

TECHNICAL AND FINANCIAL PROPOSAL
FOR
RATO BALTIN PROJECT 2020

SUBMITTED TO:

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INTRODUCTION

1.1 BRIEF INTRODUCTION OF THE ORGANIZATION

be artsy (be artistic) is a small, Catalan, non-profit organization that develops and implements creative projects, with the aim of providing different experiences and training opportunities to communities which would otherwise not be able to access them. Our aim is not only to teach art for the sake of art itself, but also to provide communities with the tools (through artistic and creative activities) to improve communication and affect the changes within that they deem necessary.

In a nutshell, we wish to empower local communities through art, with a special emphasis on women. Hence, our current emphasis is on the topic of menstruation, health, human rights and dignity through the Rato Baltin project in Nepal. We have been working in the field since the beginning 2017.

1.2 CONTEXT AND JUSTIFICATION

Nepal is a country located between India and Tibet on the Asian continent, which had a measured population of 29.3 million in 2017. According to United Nations Development Program sources, the Human Development Index (HDI) of the country in 2017 was 0.574 points, ranking 149th. Life expectancy in Nepal is 70.6 years, with a mortality rate of 6.24% and a per capita income of 807 euros. In addition to this, access to good health services, garbage collection and clean water sources are highly limited.

In Western Nepal, women and girls have limited to no access to toilet facilities, rubbish collection, clean and easily accessible water sources, nor are they education about their bodies and menstrual cycle. Women and girls also have limited funds, which means that even if menstrual health management tools were known and available, they would be difficult to afford. These factors can often result in the girls missing school, feeling humiliated and dirty, and being exposed to increased risk of sexual exploitation.

Compounding these factors is the prevalence of the cultural practice of **Chhaupadi**. This practice dictates that during menstruation, girls and women are considered impure and deprived of their most basic needs. The practice prohibits the following:

- Entering the family home, instead being forced to stay in cattle sheds or makeshift huts
- Touching men
- Touching food that others will consume
- Consuming milk, yogurt, butter, meat, vegetables, and other nutrient rich foods
- Crossing water
- Some are restricted from attending school

Those subjected to this practice risk exposure to rape, snakebites, smoke inhalation, animal attacks, and the psychological trauma of considering themselves as 'dirty'.

The exclusion of girls from school during menstruation is harmful to their education, and a lack of education about biological functions, puberty, and menstruation, as well as the tools to hygienically manage it, contribute to this ongoing exclusion. Moreover, poor menstrual health and hygiene are not only linked to low education outcomes, but also to low levels of employment, health, and overall development.

The Government of Nepal outlawed the practice of chhaupadi in 2005, however, this advance in legislation to curtail the practice did not result in a significant impact on its prevalence. Extending on its initial policy to address chhaupadi, the Government introduced a law in August 2018 that punishes those who force women to adhere to the chhaupadi exile while menstruating. The punishment is either in the form of a fine of 3,000 Nepalese rupees or three months jail-time. We believe, however, that while the law has advanced, it may continue to have a minimal impact on the prevalence of chhaupadi, since the practice is so strongly embedded in social norms and cultural practices. In order to effectively address the practice of chhaupadi, interventions must be made on a local level, addressing its sociocultural basis and the reasons why it continues. We aim to do this through education and meaningful community engagement.

With that being said, the introduction of the new laws to prohibit the practice of chhaupadi represent a significant step forward in the right direction on a political level, and represent a developing social change in opinion. These regulation changes result in a political context that is not only conducive to social interventions like the one we propose, but also one that requires social interventions in order to be able to implement the measures to which the government themselves have committed to. In fact, in the last twenty years the State has signed and ratified the Beijing Platform for Action, as well as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The literacy rate of women in Nepal has grown from 25% in 1991 to 57% in 2011; the maternal and child mortality rate decreased from 539 maternal deaths per 100,000 live births to 170 in the same period; and life expectancy of women has increased from 55.5 years to 70. These statistics are evidence of a political will to improve gender equality and the quality of women's lives. We believe that this, combined with programs such as Rato Baltin that address education at the local level, provide significant potential for future change in remote areas where inequality is still prevalent.

