the end of all types of harmful traditional practices. Laws against such practices should be fully implemented;
- v. We want to see our friends involved in labour before the legal age to be rescued, reunited and be in schools, so they can pursue their dreams while enjoying their childhood;
- vi. We want our Government to take initiative for child-sensitive justice, rehabilitation and reintegration of girls who are victims of violence with appropriate compensation;
- vii. We want to see the law against sex-selective abortion materialized so that no girl has to die before she gets to see this world;

- viii. We want our Government to introduce schemes for encouraging girls to get enrolled in vocational and technical education and pursue their career;
- ix. We want trained teachers in our schools as well as in inclusive schools so that our friends with disabilities to study in the way that is appropriate for them;
- x. We want to have proper information about Sexual and Reproductive Health Rights (SRHR) as well as life-skills education and our Government to ensure that children do not have access to obscene materials under any circumstances;
- xi. We want the establishment of functional surveillance mechanisms in communities for preventing and immediately responding to threats of abuse/exploitation against girls.
- xii. We want schools to introduce self-protection or self-defence curriculum so that we can deal with any forms of violence when necessary;
- xiii. We believe, it is our right to be informed about the legal provisions including the Constitutional provisions. Therefore, we want our Government to educate us and our parents regarding such laws.



**ANNEXES TO**

**Girl-Led Report on**  
**The UN Convention on the Elimination of all forms of**  
**Discrimination against Women**  
**Nepal**

## **Annex I ACKNOWLEDGMENTS**

Wow! We have done it. We, 527 girls, 110 boys and two sexual minorities of 47 districts representing all seven provinces in Nepal, prepared this report. In order to develop this report, we did a series of consultation workshops in districts and special consultations and compiled the voices of our friends who are in different situations, come from different backgrounds and have different experiences. We firmly believe that this report will be supportive to the CEDAW Committee to understand voices of girls of Nepal, have constructive interactions with the delegation of Government of Nepal and finalize the concluding observations afterwards.

We are grateful to our fellow facilitators for their efforts to successfully accomplish the consultation workshops in districts and collect information on a range of issues in comprehensive and inclusive manner. We are indebted to the 12 adult facilitators who not only accompanied our friends as chaperones in the capacity-building workshop held in Kathmandu, but also provided support as and when necessary while conducting district-level consultations.

Consortium of Organizations Working for Child Participation (Consortium-Nepal) took the overall responsibility to facilitate the process of preparing this Girl-led Report. In this regards, 12 child-centred networks (AATWIN, CNET, CRC Secretariat-HRTMCC, CZOP, DUCOM, Education Watch, Inclusive Education Forum, NACRO, NAOSC, NCE Nepal, NCPA and NCFLG Forum), four child rights-based CSOs (CWIN Nepal, GAN, JCYCN and Yuwalaya) and five international agencies (Plan International Nepal, Save the Children, OXFAM in Nepal, Global Affairs Canada and KANLLAN) extended facilitation, technical, and financial support. We would express our sincere gratitude to them all.

Before we began the process, it was necessary for us to internalize the issue, understand processes to be followed and our roles in each step. Further, we received support for collecting the information, analysing it, drafting and finetuning the report. Hence, we would like to offer our deepest appreciation to Mr. Chandrika Khatiwada and Ms. Nina Maharjan from Institute for Legal Research and Consultancy for guiding us. Similarly, we thank Ms. Ganga Maharjan, Geographer helped us in beautifying our report by designing a map of Nepal indicating district coverage of Girl-led Report on CEDAW.

We extend our gratitude to Mr. Santa Ram Dangol, Chairperson and Mr. Santosh Maharjan for your leadership. Thank you Ms. Nirijana Bhatta from CWIN Nepal and Mr. Amit Raj Shrestha from Consortium-Nepal for holding our hands and help us cross the finishing line.

Lastly, we would like to express our admiration to all the well-wishers for the encouragement, valuable insights and inputs to come up with this inclusive and comprehensive report.

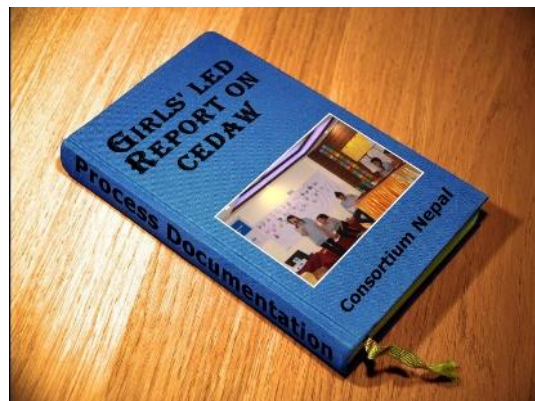
**The Girls' Team**

## Annex II

### Process Documentation on Girl-Led Report on CEDAW

#### 1. The Context

Nepal ratified the UN Convention on the Elimination of all forms of Discrimination against Women, 1979 (CEDAW) on 22 April, 1991. Nepal, as a State party, had been submitting periodic reports to the Committee on the Elimination of Discrimination against Women (hereafter called 'CEDAW Committee') on implementation of CEDAW to improve the status of women and girls in Nepal. Nepal submitted its Sixth Periodic State Party Report on CEDAW on 15 May, 2017. Subsequently, the Pre-Sessional Working Group on the 71<sup>st</sup> Session of CEDAW was held during 12-16 March, 2018. After the Pre-Sessional Working Group, the CEDAW Committee provided the List of Issues on 19 March, 2018. The Government of Nepal (GoN) is submitting its written replies to the CEDAW Committee and is attending the 71<sup>st</sup> Session of CEDAW Committee, which is scheduled during 22 October to 9 November, 2018.



Along with the State party report, a number of Civil Society Organizations (CSOs) and their coalitions have been submitting Alternative Report on CEDAW to the CEDAW Committee. However, a separate report on adolescent girls issue as they observe or experience have never been prepared and submitted. In this context, Girls of Nepal have prepared the first-ever Girl-led Report on CEDAW in facilitation of Consortium of Organizations working on Child Participation (Consortium-Nepal) and hereby submits the report. Consortium-Nepal had coordinated with 12 networks, technically collaborated with four NGOs and partnered with four international development partners (*See Section 6 for details*).

#### 2. Process followed

We followed a step-by-step to prepare this Girl-led Report on CEDAW. At first, information was collected and compiled interacting with a number of girls and some boys through different processes across the country. In order to prepare and submit this report, children, especially girls had been involved at various levels. The table below provides the brief timeline of various steps of preparing and submitting this report:

**Table No. 1: Step-by-step of Girls' led Report on CEDAW**

S.N	Activities	Date/s
1.	Initial Discussion	08 August 2018
2.	Inception Meeting with CSOs	14 August 2018
3.	Formation of Girls' Team (for overall facilitation of the process)	15 August, 2018
4.	Capacity building of Girls' Team	16-17 August, 2018
5.	Capacity building of Girls' Facilitators (for district level consultation)	22-23 August, 2018
6.	Consultation Workshops in Districts	18 August - 1 September, 2018
7.	Special Consultation Workshops/Interactions	25 August- 19 September, 2018
8.	Receiving field level reports	2 September, 2018
9.	First sitting of Girls' Team- drawing preliminary findings	1-4 September, 2018
10.	National Consultation Workshop	5-6 September, 2018
11.	Sharing meeting with CSOs	6 September, 2018
12.	Second sitting of Girls' team- drafting a report	11-19 September, 2018
13.	Finalization of report	24 September, 2018
14.	Submission of report to CEDAW Committee	30 September, 2018

*Source: Details of Girls' led Report on CEDAW, 2018*



The succeeding sections provide details of the process:

## 2.1 Inception of the idea

Nepali children had submitted their first ever Children led Report on Convention on the Rights of the Child, 1989 to the UN Committee on the Rights of the Child (hereafter referred as 'CRC Committee) in July 2014. Following the submission of the Report, two representatives of Nepali children (Ms. Heema Rai and Mr. Rakesh Paudel) also took part in the 69<sup>th</sup> Pre-sessional Working Group of CRC Committee held on 23 September 2014. That was an example of children led reporting for international human rights instruments in Nepal.

Remembering the enthusiasm expressed during that process and in order to take advantage of a similar opportunity for drawing the attention of the CEDAW Committee through a Girl-led Report, child-focused organizations and their networks in Nepal supported the process. A series of inception meetings were held for conceptualizing the idea into process and action. Considering the expertise and wide range of networks with children in Nepal, Consortium Nepal was given overall responsibility of facilitating the process of preparing and submitting Girl-led Report on CEDAW in collaboration with various networks and organizations. CWIN Nepal was the part of the process from the inception.

