

GOV-HER-NANCE

The Gov-her-nance is a unique model that generates new voices to fix old problems around gender roles, local development, and open government. The Gov-her-nance bulletin gathers gender-related rumors, myths, issues/concerns, and questions from communities across Nepal. With this bulletin, we hope to reduce the information gaps between local governments and citizens, lift up the ideas of women and gender minorities (representing various backgrounds across Dhangadhi) and provide a shared basis of understanding to make Dhangadhi Sub-Metropolitan a more gender-friendly city.



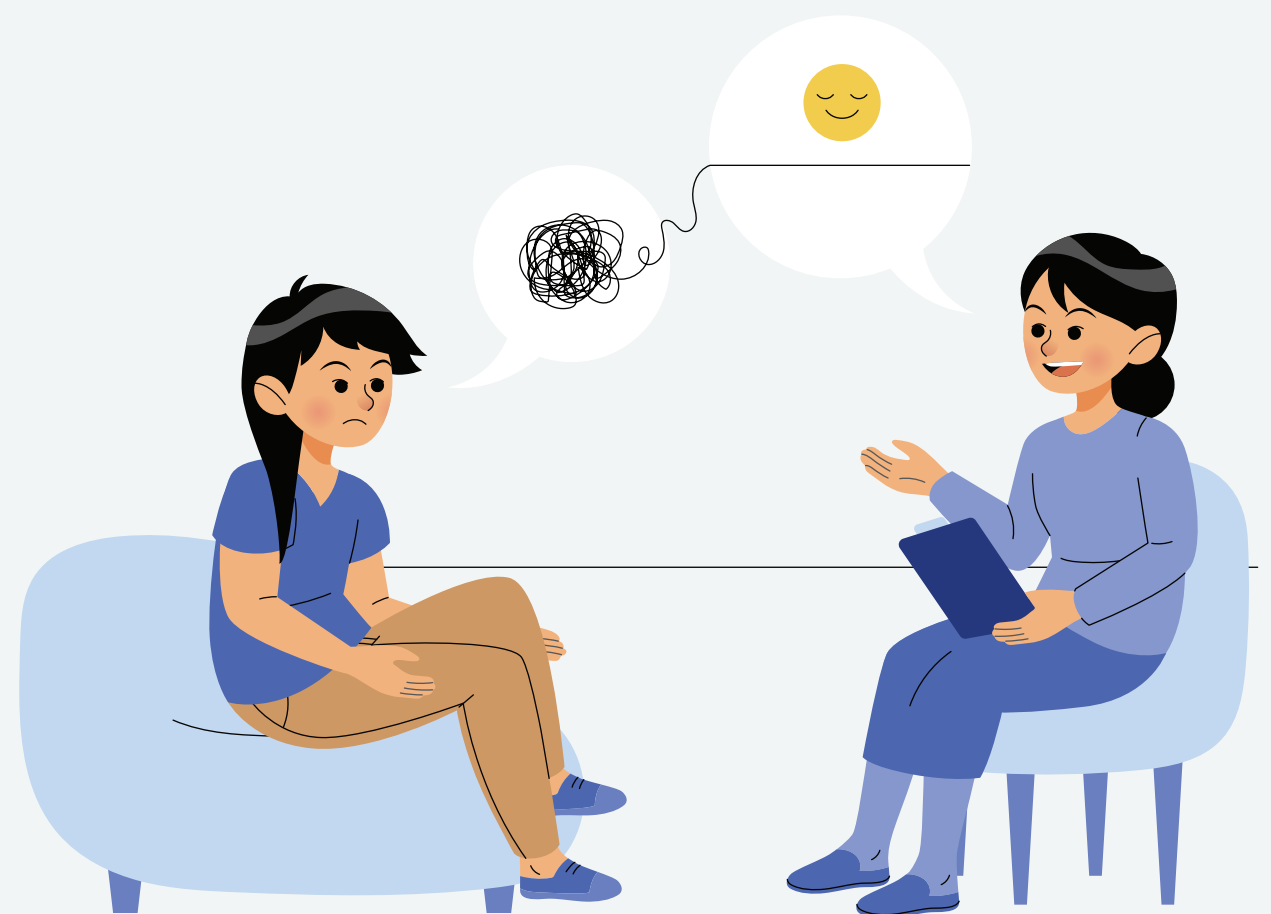
A local women from Dhangadhi Sub-Metropolitan City teaching her son and managing household chores

Photo By: Puspa Ojha Bhatta

ONE-STOP CRISIS MANAGEMENT CENTRE (OCMC) IS ESTABLISHED IN HOSPITALS TO EFFECTIVELY AND SKILLFULLY HANDLE THE ISSUES OF GENDER BASED VIOLENCE

The services provided by the OCMC are:

- Health services to victim women and children of gender based violence
- Psychosocial counselling
- Temporary shelter
- Legal counselling
- Evidence collection from the doctor
- Essential security services
- Rehabilitation at home or community
- Support in livelihood



Such centers provide 24-hour free services to victims of violence. These centers also provide food, clothing, care and caretaker for the victims in the absence of caregivers. In addition to this, if the victim has to be referred to another hospital for treatment, the referral along with the transportation and food expenses of the child or one of the parents will be borne by these centres. In Dhangadhi, a one-door crisis management center has been set up at Seti Hospital.

Source: [One-Stop Crisis Management Centre \(OCMC\)](#)

ISSUES & CONCERNS

It is heard that the government gives a warm bag [Nyano Jhola] to the lactating women. What does the warm bag mean?