1.3. BACKGROUND OF THE PROJECT

In recent years, *be artsy* has been partnering with several local NGOs as counterparties and has been implementing its Rato Baltin (Red Bucket) project in stages in remote communities of Western Nepal, where the practice of chhaupadi is still active.

The project itself is named after its approach in addressing menstrual hygiene and education in remote communities in Western Nepal. While the color red has cultural and

religious significance in Nepal, it is also related to menstruation. 'Bucket' refers to the menstrual kit that girls will receive as part of the program, contained in a metal bucket.

We have learned that in order to be effective, it is vital that projects working in this area address the sociocultural reasons why the practice continues to persist in some communities, while also providing menstrual and sexual education and hygiene tools.

From our experience of working in Sudurpashchim Pradesh (Nepali: सुदूरपश्चिम प्रदेश) (Far-West Province), more concretely in Achham between 2017 and 2019, we realized that there is a high level of need for the project in more municipalities in this area. As such, in 2019 we continued to focus the project in the Achham district and were active in 4 Municipalities. For every municipality, we went to a minimum of 3 new villages, based on population demographics, the placement of schools, and the prevalence of Chhaupadi. We went to Patakot, Khalsen, Sirkot, Mangalsen 4, Banatoli, Birku, Jupu, Dhamali, Toshi, Raniban, Hichma, Dhakari and Dungachalna.

We have achieved a great deal of success in Achham and, while we believe that this is a good start, it is urgent for the project to "make noise" in as many municipalities as possible. It is through the project being present in these municipalities that menstruation and chhaupadi are discussed within the context of change, and from this we can gather information as to people's beliefs. We are confident that our project can avoid the death of girls into the future.

Between 2017 and 2019, the Rato Baltin Projects successfully provided menstrual health management, hygiene, and reproductive and sexual education and training to over **13,700 direct beneficiaries** in remote communities of Western Nepal. More than 2,075 female volunteers were provided with menstrual cups donated by **Ruby Cup**, a UK based company. The 2020 Rato Baltin Project will continue the work completed in 2019, by providing donated menstrual cups to both girls that attend school and those that don't attend school. In addition to this, the project will pursue the workshops and training of girls, boys and women in the communities. It will extend on last's years design by implementing a men's group workshop, focusing on sex-education, menstruation, respect and human rights.

Over the last 3 years we have been able to carry out the Rato Baltin project with private funds and foreign entities, however, due to the fact that Nepal is not a priority country for Catalan cooperation, we cannot access calls where the economic amount is higher which would allow us to achieve a bigger number of municipalities.

For this reason, in 2020 we have decided instead to focus our efforts on strengthening our impact in the areas where we have already worked - to establish the project more firmly in these areas, and to achieve a better understanding and acceptance of the project from the whole community. We will still introduce the project in a number of new schools, but these will be located near the villages that we have already worked in.

Another of our goals is to raise awareness among the Catalan population about the problems associated with Chhaupadi, avoiding ethnocentric and paternalistic arguments, so that we can communicate the need to develop tools for mutual collaboration. We want to

create awareness that while our cultures are extremely different, topics such as sexuality and menstruation continue to be taboo in all parts of the world.

That is why we will continue to give talks and exhibitions in different Catalan municipalities, as we have been doing so far. We have also participated in various forms of media, and our work has begun to be recognized in many parts of the world. However, despite this, we still need to increase the number of associates.

RATIONALE OF THE PROJECT

The project is designed to mitigate the negative effects of Chhaupadi, educate communities about the biological functions of their bodies and how to care for them, and stimulate community reflection and conversation about Chhaupadi. It is not designed to be a top-down, outside-led 'quick fix' solution. This would be ineffective as Chhaupadi continues to be practiced based on deeply held beliefs.