## 2.2 Formation of Girls' Team

A team of three girls was formed to lead the process of the preparation and submission of the Girl-Led Report on CEDAW. Considering the time and geographical constraints, the following criteria were set for selecting the girls' team:

- a. Involved in or were previously involved in any school or community-based Child Clubs and has basic understanding about the rights of the child;
- b. Willing to be involved in the process and be able to fully commit time (about one and a half months) for the entire process;
- c. Residing in Kathmandu Valley who can commute to Consortium-Nepal as and when needed for completing assigned responsibilities;
- d. Willing to travel to districts for conducting district-level consultation workshops (as required);
- e. Below 18 years of age;

Accordingly, district level networks of Child Clubs of three districts inside Kathmandu valley were contacted and asked to send one of their members as the representative in the Girls' Team. Ms. Kumari, Ms. Neha, and Ms. Samikshya have been introduced by Child Clubs' networks in respective districts and these three girls made a Girls' Team.

### The Major Responsibilities of the Girls' Team included--

- Participate in the capacity building workshops;
- Facilitate the consultation workshops;
- Documentation of the findings of consultation workshops in different levels along with the support from adult facilitators;
- Review of the compiled documentation received from the consultation workshops;
- Data Entry and analysis of the district level reports;
- Preparation of the draft report; incorporate feedback and inputs;
- Facilitation of the National Consultation workshops; and
- Submit the Girls' led Report on CEDAW to the CEDAW Committee on behalf of all the girls in Nepal.



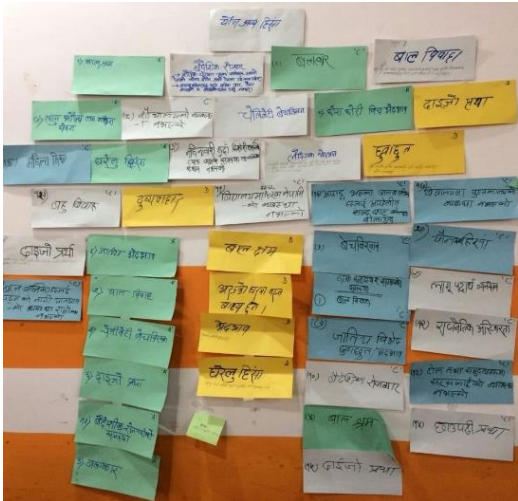
## 2.3 Capacity building of Girls' Team

A Two-day orientation was organized for Girls' Team on 16 and 17 August 2018 in order to capacitate them for their involvement in the process of preparing and submitting this report. Being the Child Club members, they were aware of rights of the child as well as the Convention on the Rights of the Child, 1989. They talk about right of the child in the meetings of Child Club, receive and impart trainings on child rights to fellow members. Henceforth, it was really necessary for them to learn about CEDAW, its right provisions, CEDAW reporting cycle and talk over the process of preparing and submitting the

Girl-led Report. During the orientation, they also discussed the methodology and tools for conducting consultation workshops at various levels. They had a discussion on each tool, its usage, steps and the information expected to be collected through administering tools during consultation workshop. They also agreed on the format of the report they will be preparing and responsibilities as members of Girls' Team in the overall process.

**2.4 Capacity building of girl and adult Facilitators**

In the following week, girls from various districts were invited for the capacity building workshop in Kathmandu on 22-23 August 2018. The main purpose of this two-day workshop was to support the capacity building of fellow friends on CEDAW and involve them in the process of preparing Girl-led Report. After their return, they were expected to organize one-day consultation workshop with a group of adolescent girls (and a few boys) in their respective districts.



During the two-day workshops, the participants got acquainted with the provisions of CEDAW, its reporting cycle, and methodology for conducting one-day consultation workshop in their districts. In addition, the workshop also provided the participants to express their views and opinions about issues of girls in their communities, the root causes and consequences the situation has brought. They shared their opinion about roles of individual, family, community, schools and Governments at all three levels in Nepal. Further, they prepared the action plans for carrying out consultation/s in their respective district/s.

In total 17 girls (including 3 in Girls' Team) had attended this workshop along with their adult chaperones (all females) who accompanied them from their home districts to the workshop. They also provided the back-up support to conduct the consultation workshops. (Please refer to Annex V for list of Girl Facilitators.)

**2.5 Consultation Workshops in districts**

The Girl Facilitators, with support from adult chaperones organized one-day consultation workshops with 25-30 girls (and few boys) in their respective districts. At the district level consultations, they informed the participants about the provisions of CEDAW prior to the discussion on situation of girls. They also engaged the attendees in a quiz on CEDAW for them to be more acquainted with the provisions. Then, they applied various tools such as 'Bricks in the Wall', 'Problem Tree Analysis' and 'Gallery Walk' for collecting the views and opinions of

the participants as regards the situation and prevailing issues of adolescent and young girls in their respective districts, their causes, consequences and recommendations from the individual to the Government level. The participants were also encouraged to express their opinions in a creative way, i.e. case studies, stories, poems, drama, comics, drawings, etc.



After the consultation workshops, the field facilitation teams prepared their narrative reports, enclosed all the meta-cards and newsprints with it and sent it to the Girls' Team.

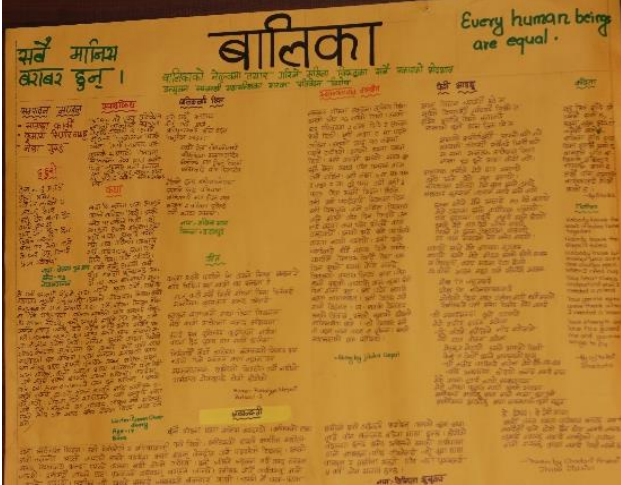
**2.6 Special consultations**

It was decided to hold special consultations with the objectives of incorporating voices of children living under different settings. Henceforth, special consultations separately, with girls in institutional care, girls involved in labour, girls with disabilities, survivors of trafficking, survivors of sexual abuse were conducted in the process. However, special consultations with children in Child Correction

Home/s could not be conducted due to difficulty in obtaining permission from the Government, and no girls living with/affected by HIV/AIDS in the required age-bracket were identified. The outcomes of these special consultations were integrated with the findings of other consultation workshops and have been incorporated into the final report.

**2.7 Compilation of Preliminary Findings**

After the field reports of the consultation workshops were gathered in Kathmandu, the Girls' Team worked together to go through the findings. They separated the documents in different categories, such as introduction, girl's issues, causes and consequences, recommendations, creative writing as well as reports and list of participants. Each member was responsible for analysing information for different categories. They divided the issues in 12 different themes aligned with the rights provisions of CEDAW and clustered them together. Within a theme, sub-themes were identified as per the issues raised by the participants in consultation workshops. For the purpose of the national consultation workshop, they prepared a template for Girl-led Report on CEDAW, PowerPoint Presentation on the basis of the preliminary findings, and wall magazines including selected creative writings sent from districts.



**2.8 National Consultation Workshop**

A two-day national consultation in Kathmandu was held on 5-6 September 2018 after completing all the district and special consultations. The member of the Girls' Team, the Girls' Facilitator team, as well as a few members of special consultation workshops participated in the National Consultation. The national consultation was divided into three parts:

1. Documenting the further findings from the consultation workshops in the districts and special ones;
2. Sharing and validation of the preliminary findings with input and feedback; and
3. Sharing the preliminary findings to CSO representatives.



At first, all the girl and adult facilitators in the respective districts worked together to document and



present their overall experiences in the consultation workshops including their learning, challenges and how they overcame the challenges. Secondly, the Girls' team shared the template of the report and preliminary findings. A Talk Show was also organized during the workshop for further developing the knowledge and expertise of the participants on issues related to girls and disability. The participants provided their input and feedbacks in the findings presented. Additionally, they also prepared to share findings with CSOs on the second day of the workshop.