A warm bag consists of 2 sets of clothes (bhoto, daura, napkin and cap) for newborns. Further, 1 wrapper, a baby mat with plastic on one side and a flannel cloth on the other side and a night gown for the mother is also in the bag. The government has allocated a budget of NRs. 1000 per person for warm bags in the district hospitals of Himalaya region and NRs. 900 for district hospitals of the Terai and Hilly region.

Source: https://mohp.gov.np/images/karyakram_sanchalan_staniya.PDF

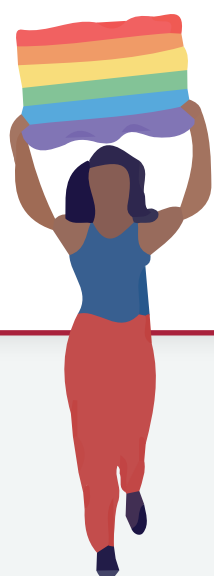
The government has prepared short-term and long-term programs to end chaupadi by keeping schools, girls, women affected by the practice of chaupadi, community (dhami, jhakri, pandit, mukhiya etc), senior family members and other members, and political parties in priority. There is also a program to honor individuals, families and communities who work to end the practice of chaupadi. In the long-run, the government has put forward programs to ensure the participation of women, to develop them in all aspects, and to ensure women's human rights through the legal system.

It seems that only a few organizations have come forward to end the practice of chaupadi. Does the government do nothing on this?



Source: <http://mowcsc.gov.np/uploads/uploads/5XJJPfzcr1q09Wk6w1ENIEti2gfVBk2iqGZzH59e.pdf>

The dowry practice is considered illegal, but it still doesn't seem to have ended. What is the legal penalty for this?



Except for ordinary gifts, offerings or jewellery worn by the bride and groom as per the tradition, it is illegal to get married on the condition of any kind of cash or property or any transactions. In case of violation of the provision, it will result in imprisonment for up to three years or a fine of up to NRs. thirty thousand. If dowry is demanded after the wedding or if the woman or her family is tortured, treated badly or insulted or humiliated because of dowry, there is a provision of imprisonment of five years or a fine of up to NRs. 50 thousand or both. If any property is found to be taken in such a way, then the property should be returned to the concerned person.

Source: <http://www.lawcommission.gov.np/en/wp-content/uploads/>



Sundari Rana lives in Ghodsuwa, Ward no. 11 of Dhangadhi Sub-Metropolitan City. Five years ago, her husband suddenly fainted without any known illness. Right after 4 days, during the course of treatment, he died while on the way to India (from Kohalpur). Since then, she has been living as a single woman. For the past four years, she lived with her husband's family.

However, the stay there was very painful for her. According to the tradition of Rana Tharu, the elder and younger sister-in-laws prepare food on a month wise basis. In her turn of preparing food, she wasn't provided with food items, salt, oil, vegetables, and the cost of a threshing paddy in the mill. Let alone the cost of her son's education and clothes.

However, she had some relief because her parents were financially stable. Her mother would arrange money for everything. Rana, who was already facing discrimination from her own family, was also discriminated by the society. People who were very close to her started being distant after her husband's death. They started showing hesitancy to even walk with her. When she would go to market with some of her friends, their husband and father-in-law would get angry. When she would get a call from someone for work, her elder brother-in-law would become suspicious and insult her. When her husband was alive, the community people used to speak politely to her, but now that her husband has passed away, people of the very same community taunt her with disgusting words like "She is a widow, she won't stay for long, she will run away with someone".

She has now started to live alone as living with this family was very difficult. Even when she decided to separate, her elder brother-in-law didn't even give her wood to build a house. After the community spoke in this regard, they arranged some wood to build a house. Our society is still reluctant to ensure the property rights of the single woman. There is still a mentality that after depriving them of their property rights, their other rights can also be overshadowed. This has weakened their fights for rights. The role of the concerned stakeholder is important in uplifting the status of women.

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When her husband was alive, the people of this society used to speak politely, but without her husband around, they scorn at her saying, "She is a widow. She will run away with someone else before long".

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VOICES FROM THE COMMUNITY

Raj Kumari Rana

*Local Women,
Dhangadhi Sub-Metropolitan City, Ward no. 11*

I am an illiterate woman. Due to this reason, I am still not able to make my identity in the society. I work in the fields and sell vegetables to sustain my livelihood. It also helps me to raise education expenses for my children. But, because I am not educated, I cannot quickly process the transactions when selling vegetables. During those times, I feel I have fallen behind because I cannot read and write. I feel like if I were an educated woman, I could have made even better progress. I feel many women like me are facing the same plight. Therefore, in the current situation, it is very important to educate daughters to make them self-reliant.



Tulsa Devi Sarki

*Local Women,
Dhangadhi Sub-Metropolitan City, Ward no. 6*

I am 60 years old now. I spent most of my life in misery. I had 5 sisters and no brother. Because of this reason, my father always tortured my mother. It would make us mentally weak. Even after marriage, I had to work very hard to make ends meet. I have daughters who are married and sons who live separately. I have no one at this age. My husband has died. I have to live on the allowance provided by the government. The allowance isn't enough even to meet my daily expenses but I have no other options. Sometimes I weave and sell traditional mat, which is enough to handle some expenses. Neither I could learn skills while I was young, nor I could save money for old age. I have realized that being dependent on others causes misery in old age.



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DISCLAIMER

The sources of information presented here are collected from community volunteers, validated online sources, government offices, and fellows appointed by the Accountability Lab based on research and interactions with different people, directly and indirectly, over the past week. The issues highlighted here are chosen based on prevalence, relevance, and potential impact on Dhangadhi Sub-Metropolitan City. The information presented in this issue is correct at the time of publication.

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