We distribute menstrual cups as they are a cost effective, sustainable, and environmentally friendly solution to menstrual health management. They are made of medical grade silicon, which has no negative health impacts on the body, and the cups are easy to clean between each use. The use of menstrual cups reduces waste that must be disposed of, as one cup can be reused for 10 years.

Participative photography enables girls to present their own thoughts and impressions of their experiences. Participants are not constrained by their ability to communicate by conventional means such as written or spoken word. Girls may feel shy or socially inhibited from speaking about their experiences, and depending on their level of literacy, may not be able to fully communicate their experiences. Participative photography can stimulate critical dialogue about concerns, enabling participants to visualize and reflect their experiences within their communities.

As *be artsy* and the Rato Baltin project are relatively new endeavors, there is limited capacity for large scale implementation. Monitoring and evaluation of the 2020 project are required to enable the organization to adapt and change as the project moves forward, based on the lessons we learn along the way. In a similar way, the 2020 project has been designed in respect of what we have learned so far with the 2017, 2018 and 2019 Rato Baltin projects. This dynamic and flexible approach to project implementation, supported by sustained and effective monitoring and adaptation, will ensure that the project leaves a positive footprint in communities.

The project will have a four-tiered approach:

1. Workshops will be held to provide sex education to both male and female teenagers in local schools

2. Workshops on Health and Menstrual education will be provided to all women in targeted communities who are willing to attend
3. Menstrual cups and training will be provided to volunteer girls in targeted communities
4. Participative photography workshops will be utilized to showcase how girls feel about their periods and the chhaupadi tradition, and what they would like to change about the experience

OBJECTIVE OF THE PROJECT

The project aims to address the lack of sexual and menstrual health education and dignity among communities in Western Nepal where the practice of Chhaupadi is still present. This mission can be broken down into the following objectives which have shaped the Rato Baltin project:

- Address the socio-cultural basis and implications of Chhaupadi through community consultation
- Educate women, girls, boys, and communities on sex, biology and menstrual health management practices
- Reduce school absenteeism of girls in targeted remote communities of Western Nepal
- Provide girls and women with the tools to facilitate menstrual dignity
- Achieve long term sustainability of the program working with local NGOs

If communities perceive that foreign, non-Nepali figures are attempting to eradicate the practice from a place of cultural judgement, this would inhibit any efforts at menstrual hygiene, health, and sex education. The project would ultimately have a negative impact on communities and participants.

This is also why we consider human resources to be of great value to the success of the project. It is especially important to engage Achham locals and work within specific communities to implement and monitor the continued impact of the project and the well-being of participants.

In this sense, it is important to emphasize that the local *be artsy counterpart for 2020* is made up of women so committed to the project that they themselves have set up a **social enterprise**. Specifically, these are three Nepalese Women that worked with us last year, and between them they hold masters degrees in International Cooperation, Gender Studies, and a qualification in Business Administration, while one of the girls also has her own menstrual cups business. They have been trained to work on projects such as the Rato Baltin project, and have been advised on how to apply for funding from cooperation organizations in different places in the world, as well as private entities and how to generate their own capital.

In addition to these Nepali girls, our team has always consisted of local Achhami girls, who

are the ones that conduct the workshops on the field, and who will become the future team managers.

3.1. ACTIVITIES TO ACHIEVE THE OBJECTIVE OF THE PROJECT

Through partnerships and workshop training creation and implementation, *be artsy* will pursue the project objectives by:

- Partnering with a socially conscious menstrual cup supplier to donate menstrual cups to the project
- Partnering with ROKPA International
- Association with a Nepali social enterprise with women committed to the project: Be Artsy Nepal
- Providing girls that both attend and do not attend school with menstrual cups, hygiene kits, and adequate training in their use and upkeep.
- Hiring and Training local trainers and mentors, to work with communities in workshops and maintain ongoing follow-ups and work as social mobilizer monthly.
- Conducting workshop training in sex education and menstrual hygiene for girls, women, and boys, with special emphasis in respect, dignity and self-knowledge.
- Using participant photography to engage girls and communities in the topic of menstruation and what can be improved for them during this period

3.2. EXECUTION STRATEGY OF THE PROJECT

Ruby Cup, a socially conscious menstrual cup business, donated in 2019, 3000 Ruby Cups to *be artsy* to distribute to girls in remote Western Nepal communities.