During the meeting with CSOs on the second day of the workshop, the Girls' Team presented the preliminary findings to the CSO representatives through various creative ways such as drama, poems, song, story-telling, comics, drawing, and presentation on individual issues. They also shared the reasons for being proud and ashamed as a Nepali girl. The open floor discussion followed the sharing of the findings.

## 2.9 Finalization and Submission of Report

Following the feedback and input received from the National Consultation Workshop, they worked together to further shape the report. They elaborated each issue of the girls in the given themes and articulated their views and opinions in the report. The Girls' Team prepared the report with the guidance of a group of the adult facilitation team, who provided technical support as well as support whenever needed. The same team reviewed the report the Girls' Team prepared to harmonize it.

## 3. Who was Involved?

The whole process of preparing and submitting this report ensured the participation of 639 children and adolescents of different sexes (girls, boys and sexual minorities), age groups (younger children and adolescents), belonging to various ethnographic backgrounds (castes and ethnicities) as well as economic conditions, dis/abilities, and representing geographical locations (47 districts along covering all provinces and all geographical regions) of Nepal. As such, following sections provide the distribution of participants directly involved in the process.

### 3.1 Involvement by Age and Sex

A total of 639 children and adolescents were directly involved in the process. Among them, 527 were girls, 110 were boys and two belonged to sexual minority group. The table below provides details of participants by age-group and sex:

**Table No. 2: Age and Sex-wise Composition of Participants**

Age-Group	Girl		Boy		Others		All Sexes	
	No.	% of all sexes	No.	% of all sexes	No.	% of all sexes	No.	% of all sexes
Below 12 years	20	95.2%	1	4.8%	0	0.0%	21	3.3%
12-14 years	139	84.8%	25	15.2%	0	0.0%	164	26.1%
15-17 years	263	79.7%	67	20.3%	0	0.0%	330	52.5%
18 years and above	63	79.7%	15	19.0%	1	1.3%	79	12.6%
N/M	42	93.3%	2	4.4%	1	2.2%	45	7.2%
<b>Total</b>	<b>527</b>	<b>82.5% of N=639</b>	<b>110</b>	<b>17.2% of N=639</b>	<b>2</b>	<b>0.3% of N=639</b>	<b>639</b>	<b>100.0% of N=639</b>

*Source: Details of Consultation Workshops, 2018*

The age of children and adolescents ranged from 8 years to 19 years. Being a girl-led report, it was expected that the participants would be up to 18 years. However, while conducting some special consultations, especially with child labourers in the entertainment sector<sup>20</sup>, they got to meet with some of the friends who started working early but were above 18 years of age. So, they still considered their participation given the difficult circumstances they had experienced during their childhood. The majority of participants (that is, 52.5 per cent) were between 15-17 years old, 26.1% were between 12-14 years old, and 12.6 per cent were above 18 years of age. A total of 21 younger children (below age 12) also took part in consultations, and 45 children did not mention their age.

### 3.2 Involvement by Geography

The process of preparing this report witnessed the involvement of children and adolescents from 47 districts (out of total 77) of Nepal. This indicates that the process reached slightly more than 60 per cent of the geographical locations of Nepal. Similarly, in terms of provincial participation, children from all seven provinces were part of the process. The table below shows the details:

<sup>20</sup> That is, "sex work"

**Table No. 3: District-wise Representation**

S.N	District/s	No. of Districts	Girl		Boy		Others		All Sexes	
			No.	% of all sexes	No.	% of all sexes	No.	% of all sexes	No.	% of all sexes
1	Province No. 1	12	39	100.0%	0	0.0%	0	0.0%	39	6.1%
2	Province No. 2	2	43	81.1%	10	18.9%	0	0.0%	53	8.3%
3	Province No. 3	13	225	81.8%	48	17.5%	2	0.7%	275	43.0%
4	Gandaki Province	4	42	77.8%	12	22.2%	0	0.0%	54	8.5%
5	Province No. 5	8	92	86.8%	14	13.2%	0	0.0%	106	16.6%
6	Karnali Province	4	44	78.6%	12	21.4%	0	0.0%	56	8.8%
7	Province No. 7	4	42	75.0%	14	25.0%	0	0.0%	56	8.8%
	<b>Total</b>	<b>47</b>	<b>527</b>	<b>82.5% of N=639</b>	<b>110</b>	<b>17.2% of N=639</b>	<b>2</b>	<b>0.3%</b>	<b>639</b>	<b>100.0% of N=639</b>

Source: Details of Consultation Workshops, 2018

To note: all districts in Province No. 3 were represented, followed by 12 out of 14 districts in Province No. 1, and eight out of 12 districts in Province No. 5. Gandaki Province, Karnali Province, and Province No. 7 had representation from four districts each, and Province No. 2 representation from two districts out of 8 in total.

In regard to the number of participants, the highest numbers were from Province no. 3, i.e. 275, followed by 106 in Province No. 5. Similarly, the lowest number was observed in Province No. 1, where a single consultation workshop was organized with representatives from various districts of the province. In rest of the provinces, almost an equal number of participants ranging from 53 to 56 in each province were present. (Please refer to Annex V for district-wise representation of children and adolescent in this process.)

### 3.3 Involvement by Ethnography

During the consultation workshops, they had witnessed the representation of 45 caste/ethnic groups out of 125 caste/ethnic groups of Nepal. Some of them did not mention their caste, hence they were categorized them in Not mentioned category. They have then clubbed the caste/ethnic groups into a few categories. The table below provides the details of the same:

**Table No. 4: Caste/Ethnicity of Participants**

S.N	Caste/Ethnic Communities	Girl		Boy		Others		All Sexes	
		No.	% of all sexes	No.	% of all sexes	No.	% of all sexes	No.	% of all sexes
1	Brahmin, Kshetri, Thakuri and Dasnami communities	207	80.9%	48	18.8%	1	0.4%	256	40.1%
2	Mountain and Hill Ethnic Communities	149	84.2%	27	15.3%	1	0.6%	177	27.7%
3	Dalit Communities	94	80.3%	24	20.5%	0	0.0%	117	18.3%
4	Madheshi Communities	34	87.2%	5	12.8%	0	0.0%	39	6.1%
5	Musalman community	18	85.7%	3	14.3%	0	0.0%	21	3.3%
6	Tharu community	12	100.0%		0.0%	0	0.0%	12	1.9%
7	Not mentioned	13	81.3%	3	18.8%	0	0.0%	16	2.5%
	<b>Total</b>	<b>527</b>	<b>82.5% of N=639</b>	<b>110</b>	<b>17.2% of N=639</b>	<b>2</b>	<b>0.3% of N=639</b>	<b>639</b>	<b>100.0% of N=639</b>

Source: Details of Consultation Workshops, 2018

Of total 639 participants, 40 per cent of children belong to either caste in *Brahmin, Kshetri, Thakuri* and *Dasnami* communities, followed by more than one-fourth (i.e. 177) from mountain and hill ethnic communities. Similarly, 18.3 per cent (117) participants were from Dalit communities and 39 were from Madheshi communities. Very few also belonged to *Tharu* and Muslim communities and 16 participants did not mention their caste. (Please refer to Annex V for detailed table on representation of children from various caste and ethnicities.)

### 3.4 Involvement of Children with Disabilities

A special consultation with children with various types of disabilities was conducted as a part of this process. Also, in some consultations, children with disabilities were invited to participate. In total, 16 girls and 7 boys with disabilities were part of the consultation. The types of disabilities included: eight children with hearing impairments, six with physical disabilities, four with visual impairment, two with mild intellectual disability, and one with multiple disability (visual impairment and physical disability). *(Please refer to Annex V for detailed table on representation of children from various backgrounds.)*

### 3.5 Involvement of Girls in various circumstances

A total of five special consultation workshops with girl trafficking survivors, survivors of sexual abuse, children with disabilities, girls involved in various forms of child labour, girls living in institutional care were organized for this report. The Girls' Team facilitated these consultations. Such special consultations dealt with the status of gender-based discrimination against girls from particular backgrounds. *(Please refer to Annex V for detailed table on representation of children from various backgrounds.)*

## 4. Participation through Creative Writing

It was already mentioned that following every consultation workshop session, an hour and half was dedicated for the participants to express their views and opinion about discrimination against girls through creative writing. It was totally voluntary as not all participants had an interest in creative writing. As such, the participants expressed their views and opinions on the status of girls and realisation of their rights through case studies, stories, poems, drama, comics, drawings, etc. The details of creative writings written on various issues of girls Girls' Team received are as follows:

**Table No. 5: Creative Writing Details**

S.N	Form of Creative Writing	Number
1	Poem	57
2	Story	23
3	Drawing	21
4	Drama	13
5	Song	4
6	Case story	18
7	Wall Comics	2
8	essay	3
	<b>Total</b>	<b>141</b>

*Source: Details of Consultation Workshops, 2018*

In total, 126 creative writings were received from 25 consultation workshops organized for the purpose of this report. Of those, 57 were poems, 23 were stories, 21 were drawings, 18 were case studies, 13 were drama, four were songs, three essays and two wall comics. A few among them were selected based on appropriateness, form of expression and themes and had been translated into English. *(Please refer to Annex III for translation of some selected creative writing and Annex IV for original ones.)*

## 5. Experiences of Children

The whole process of preparing and submitting the report on CEDAW was very exciting and full of learning experiences for all of us. In this regard, the following sections provide overall experiences of the children during this process.

### 5.1 Experiences from consultation workshop in districts

As expressed by the participants in the consultation workshop, they learned about the rights provisions of CEDAW. Almost all of them had never heard about CEDAW though they had learned about the CRC. Those participants who had not been involved in child clubs had never had an opportunity to learn about CRC. Getting to learn about CEDAW and expressing their own views and opinions on status of girls and their current issues was very important for them. They all felt proud to be the part of this historic accomplishment. They were able to share their own problems as a girl and problems of their peers. There were even some boys as participants in the consultation workshops, though none of them were in the Facilitation team. It may sound strange for boys to be a part of Girl-led Report on CEDAW, but the boys expressed interest in sharing their observations about the girls in their surroundings: their sisters, their classmates and peers. They were equally excited to be the part of this process.

## **5.2 Experiences of Girl-Facilitators**

The Girl-Facilitators who facilitated the whole process of one-day consultation workshops in their respective districts considered the process as a stepping stone for their empowerment. Learning about CEDAW from the scratch and being able to deliver information on CEDAW and its rights provisions was a very satisfying experience. Being a resident of a particular district, they may have some information about it, but upon discussing with others from their district, they realized that they had much to learn about their own communities. It was very insightful for them to learn more about the issues in their districts. During the capacity-building workshop prior to the consultation workshops, they participated in consultation workshops and shared their own views, allowing them to facilitate more effectively after being aware of the issues in other districts.

They also learned some project management skills, use of technology and how to work around technological difficulties in remote parts of the country. They also learned about the importance of coordination while planning the workshops. They felt encouraged because of the success they achieved from a workshop they led. They understood the importance of social inclusion in any development activities, and hence tried to include all the communities in the district for wider coverage of issues while ensuring the participation of various communities and geographical locations. They also realized that there are multiple issues within a single broad issue of girls' rights and they also learned how to analyse issues more critically and intervene focussing on every single sub-issue for solving the broader issue of gender discrimination. Some of them even felt that they became a teacher for a day and were able to introduce new things to their peers.

Irrespective of a few difficulties in the process of organizing consultation workshops, they mitigated the challenges and successfully organized the workshops. Writing reports from the consultations they themselves had facilitated and sending it to Kathmandu for compilation was another skill they gained through this process. They shared that they were proud of themselves for having been part of the process of developing a Girl-led Report on CEDAW.

## **5.3 Experiences of Girls' Team**

This whole process of developing a Girl-led Report on CEDAW has been a matter of pride for all of the members of the Girls' Team. They feel privileged that they, out of all the girls in Nepal, got this opportunity to accomplish this historic task. Initially, they were not confident in their competency for this assignment. But indeed, they went through all the documents of 25 consultation workshops and were responsible for compiling the materials collected during the special and district-level consultations to develop the report. It is because of this they got to appear in the limelight of this process and it was a great experience for them. However, the roles of the Girl-Facilitators who conducted district level consultations were equally important to make this process a success.

They said that the whole process was like a roller coaster ride. They went through a lot of emotions during this one and half month period while collecting data, interacting with girls and boys of different geographical locations of Nepal. They were sometimes sad reading the issues and problems of their peers, sometimes were astonished as the issues were completely new for them. The creative writings of the friends also brought tears in their eyes as they were heart-warming and heart-rending. While facilitating the special consultation workshops with children with disabilities, staying at institutional care, involved in child labour, survivors of trafficking and sexual abuse; they became emotional, for they came to know about the issues and problems they had never heard of. Still, they were inspired to hear the courage of their peers who were fighting through their circumstances. Two of them got to travel outside Kathmandu by air for the first time to run consultation workshops. While preparing for the national-level consultation workshop, they also prepared wall magazines including the creative writings their friends had sent them. One of the members of the team had never prepared a wall magazine her own. So, she was awestruck by her own effort. Likewise, one of the members of the Girls' Team who took part in the drama performed in the meeting with CSOs (during the National Consultation Workshop) shared that she felt wonderful.

In regard to learning experiences, they believe they have learnt a lot. In the beginning, none of them were confident about whether to be part of this process or not as they knew nothing about CEDAW. Now, they are well-versed in the rights provisions CEDAW as not only they received training, but also implemented what they learned. In addition, they developed recommendations relating the issues

shared by the participants of the consultations. They say that this process has developed their public speaking, report writing, facilitation, and analytical skills as well as has made them sensitive towards the issues. At this point in time, they all feel empowered and consider it an enriching experience.

## **6. Coordination and Support for the Report**

A lot of individuals and organizations were involved and extended their support in accomplishing this task. Consortium Nepal would appreciate their contribution in the process of this Girl-led Report on CEDAW.

First of all, the 527 girls' 110 boys and two sexual minority children and adolescents were involved in the process of preparing and submitting Girl-led Report on CEDAW including Girls' Team members who led the process as well as girl facilitators who facilitated consultation workshops in their respective districts. The adult facilitators who accompanied them to the Capacity Building Workshop held in Kathmandu as their guardians mentored and provided backstopping support to conduct consultation workshops in districts. Ms. Nirijana Bhatta coordinated with district level organizations in organizing consultation workshops. Mr. Amit Raj Shrestha took the responsibility for overall coordination whereas Mr. Santaram Dangol, the Chairperson and Mr. Santosh Maharjan, the Secretary provided leadership.

Consortium Nepal had coordinated with networks such as Alliance Against Trafficking of Women in Nepal (AATWIN), Child Care Home Network (C-NET), Children as Zones of Peace (CZOP), Destination Unknown: Children on Move (DUCOM), Convention on the Rights of the Child- Human Rights Treaty Monitoring Coordination Committee (CRC-HRTCMC), National Alliance of Child Rights Organizations (NACRO), National Alliance of Street Children (NAOSC), National Campaign for Education (NCE), National Child Protection Alliance (NCPA), Inclusive Education Forum, and N-CFLG Forum in this process.

Child focused organizations such as CWIN Nepal, Global Action Nepal, Jagriti Child and Youth Concern Nepal, and Yuwalaya not only supported in consultation workshops, but also provided technical support in the whole process. Other organizations, Bhaktapur CBR, Children and Women in Social Service and Human Rights (CWISH), Everest Youth Club, Human Rights Awareness Centre, Nepal National Social Welfare Association, Protection Nepal, Rural Development Centre, Seto Guras Child Development Services-Rupandehi, Social Awareness Centre, Social Awareness Concern Forum (SAC), Women's Rehabilitation Centre (WOREC Nepal) extended their support in organizing consultation workshops. CWIN has been the part of this process since the inception.

Plan International Nepal, Save the Children International Nepal, Oxfam in Nepal, Global Affairs Canada and KANALLAN had provided the technical and financial assistance for the entire process.

Mr. Chandrika Khatiwada and Ms. Nina Maharjan from Institute for Legal Research and Consultancy extended their technical expertise and guidance from inception to finalizing the report. Ms. Ganga Maharjan, Geographer designed the map of Nepal indicating district coverage of Girl-led Report on CEDAW.





## Annex III Creative Writings (Translated)

**Figure 1:**

**I am a Daughter**

You want to close my eyes before I got to see the world,  
You want to sell me and do business of me as if I am a mere object.

Your sinful deeds make me feel that  
you are not a father, an uncle or a brother of anyone,  
Even though you are a human being, you are no less than a devil.

As I was growing from babyhood to adolescent stage,  
You locked me up in a cowshed during my first menstruation.

My tears were revealing my pains and suffering to you,  
But did you hear the plight of this daughter?