We didn't use all of them, because we did 4 of the 6 municipalities as planned, and we decided to give it slowly to assure a better acceptance. We have at that moment still **1533 Menstrual Cups**, and we will work During 2020 with that amount.

The current price on the market of these cups is €41.391

We will work in 3 municipalities: **Mangalsen, Dhakari and turmakhand.**

In Mangalsen we will work in the 7 old villages + 1 more school.

In Dhakari we will work in the 3 villages from last year + one more,

In Turmakhand we will work in the 3 villages from last year + one more.

That mind that we need 4 teams like last year + 2 Managing Team = 6 teams working on the field.

Managing team 1 :

1 coordinator

1 Team manager

Managing team 2:

1 coordinator
1 team manager
1 Team manager assistance

Both Managing team must have the obligation to do a Phone meeting at the end of the day and explaining each other all problems that have been coming out. As well a have a doc online where they will write it, as well, so it can have a register of the problems and solutions in every village.

Execution Team 1:

4 Last year sponsored girls by the project edufem + foreigner volunteer + a 1 male collaborator
4 old village + one new school
Basti, kunti Bandali, Janalibandali + Mangalsen 4 & 5.

Execution Team 2:

1 Trainer, 4 local mentors + 1 foreigner volunteer + 1 male collaborator
4 old village
Jupu, Banatoli, Kalagaun, Oligaun

Execution Team 3:

1 Trainer + 6 new local mentors + 1 foreigner + 1 male collaborator
3 Old villages + 1 new
Dhamali, Toshi, Raniban + Turmakhand

Execution Team 4:

Trainer + 6 local mentors + 1 foreigner + 1 male collaborator
3 Old villages + 1 new
Hichma, Dhakari, Dungachalna + Lamchu

In every Municipality we already have minimum a local trainer, alongside between 3 and 6 new mentors (old menstrual cup users from class 10 from lasts years) willing to work on the project and be social mobilizer to support girls willing to stop the Chhaupadi Tradition
In achham there are the 2 Achhami coordinators that will finish class 12 this year and 4 old mentors that we have been sponsoring their school and life, with the edufem project, to study class 11 and Mangalsen and give them the opportunity to have a better future and avoid an early marriage.

In every village we will teach boys and girls from classes 6 to 10 sex education, puberty curriculum and menstrual health, with girls alone we will do menstrual health management education, women sex education and in new villages also the participative photography workshops to help them to talk about what they don't like about their menstruation, with volunteers girls and women will conduct a specific training and give menstrual cups and

hygiene kits. And this year we will add a new training only for boys: Sexual education and respect and equality.

Implementation execution will be structured as follows:

1. Determine the 3 additional target schools and villages in Achham together with political leaders to go to places where more chhaupadi are.
2. Book the places where every team will sleep and eat in every village.
3. Employ local staff with appropriate and fair salaries.
4. Train local trainers, old, and new mentors with new materials.
5. Prepare training material and menstrual kits.
6. In all villages training and educating boys and girls in sex and menstrual hygiene, as well as all-female and male groups, so they can talk without fear of embarrassment or taboos
7. Every team takes their material and travels to their villages.
8. Menstrual cup training to girls and young women
9. In new villages Through participative photography, invite 40/50 girls in each village to volunteer to identify and take pictures of what could be improved in their lives while they menstruate.
10. In new villages Do a one-day menstrual and health management workshop with all women willing to assist in awareness-raising about Chhaupadi .
11. Refreshment will be served during the women's workshop.
12. Deliver a menstrual hygiene kit and training to the young girls attending school from the women's group.
13. Provide a menstrual hygiene kit and training to the young girls not attending school from the women's group.
14. Deliver an informative workshop to important men groups (Shamans, Pujaris, Priest) to clarify the menstrual cups' technology.
15. Exhibit photographs in the town center or central meeting point to engage the community in the girls' perspectives and consider what measures can be taken to improve their lives.
16. Delivering training material, translated into Nepali, so that teachers can continue with lessons into the future.
17. Let the waiting list to the local mentor for record names of volunteers for the cup program for the next training.
18. Project managers will do Monthly telephone follow-up with the local Mentors, trainers, and local health or education people involved in the project as volunteers.
19. 2 mentors from every village will have monthly meetings with the girls to talk about the cup and about stopping the Chhaupadi tradition (social mobilizer). The 2 mentors are going to help the trainer, too, when he comes to the village.
20. Trainers will do a monthly follow up in every village, to see how it is going and to talk about stopping the Chhaupadi tradition - Quarterly will fill a follow-up form to check how implementation of the cup is progressing.
21. If we have a large group in the waiting lists, during this Quarterly face-to-face follow up, trainers and mentors will do new menstrual cup training.