You try to capture my body and my soul in your hands  
And, you consider it as masculinity, don't you?

I am screaming and crying in pain due to your torture,  
Because of a Devil like you, I am scared of *Ram*\* as well.

We are facing cruelty in excess;  
please try to understand our appeal,  
Only if you respect me and I respect you,  
the human existence is possible!

*\*(A protagonist in epic of 'Ramayana')*  
Muna Subedi, 17 Years, Rolpa district of Nepal

**Figure 2:**

**Move Ahead holding Your Parent's Hands**

It's easy to walk, easy to move forward  
If you are careful enough, life gets easy as well.

Everyone fall down while trying to walk, should not feel tired  
Stand up quickly if you fall and walk again, do not stop walking.

It's easy to cheered up, easy to live a life,  
Recognizing one's enemies and friends, life gets easier as well.

Enjoy dancing with the pen, laughing with your book  
Talking with the book and dancing with it.

Let your teacher know, if the book overpowers you,  
Be an obedient and learned, grasp the knowledge of books you read

Obey the laws, rules and regulation,  
We should move forward holding hands of our parents or guardians

*By Romiya Acharya, 13 years, Rolpa district of Nepal*

**Figure 3:**

***Chhaupadi* Tradition**

Many adolescent girls and women are being isolated during their menstruation. It is injustice in fact. Since time immemorial, the Mid and Far Western Development Regions (in Karnali State and State No. 7) of Nepal is practicing this harmful tradition known as "*Chhaupadi*". In this tradition adolescent girls and women are forced to live in a small hut or cowshed during when they suffer a lot. Every year few of them have lost their lives by being victimize of incidents such as snake bite, and sexual abuse. Just because of this practice, which is regarded as part of their culture, many adolescent girls and women do face physical and mental torture. This practice has strongly challenged the notion of girl or women's empowerment.

Adolescence is the one of the most challenging phases of human life. At this phase, girls experience rapid emotional and physical changes. One of the major changes they go through is 'Menstruation'. For every girl, the sudden changes in her body is a challenge to manage. This is the reasons, they require special attention, love care and affection. However, during menstruation period, they are denied of certain food to eat, sleep in *Chaughar* all alone, and in some cases even going to school. This might cause psychological problems. In addition, adolescent girls and women do face domestic violence, mental torture, physical exploitation and rape. This has made adolescent girls and women more vulnerable. In a society where women are considered as weaker section, this malpractice has aggravated the pain women are already suffering.

So far, thousands of adolescent girls and women have been a victim of this harmful traditional practices including *Chhaupadi*. They are waiting for someone to help them eliminate this harmful practice.

It is the right of every person to live a happy life. Adolescent girls and women should not be deprived of enjoying their rights on the basis of their sex. Therefore, we all need to work together to eliminate harmful traditional belief and practices like *Chhaupadi* from Nepali society.

*Kamala Upadhyaya, 16 years, Kathmandu district of Nepal*

**Figure 4:**

**Life Imprisonment to the Step-father for Rape Case**

A 14 years old girl from Koldanda, Birendranagar Municipality-2, was being physically and sexually abused by his step-father since she was 10 years old. Her mother married this man after she left her first husband. (Her mother was the youngest wife of her step-father and the 14 years old girl is the daughter from her mother's previous husband). Her mother knew that her husband is abusing her daughter. However, due to the fear of the society, she could not oppose it strongly or to reveal it to anyone. Similarly, the step-father had threatened the daughter again and again saying that if she revealed the matter to anyone, he would kill her and her mother. As such, she was forced to accept it silently.

One day, the girl went to her aunt's house to celebrate housewarming ceremony along with her step-father and stayed overnight there. At night, the father went to her daughter and persuaded her to return home along with him, which she denied downright. The intention was to have sex with her. After failing to convince the girl to return back, he forced her to follow with him at the backyard. The girl's aunt was awfully listening to the conversation and resisted saying, "she is not going anywhere. Why do you want to take her to backyard at midnight?" In full of anger, the step-father replied, "she is like my wife and I will take her wherever I want and I can do what I want by all means."

Then, the truth that the girl was being sexually abused by the step-father was revealed. And with the support from the girl's aunt, the Adolescent Girls' Committee and Toile Development Committee jointly filed the case against the step-father without any delay. The court decided the case in the girl's favor and the step-father is serving life imprisonment.

*This case story was prepared by a 16 years years old girl from Surkhet district of Nepal*

**Figure 5:**

**How I was trafficked**

My native place is a border city in lowlands of Nepal. When I was 15 years old, I fought with my mother once day and left home alone to go to my maternal uncle's home which is in India. But, suddenly, I was kidnapped by unknown persons and I was taken to Delhi, India after wandering around few towns of India for few months and being sexually exploited from time to time. I was being sexually exploited for six months in Delhi.

One day, I ran away from there and went to nearby police. Those people were caught by police and put behind the bars and I was sent to safe house in Delhi, where I stayed for two years. Then I was returned to Nepal by an organization working for trafficking survivors in Nepal and am staying in the safe house run by the organization. I am learning skill-based training and studying in formal school together.

I have even visited my parents twice and my mother insists me to come back home and get married as it is tradition to get married in early ages in my community. I am really enjoying my life over here and learning things. I am 18 years old now and I have dreamed of becoming a Fashion Designer in future. I am hopeful that I can be independent in future, instead of getting married at early age.

**Figure 6:**

**Open Border and Issues of Girls**

**Challenges of Open Border**

- ⚡ Due to the open border between Nepal and India, it is easier for brokers to traffic children to India without much difficulty and avoid police arrest. As a result, the brokers use whatever means possible to lure children or their parents into allowing them to take the children to India.
- ⚡ The Nepal-India Open Border has resulted
- ⚡ The trafficked children are forced to work in an entertainment sector (i.e. Circus) where they are experiencing labour exploitation
- ⚡ The trafficked children are vulnerable to organ trafficking, which put their life at a great risk.
- ⚡ The trafficked children are at risk of sexual exploitation
- ⚡ There have been instances where trafficked children who attempted to escape were burnt to death or killed using other means.
- ⚡ Trafficked girls have been the victim of rape and other forms of physical and emotional exploitation/abuse.
- ⚡ Trafficked children have been the victim of sexual abuse and violence.
- ⚡ Due to the open border, it is difficult for security agency to arrest the real culprits, as they can take shelter in India without having to go through any security check.

**As a result--**

- ⚡ Trafficked girls are obliged to work in an entertainment sector (Mainly in circus)
- ⚡ Trafficked girls are at risk of sexual exploitation, and their future is at peril.
- ⚡ The opportunity for girls or women to be self dependent is compromised.
- ⚡ It becomes very difficult to ensure justice and compensation to the girl survivors of violence or abuse.
- ⚡ They might go through serious psychological problems if they don't get justice on time.
- ⚡ The community stigmatizes and mistreats the girl survivors.
- ⚡ If concerned authorities do not take a proper measure to rehabilitate and reintegrate them to the society, they might be deprived of the right to education.
- ⚡ The girl survivors of sexual exploitation and abuse are prone to HIV and AIDS and other sexually transmitted infections.

**Solution to the Problems**

- ⚡ Introduce strict surveillance measures at the border.
- ⚡ Emphasize on empowering girls from early age.
- ⚡ Ensure girls' access to free and compulsory education.
- ⚡ Ensure ethical and meaningful participation of children in programs related to them.
- ⚡ Launch public awareness campaign to sensitize community on Human Trafficking and effectively mobilize

**Figure 7:**

**You should not Stop My Way Anymore, My Father!**

It is enough my father, you should not stop my way anymore  
You should not consider me meek anymore -2  
(It is enough my father .....)

Look at me, I have two hands and two legs like yours and anybody else  
You shouldn't nag me time and again because I am a daughter -2  
(It is enough my father .....)

I can distinguish between good and bad as you do and anybody else,  
You should not intervene in writing my destiny anymore -2  
(It is enough my father .....)

Confining me only inside the house in the name of tradition and culture,  
You should not cut my throat by allowing me to rest on your lap-2  
(It is enough my father .....)

Are you poking your nose all the time because I am a daughter?  
You should not chase me everywhere I go anymore-2  
(It is enough my father .....)

*Binisha Niraula, 16 years, Sunsari district of Nepal*

**Figure 8:**

**Educate the Daughters**

Deeming blindly to the traditional beliefs, what kind of feeling is that?  
Respecting equal rights of daughter don't get shy and make enormous cry,  
Do not let daughter fall behind by discriminating her based on gender,  
Till when the daughter is forced to live in hatred and rejection.

Why do you kill a daughter inside the womb before she is born?  
Why are you after ending her existence only because she is a girl?  
Daughter is also your child then why do you discard her,  
Why a girl needs to accept injustice just because she is a daughter?

Why you deprive her from all the opportunities, just because she is a girl?  
Why you compel to bury all her wishes and dreams inside her heart?  
Let us give the daughter to smile, let us live her own life,  
Let us give all the girls to be born in this wonderful world.

Daughters are facing sexual exploitations and abuses.  
They have started blaming themselves for this fate they face,  
Not getting an equal opportunity for education as son,  
How can daughter become aware and well informed?

We have a daughter as the president of the nation, at present,  
Can't she influence the world, if you let her explore outside the home,  
All daughters should get an inspiration and enlightened by the education,  
We can light up the ray of hope in this world by marching together.

*By Sita Bhujel*

**Figure 9:**

**Abandoned Girl**

She doesn't have parents  
She doesn't have siblings  
'Khate'\* is the name  
Everyone uses to call her

She doesn't have any friend  
Except for one rag  
Not sure whether or not she knows  
Whose daughter she was

Wears torn clothes  
Walks trembling to unknown destination  
Give me something to eat  
She begs, spreading hand forward

Not in a palace but  
She lives in a pavement of the street  
Who will show compassion to her?  
Seeing this terrible situation

She might have wish and aspiration  
To go to read and write  
She might have a dream  
To see her own bright future

*\*Slang word used for calling Rag pickers and street-based children.*

*Pratima Kandel, 16, Kathmandu district  
of Nepal*

**Figure 10:**

**Respectful Representation of Girls (Song)**

The neighbor brother next to my house says he doesn't accept any dowry  
He believes that 'if a girl is educated, she can fill up an empty house'

Let everyone work together to end violence against women  
To eradicate the social malpractices

For eliminating rampant rape, murder and violence  
Launch a campaign from East to West for raising awareness

Let us get rid of negative thoughts and perception about girls and women  
Make a promise oh males putting your hand on your heart

Many girls and women are being raped like Nirmala  
Where the government is hiding who is supposed to ensure justice to all

Let us ensure the respectful representation of girls and women  
Should stop abortion of girls selecting their sex

*Rakshya Nepali, Rupandehi district of Nepal*

**Figure 11:**

**Child Rights Violation**

There was a girl in a village of Nepal. The family was very poor. There were seven members in the family. The family had difficulties even to manage food for morning and evening. The children in the family were not enrolled to school. The community belonging to this family had strong traditional belief. In the community, girls were forced to get married at their younger age. The elder girl in the family also married off much before she reached to legal age.

Soon after her marriage, she got pregnant. Because she was quite young, it severely affected her health resulting to the miscarriage and she herself died. In this way, she lost her life at the age when she was supposed to play, study and have fun. The harmful tradition took away all of her rights along with her right to life.

*By Kalpana Karki, Udayapur district Nepal*

**Figure 12:**

**Let's Unite against Child Marriage**

*Today is a holiday. Sita meets Gita on the road without any plan. Both of them started talking about how they could stop child marriage in their village. In their village, recently a girl was forced to marry without reaching the legal age.*

Sita: How are you Gita? Where are you going?

Gita: I am doing well. I am going to Uncle's house (*Thulo Baba*). One of the daughters of my Uncle got married at an early age, so I am going there.

Sita: Oh really! Why did the family force her to marry so early? Were they not aware of the legal age for marriage in Nepal?

Gita: I guess they know, the age. All the marriage before 20 years of age are illegal.

Sita: We should speak up against child marriages. I think we should collaborate with the concerned authority to implement the law of the country to stop child marriage.

Gita: Yes, you are right. It is a good idea indeed. Do you have any clue how should we proceed?

Sita: We should invite all the community people in a meeting, and discuss what roles and responsibilities should they take up to decline the incidents of child marriages in the village. Likewise, we should also discuss with concerned authority for penalizing those who violate the law. If we really want to end the child marriage in the community, we will have to work together and make collective efforts.

Gita: Yes, you are right. Now, let us start communicating this plan to all the community men, women and children. Also, we need to go and talk with our local Government and community-based organizations to work together.

Sita: Yes, we all should work together against child marriage.

**Figure 13:**



# मेरो बाटो देउन पाइँदैन अब

भैँसी ठाका मेरो ठाँटी हैनन पाइँदैन अब  
(मलाई मात्र कामदार केवल पाइँदैन अब) - 2  
(भैँसी ठाका ...)

हैर्दा समान दुइ हात दुइ खुट्टा हैका भी  
(कारणकार हैरी भनी हैनन पाइँदैन अब) - 2  
(भैँसी ठाका ...)

म पाई त केवल खराब कुनैखन सन्दि  
(हस्तकेवल आउने मेरो केवल पाइँदैन अब) - 2  
(भैँसी ठाका ...)

सैँटकाके नाममा मलाई केवलके सन्दि  
(कारणकार हैरी भनी मेरो केवल पाइँदैन अब) - 2  
(भैँसी ठाका ...)

चिठौँचर्को सधैँसी म हौँपी हुनाले हौँला  
(मलाई मात्र हैरी भनी केवलके पाइँदैन अब) - 2  
(भैँसी ठाका ...)

लिखिका विनोद  
- 16 वर्षी  
वर्ष - 16

विगतमात्र गणनात्मक 8 मा सन्दिमा कोलाउंनुमा  
बस्ने 16 वर्ष उमेरकी सुस्मीता सुनार नाम गरेकी  
किशोरीलाई सोही कारणले बस्ने नाममा बुबाले आफ्ना  
काठ्डी श्रीमतीको पछि लोकोबाट पार्ने निशकी  
सुस्मीता सुनारलाई करिब 8 वर्ष अघाडी क 19  
वर्ष बुबाबाट सुनारलाई आर्थिक शोषण मन्त्रालेको  
गरिबलेको आमालाई धारा बुबाहुँदा पनि श्रीमती  
श्रीमानको घर 2 हाकीले गर्दा खेरी समाधान  
खोपेर आफ्नै छोरीलाई श्रीमानका आर्थिक शोषणको  
खुपमागेको 2 कुन लुकाएको गर्नु किशोरीलाई  
पनि बाबानी मारिँदु भनी हाकीले कुन लुकाउन  
बाध्य बनाएको थियो। उक्त दिन उ कुन  
दिन आफ्नो अलीको बस्नेको थियो 2 सोही दिन  
उसको नाम घरको घर पेटो पनि थियो। त्यस  
बात उ घर नआउनु उसको बाबाले सावधान  
गार्ने हुँदा आफ्नो सुनारलाई लिन गर्नु।  
लिन पाएँ छोरी आफ्नै सनेन 2 उसको बाबाले  
बलशयती लेख्न गर्नु। पठापत्ती गरेकी  
केवल अलीसु शोषण खोपे 2 भने "कु पाइँदैन  
आय बात गरेकी बेला गर्नु पठापत्ती गरेर  
कि लाग्न खोपेनु" भन्दा खेरी उसको बाबाले  
उ मेरो श्रीमती हो म पछरीपनि लाग्न खोपेयो  
भन्दा म कुन समाधान बाझिथो 2 भोली  
पल उक्तो सँवद केवलमा धारा भयो 2 किशोरी  
सँवद केवलबाट 5 टोल विकास समितिको उक्त  
उसको बाबालाई मुन खेती गरियो 2 अलि  
उसलाई पन्न केवल सँवद दिइयो।

प्रतिवेदन  
आमा सुनार  
सुनेता

नाम: मुता सुनेता  
उमेर: 16 वर्ष  
ठेगाना: लिवाङ, रौलपा

Name - Rakshya Nepali  
Address - Butwal - 2, Rupandehi  
School - Shree Uday Singh Secondary School.