22. During the Autumn/Winter follow-up project, in the new villages, we will screen the film - "MIRA " to the communities, thanks to the Nepali NGO Photo Circle.
23. During the Autumn/Winter follow-up project, refreshments will be served.
24. If we find funding for an extra follow-up for old villages, we will try to set up a Social Theater with the mentors, to provide a drama showcase against Chhaupadi. If we find the money to do it, we will partner with a KTM social theater company to do training for our mentors in Mangalsen.

"NGO *be artsy*" staff member or volunteer will use the term 'chhaupadi' without it first being used by the participants. We want them to see that menstruation is something different from tradition but without using that word and respecting the culture.

3.3. EXPECTED OUTCOME

We expect the 2020 Rato Baltin Project to primarily assist in mitigating the impact of Chhaupadi on the lives of girls in remote communities of Western Nepal. Expected project impacts are:

- Increased knowledge of sexual education among women, men, girls, and boys
- Increased knowledge of menstrual hygiene and biological processes among women, men, girls, and boys
- Growing the capacity to employ menstrual health management tools and hygienic processes
- Increased community conversation concerning the practice of chhaupadi and its impact on girls
- Reduction in the prevalence of chhaupadi
- Increased confidence among girls who receive a menstrual cup
- Reduced school absenteeism among girls who receive a menstrual cup and are enrolled in school
- Because trainers and mentors are going to work every month we want to come more than during the last 3 years together: 13.700 direct beneficiaries.

LOG-FRAME APPROACH

OBJECTIVES (What we want to achieve)	INDICATORS (How to measure change)	MEANS OF VERIFICATION (Where / how to get information)	ASSUMPTIONS (What else to be aware of)
Goal Reducing discrimination against women in Western Nepal during their menses	2 years after our first training in every village, 40% of the girls using our menstrual cups have been stopping chhaupadi and harmful traditions.	-Questionnaires -Follow-up discussions with beneficiaries	
Outcome The number of girls and women participating in their daily lives during their menstrual cycle	-Number of girls and young women who perceive discrimination were reduced -Number of school absences were reduced	-Questionnaires -Follow-up discussions with beneficiaries -Reports of the teachers	Girls and women dare to talk about their experiences and changes
Output* 1 - Local people are educated about the effects and dangers of Chhaupadi and there is a dialogue about it	Number of people who participated in awareness-raising activities for local people increased	-Report of the trainers	The local population is open to conversations and participates in educational workshops
Output* 2 - Students are informed about the biological processes, the menstrual cycle and menstrual health	Number of students who participated in educational activities increased.	-Report of the trainers and mentors	Teachers support the project and integrate the topic into their lessons
Output* 3 - Girls and young women have access to menstrual Health/ sanitary products	Number of distributed menstrual cups and hygiene kits per village and the visits increased.	-Distribution lists	- Girls and young women accept the products and are open to try them out
Output* 4 - Girls feel well and confident in their bodies and dare to participate in everyday life activities	Number of school absences because of menstruation decreased.	-Follow-up meeting -Reports of the Trainers and mentors	-No school ban by other family members
Output* 5 - Properly managed project	5 -1.- In month 12, 2 follow-up reports have been submitted, appropriate to the requirements of the donor. 5 -2.- At the end of month 24, a final evaluation is made with positive results especially relevant in the parts of effectiveness and efficiency and viability.	5 - 1.- Documents of monitoring reports and Kobotool data. 5 - 2.- External final evaluation report	