## म हैरी

- मैले सन्सार देखेन नपाउँदै, तिमी मेरा थोरै बढे गर्नु खोल्ने  
तिमीले गर्नु है सधैँ मलाई, ममाथि बेचबिरबतको धारा गर्नु खोल्ने।
- तिमी कुनै देखा लागे, करीको बुवा - काका थुन टाले हुँदा तिमी  
हुन त माथि तै हो तर, राक्षस भन्दा कम हैनी तिमी।
- म शिशु, जलिका हुँदै हुँदै थिए ! म पर सदा तिमीले मोठमा  
लीर थुयो।  
मेरा आशुहरूले मेरा पीडा झुन्डै दिए, के तिमीले थुयो, के  
हैरीको देखा ?
- आफ्ना हातहरूले मेरो शरीर अलि आफ्ना जकन खोल्ने !  
के त्यसलाई तिमी आफ्नो पुनवत खोल्ने !!
- तिमी आफ्नो गर्नु बिच्यार्दै र कराउँदै हु म  
तिमी त्यही सन्सारले रावणले गर्नु रामसँग यति दुराँडु म
- हैरी अन्धकार भयो गर्नु त, लैस बुझिँदु कुन  
तिमीले मलाई र मैले तिमीलाई सम्मत गरे मात्र हुँदा मगत  
अस्तित्व पुन।

पल्लु घरको दाजिले नि दाइको लिन  
अर्हन् 2  
नारी शिक्षा अरु खाती घर अर्हन् 2  
लाग्नु पछ्यो सबै भिनी महिला हिंसा  
विनलाई  
सामाजिक कुसंकार अन्त्य गर्नुलाई  
हटाउन बलात्कारी हत्या हिंसा  
विद्यमान  
सैची कात्ती सचेतना चलाऊ अभियान  
हटाऊ अब कुविचार कुट्टिमा नारीमा  
वचन वैकु पुनस हात गरी हातीमा  
निर्मला औँ कैसी मानिस बलात्कारको  
सिकार अरु  
व्याथ दिने सरकार कता पुग्नु गरु  
सममानजनक उपस्थिति निश्चित गर्नु  
नारीको  
गणहत्या खेचनुपर्दै चैली हैरीको



नाम: जेमिया आचार्य उमेर: १३ वर्ष  
 ठेगाना: रेलवा एगारपासिका ४ \* लिवाड.  
 पढने विद्यालय: श्री बालकल्याण नसुना माध्यमिक विद्यालय ।

(द्वैती)

Date: \_\_\_\_\_  
 Page: \_\_\_\_\_

निर्घण्टु →	बाल कविता
द्वैत सजिलो अछि छठ्ठ सजिलो अछि कति होम राखे जीवन सजिलो	
द्वैत जेठो सखे लइकन गहरो मज्जु दुन लइयो उठ्यो फेरी द्वैतयो द्वैत छाड्यो दुन	
आफनतर परछो बेस बुझे जाति जीवनमा हरेस नरवाडु बुकि राख साथी	
होम सजिलो साथी बाच सजिलो शत्रु मित्र चिने पछि जीवन सजिलो	
कलम सँगै नाच्यो पछि किताब सँगै होमै किताब सँगै वार्तमाते किताब सँगै होमै	
किताबले जिह्न जेठो गुरन्लाई भन्ने किताबलाई जित्ने जेठो गुपी भन्ने निधम र कानूनको पालन गर्नुपर्छ संस्कृतो होला थामी अछि छठ्ठुपर्छ	

परम्परागत सोचाई राखे कस्तो भावना  
 होरीलाई हुसको अखिलाद दिशो नगर वेदना  
 लेखि गिठ निभेद भरी होरीलाई पछि पार्ने  
 हुला र दिरस्कारमा होरी बाँचनुपर्ने "

होरीलाई गर्भ भित्र सिङ्गा हुइयाए र कित माहो  
 होरी भएकै कारण अस्को अखिल कित तवइयो ।  
 जो निम्नो अशो हो कित गर्भो लाच्छार  
 होरी भएकै कारण अहनुपर्ने अत्याचार "

होला र दिरस्कारमा बाँचनुपर्ने कस्तो  
 के हात्रो देशमा होरी भएकै हो सस्तो ।  
 होसल दिउं देई होरीलाई बाँचनु देउं होरीलाई  
 जो सुनौलो संसारमा आप्त देई चलिपारै "

होरीभनी पाएका अवररहकवाट वचिचत गराउने  
 धनीहकका इच्छा चाहाला मनभित्रै दराउने ।  
 कित खेरुझो अल्लो महत्वकाङ्क्षा  
 के होरीलाई कन र मो देशमा सुरक्षा "

मौल शोभण दुर्ध्वपहारमा परिरेका हुन होरी  
 आठमा थिकारिखे कवरि बाँचोसु विचरी ।  
 होरीलाई खरी शिक्षा हुन कसरी होस चेतना  
 गहभरी छांशु पाहिन, मनत्रदि कुकोई वेदना "

अहिले होमा राष्ट्रपति त लुइयो होरी नै दिनभने  
 के होरीले केको हलाकल भवने विश्व हलाकल सकिदेन त ।  
 के होरी आठमा प्रेरणाको आधाद शिक्षाको दियो बाली  
 आशाको ज्योति चम्काउन सकिदेन र ? "

नाम: स्नीता भुजेल  
 कक्षा: १० | बाल समादेश  
 मा. वि

बाल अधिकारका हनन

शुद्धता गाँठमा शक जना बालिका लक्षित ।  
 उनि सामान्य परिवार जन्मेका थिइन् ।  
 उनको परिवारमा खाल जना स्वयंभ्य थिए ।  
 उनको परिवारमा शक होक वान पात  
 धो-धो पच्यो । उ बाल बालिका होक विद्यालय  
 जान पाइका थिएनन् । उनको समाजमा अन्ध  
 विश्वासको कारण जेठो उमेरमा बालिका  
 का विवाह जबरजस्ती उनको मन्ने सुवाल  
 बाल विवाह गरिदिनु भयो ।

यसरी खाने उमेर मा विवाह गरि  
 थिएका कारण बालिका गर्भ वनि भंड उखे  
 अवस्था कमजोर भएका थिया । उनका  
 अवस्था कमजोर भएका कारण उनको  
 बच्चा बाई जन्म दिन सकिनेन । यसरी  
 उनले बच्चालाई जन्म दिन नसकेका कारण  
 आफ्ना जेठा ससुरा बच्चाका पनि ज्ञान  
 गुमाईन । यसरी ति बालिकाले अप्ठेको  
 दाखने, खेल्ने उमेरमा आफ्नो जीवन  
 गुमाउनु पर्छ ।  
 यसरी उनले पाउने हुक अधिकार  
 हुनि बाट खोसिया । उ उनको जीवन  
 समेत नर्वाच भयो ।

निलता - उदयपुर

## Annex V Demographic Information

### 5.2 Representations by children of various backgrounds

S.N	Particulars	Girl		Boy		Others		Total	
		No.	% of Total	No.	% of Total	No.	% of Total	No.	% of Total
1	Child Facilitator	17	100.0%		0.0%		0.0%	17	2.7%
2	Child Labour in Catering business	5	100.0%		0.0%		0.0%	5	0.8%
3	Child with Disability: Hearing impairment	6	75.0%	2	25.0%		0.0%	8	1.3%
4	Child with Disability: Intellectual Disability	1	50.0%	1	50.0%		0.0%	2	0.3%
5	Child with Disability: Multiple disability	1	100.0%		0.0%		0.0%	1	0.2%
6	Child with Disability: Physical Disability	4	66.7%	2	33.3%		0.0%	6	1.0%
7	Child with Disability: Visual impairment	2	50.0%	2	50.0%		0.0%	4	0.6%
8	Domestic Child Labour	6	100.0%		0.0%		0.0%	6	1.0%
9	Child Labour in Entertainment Sector	6	100.0%		0.0%		0.0%	6	1.0%
10	Children in Institutional Care	49	98.0%	1	2.0%		0.0%	50	7.9%
11	School Dropout Children	1	100.0%		0.0%		0.0%	1	0.2%
12	Trafficking survivor Children	2	100.0%		0.0%		0.0%	2	0.3%
13	Survivors of sexual abuse	6	100.0%	0	0.0%	0	0.0%	6	1.0%
13	Not Applicable	421	80.2%	102	19.4%	2	0.4%	525	83.5%
	<b>Total</b>	<b>527</b>	<b>82.5%</b>	<b>110</b>	<b>17.2%</b>	<b>2</b>	<b>0.3%</b>	<b>639</b>	<b>100.0%</b>