Activities	inputs / Resources	Costs & sources/duration	
(for Output 1.) 1.1 Recruitment of a local ngo to carry out the project leader	Number of recruited people	-employment contracts	-Sufficiently qualified and motivated people can be found
1.2 Carry on a ToT with new material for trainers and new mentors	Number of people attending to the training	-names on the register	
1.3 Be sure trainers are willing to continue in the project, if not some mentor will be recruited	Number of recruited persons	-employment contracts	-Sufficiently qualified and motivated people can be found
1.4 Recruitment of 9/12 new local girls to carry out the project as mentors (old cup users)	Number of recruited persons	-employment contracts	- Old Menstrual cup users want to be trainers and mentors
1.5 Conducting participatory photography workshops with girls in the school to facilitate girls to speak about the tradition	-Number of girls attending the photography class -Number of photography workshops	-Implementation Report	-Beneficiaries are open to engage in photography
1.6 Implementation of awareness-raising measures for local people with women group training Refreshment will be served	-Number of awareness-raising measures that were carried out -Registers with Number of assistance per training	-Reports of the Trainers and mentors	
1.7 Implementation of awareness-raising measures for local people with photo exhibition and informal talks about menstruation	-Number of people attending the closing ceremony and exhibition -People attending the informal talks around villages	-Reports of the Trainers and mentors -photos -Videos	- Local people are open to attend meetings - Local people are happy to see the photo exhibition and talk about the differences between tradition and menstruation
1.8 Implementation of awareness-raising measures and women's equality and empowerment for local people with film screening (and if possible theater)	-Number of people attending the film screening -People attending refreshment after the film screening	-Reports of the Trainers and mentors -photos -Videos	- Local people are open to attend meetings - Local people are happy to see the film screening
(for Output 2.) 2.1 Carrying out educational Trainings in schools to boys and girls together from class 6 to 10	Registers with Number of assistants per class/ school	-Reports of the Trainers and mentors	-Schools and teachers are ready to take the subject through class
2.2 Carrying out educational Trainings only for girls from class 6 to 10	Registers with Number of assistants per class/	-Reports of the Trainers and mentors	
2.3 Carrying out educational sex education Trainings only for boys from class 6 to 10	Registers with Number of assistants per class/	-Reports of the Trainers and mentors	-We find boys willing to come to Achham to do the boys sex-education class

(for Output 3.) 3.1 Conducting Menstrual Cups training to girls in the school	Registers with Number of assistants per class	-Reports of the Trainers and mentors	- Girls accept products
3.2 Conducting Menstrual Cups training to young women outside school	Registers with Number of assistants per class	-Reports of the Trainers and mentors	- Girls accept products
3.3 Distribution of Menstrual Cups and Menstrual Kits to girls in the schools and to young women	Number of distributed menstrual cups and hygiene kits per village and visit	-distribution list	- Girls and family members accept products
(for Output 4.) 4.1 Organise monthly meetings for the cup users to help each other and to talk about the "tradition"	Number of awareness-meetings carried out	-Reports of the Trainers and mentors	-Girls are willing to spend time together
4.2 Engage Cup users as volunteers to facilitate and mobilise socially	Number of volunteers willing to work with us next years	- Work waiting list	
(for Output 5.) 5.1 Baseline update		-Project manager visit on the field and internee with the deferents agents	
5.2 Every 3 months Conduct monitoring reports	How many girls are using the cup?	-Reports sent to the Project Manager	Every 3 months mentors and trainers are sending the reports with kobotool
5.3 Final project survey	How many girls are using the cup? How many girls did changes in chhaupadi tradition?	-Reports sent to the Project Manager	
5.4 Realisation of Ex-Post evaluation, evaluation report	How many girls end Chhaupadi?	-Reports sent to the Project Manager	
	Preconditions		
	- Agreement with the local Counterpart and permits from the SWC		
	- Agreement with the school's principal, ward leaders and mayors of the municipalities to change the curriculum during some days to do the project in the schools		
	- Agreement with the municipalities for more financial help in the future		