*Source: Details of Consultations, 2018*

### 5.3 District-wise Representation in Consultation Workshops

S.N	District/s	Girl		Boy		Others		Total	
		No.	% of Total	No.	% of Total	No.	% of Total	No.	% of Total
1	Arghakhachi	1	100.0%	0	0.0%	0	0.0%	1	0.2%
2	Baglung	1	100.0%	0	0.0%	0	0.0%	1	0.2%
3	Baitadi	24	80.0%	6	20.0%	0	0.0%	30	4.8%
4	Bajhang	1	100.0%	0	0.0%	0	0.0%	1	0.2%
5	Banke	23	85.2%	4	14.8%	0	0.0%	27	4.3%
6	Bara	22	84.6%	4	15.4%	0	0.0%	26	4.1%
7	Bardiya	21	100.0%	0	0.0%	0	0.0%	21	3.3%
8	Bhaktapur	24	82.8%	5	17.2%	0	0.0%	29	4.6%
9	Chitawan	31	75.6%	10	24.4%	0	0.0%	41	6.5%
10	Dailekh	23	85.2%	4	14.8%	0	0.0%	27	4.3%
11	Dang	1	100.0%	0	0.0%	0	0.0%	1	0.2%
12	Dhading	3	100.0%	0	0.0%	0	0.0%	3	0.5%
13	Dhankuta	1	100.0%	0	0.0%	0	0.0%	1	0.2%
14	Dolakha	25	80.6%	6	19.4%	0	0.0%	31	4.9%
15	Doti	1	100.0%	0	0.0%	0	0.0%	1	0.2%
16	Gorkha	1	100.0%	0	0.0%	0	0.0%	1	0.2%
17	Humla	1	100.0%	0	0.0%	0	0.0%	1	0.2%
18	Ilam	2	100.0%	0	0.0%	0	0.0%	2	0.3%
19	Jhapa	3	100.0%	0	0.0%	0	0.0%	3	0.5%
20	Kanchanpur	16	66.7%	8	33.3%	0	0.0%	24	3.8%
21	Kathmandu	41	89.1%	5	10.9%	0	0.0%	46	7.3%
22	Kavrepalanchok	6	100.0%	0	0.0%	0	0.0%	6	1.0%
23	Khotang	1	100.0%	0	0.0%	0	0.0%	1	0.2%
24	Lalitpur	25	86.2%	4	13.8%	0	0.0%	29	4.6%
25	Lamjung	20	76.9%	6	23.1%	0	0.0%	26	4.1%
26	Makwanpur	23	74.2%	6	19.4%	2	6.5%	31	4.9%
27	Morang	15	100.0%	0	0.0%	0	0.0%	15	2.4%
28	Mugu	2	100.0%	0	0.0%	0	0.0%	2	0.3%
29	Myagdi	20	76.9%	6	23.1%	0	0.0%	26	4.1%
30	Nawalparasi	20	69.0%	9	31.0%	0	0.0%	29	4.6%
31	Nuwakot	2	100.0%	0	0.0%	0	0.0%	2	0.3%
32	Okhaldhunga	2	100.0%	0	0.0%	0	0.0%	2	0.3%
33	Pyuthan	2	100.0%	0	0.0%	0	0.0%	2	0.3%
34	Ramechhap	2	100.0%	0	0.0%	0	0.0%	2	0.3%
35	Rautahat	21	77.8%	6	22.2%	0	0.0%	27	4.3%
36	Rolpa	19	79.2%	5	20.8%	0	0.0%	24	3.8%
37	Rukum	1	100.0%	0	0.0%	0	0.0%	1	0.2%
38	Rupandehi	24	82.8%	5	17.2%	0	0.0%	29	4.6%
39	Sankhuwasabha	1	100.0%	0	0.0%	0	0.0%	1	0.2%
40	Sindhuli	17	85.0%	3	15.0%	0	0.0%	20	3.2%
41	Sindhupalchok	6	100.0%	0	0.0%	0	0.0%	6	1.0%
42	Solukhumbu	1	100.0%	0	0.0%	0	0.0%	1	0.2%
43	Sunsari	8	100.0%	0	0.0%	0	0.0%	8	1.3%
44	Surkhet	18	69.2%	8	30.8%	0	0.0%	26	4.1%
45	Taplejung	1	100.0%	0	0.0%	0	0.0%	1	0.2%
46	Tehrathum	1	100.0%	0	0.0%	0	0.0%	1	0.2%
47	Udaypur	3	100.0%	0	0.0%	0	0.0%	3	0.5%
	<b>Total</b>	<b>527</b>	<b>82.5%</b>	<b>110</b>	<b>17.2%</b>	<b>2</b>	<b>0.3%</b>	<b>639</b>	<b>100.0%</b>

Source: Details of Consultations, 2018

## 5.4 Caste/Ethnicity of Participants in Consultation Workshops

S.N	Caste/Ethnic Groups	Girl		Boy		Others		All Sexes	
		No.	% of all sexes	No.	% of all sexes	No.	% of all sexes	No.	% of all sexes
1	Baitha	1	100.0%		0.0%		0.0%	1	0.2%
2	Bantar/Sardar	2	100.0%		0.0%		0.0%	2	0.3%
3	Bote	1	100.0%		0.0%		0.0%	1	0.2%
4	Brahman-Hill	96	80.0%	24	20.0%		0.0%	120	18.8%
5	Brahman-Tarai	12	85.7%	2	14.3%		0.0%	14	2.2%
6	Chamar	1	100.0%		0.0%		0.0%	1	0.2%
7	Chhetree	81	78.6%	21	20.4%	1	1.0%	103	16.1%
8	Damai	28	70.0%	12	30.0%		0.0%	40	6.3%
9	Darai	1	100.0%		0.0%		0.0%	1	0.2%
10	Dhimal	1	100.0%		0.0%		0.0%	1	0.2%
11	Dom	1	100.0%		0.0%		0.0%	1	0.2%
12	Ghale	2	100.0%		0.0%		0.0%	2	0.3%
13	Gharti/Bhujel	8	80.0%	2	20.0%		0.0%	10	1.6%
14	Gurung	18	94.7%	1	5.3%		0.0%	19	3.0%
15	kahar	1	100.0%		0.0%		0.0%	1	0.2%
16	Kalwar		0.0%	1	100.0%		0.0%	1	0.2%
17	Kami	22	73.3%	8	26.7%		0.0%	30	4.7%
18	Kanu	5	83.3%	1	16.7%		0.0%	6	0.9%
19	Kewat	1	100.0%		0.0%		0.0%	1	0.2%
20	Khatwe	4	100.0%		0.0%		0.0%	4	0.6%
21	Kishan	1	100.0%		0.0%		0.0%	1	0.2%
22	Kumal	3	100.0%		0.0%		0.0%	3	0.5%
23	Kurmi	2	66.7%	1	33.3%		0.0%	3	0.5%
24	Limbu	1	100.0%		0.0%		0.0%	1	0.2%
25	Magar	27	79.4%	7	20.6%		0.0%	34	5.3%
26	Majhi	3	100.0%		0.0%		0.0%	3	0.5%
27	Mali	3	100.0%		0.0%		0.0%	3	0.5%
28	Marwadi	1	50.0%	1	50.0%		0.0%	2	0.3%
29	Munda	2	100.0%		0.0%		0.0%	2	0.3%
30	Musahar	1	100.0%		0.0%		0.0%	1	0.2%
31	Musalman	18	85.7%	3	14.3%		0.0%	21	3.3%
32	N/M	13	81.3%	3	18.8%		0.0%	16	2.5%
33	Newar	38	82.6%	8	17.4%		0.0%	46	7.2%
34	Rai	8	88.9%	1	11.1%		0.0%	9	1.4%
35	Rajbansi	2	100.0%		0.0%		0.0%	2	0.3%
36	Sanyasi/Dasnami	7	100.0%		0.0%		0.0%	7	1.1%
37	Sarki	10	90.9%	1	9.1%		0.0%	11	1.7%
38	Sherpa	1	100.0%		0.0%		0.0%	1	0.2%
39	Sonar	10	100.0%		0.0%		0.0%	10	1.6%
40	Sunuwar	6	75.0%	2	25.0%		0.0%	8	1.3%
41	Tamang	40	81.6%	8	16.3%	1	2.0%	49	7.7%
42	Teli	6	75.0%	2	25.0%		0.0%	8	1.3%
43	Thakuri	11	91.7%	1	8.3%		0.0%	12	1.9%
44	Thami	3	100.0%		0.0%		0.0%	3	0.5%
45	Tharu	12	100.0%		0.0%		0.0%	12	1.9%
46	Yadav	12	100.0%		0.0%		0.0%	12	1.9%
	Total	527	82.5%	110	17.2%	2	0.3%	639	100.0%

Source: Details of Consultation Workshops, 2018

## Annex VI Photographs Photographs from National Consultation Workshop



## Photographs from Sharing with CSOs





**Photographs from Consultation Workshops in Districts**