4.1. RISK DURING PROJECT EXECUTION

- Schools having classes, exams and holidays or activities that could not meet our project target
- Non-cooperative behaviors from the teachers and the school authority
- Public holidays and festivals during the project execution process
- Local level election or strikes for delaying the project
- Network and electricity problem in the village may build obstacles for the project
- Non-cooperative behavior of the local authorities (such as the rural municipalities)
- Not enough attendance by the female students to the classes during the implementation or the follow-up of the project because they have to work on the fields
- High expectations beyond the working area of the project- for example requests of the locals such as daily allowances, snacks etc.

4.2. RISK MANAGEMENT DURING PROJECT EXECUTION

- Mobilizing volunteers to confirm the schedules of the implementation project and for the follow-ups of the project
- Conforming will be provided to the school's authority by the volunteers of the project
- Preparation of the schedules in advance so that the girls plan their daily works accordingly
- Teach local people what the objective of the project is

HUMAN AND MATERIAL RESOURCES

Human resources will be invaluable to the success of the project. It is particularly important to engage local Achhami individuals to work within the targeted communities to implement and monitor the ongoing impact of the project, and the well-being of the participants. Within the 2020 project, we will engage:

Female teachers and nurse/s in every village (depending on how many in each village are willing to participate)

- 1 x Nepali Project Manager (Team manager 1 in Achham)
- The *be artsy* Executive director and Project Manager (Team manager 2 in Achham)
- 1 Project Procurement Manager and the administrative in Kathmandu
- 1 Program Officer and Project Manager assistant in Kathmandu

- 3 Local Trainers.
- 20 x Local girls (old menstrual cup users) working as mentors to become social mobilizers.
- 2 x Local girls working as local Coordinators and learning to be the team manager next year.
- 4 x Senior mentors from the edufem program
- 5 x foreigner volunteers, anthropologist, sex educators and with a person with photography skills (optional)
- 4 x male sex educators
- 1 x Project Assistant for the executive director (team manager 2 on the field)
- 1 x Program Coordinator & executive manager

Ruby Cup will donate menstrual cups to *be artsy*. Donated cups will number:

- 1533 x Ruby Cups from 2019

These cups will require menstrual kit components.

We have collected 100 cups for girls in every new school and 50 for girls not going to the school. $150 \times 3 = 450$ in new villages

We have collected 50 cups for every old villages: $50 \times 15 = 750$

We know in some villages we will need more, and in others less. We think that the rest may be needed during the rest of the year or can be used during the November follow-up process.

- 1533 x Metal buckets
- 1533 x Menstrual cups (Ruby Cup)
- 1533 x Bars of soap
- 1533 x Towels
- 1533 x Instructions and FAQ book for use of the menstrual cup in Nepali

For the schools we will need:

- 5 x Menstrupedia comic for every new school = 15 menstrupedia books
- 6 x Educative posters for every school + every executive team (old and news 20)
= 120 Poster
- 20 x Puberty curriculum books for every new school = 60 books

TIMELINE OF THE PROJECT

Key project dates are outlined below. Dates are best-guess estimates and are subject to change.

Description	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Employ local staff												
Determine additional villages in Accham												
Source materials for menstrual kits												
Receive Ruby Cups in Nepal												
Print instructions and FAQ material for menstrual kits												
Compose menstrual kits												
Organize logistics to the project site												
Commence project on site												
Train local partners in villages												
Commence workshops and participative photography												
Follow-up visits to the participants												
Project evaluation												

BUDGET OF THE PROJECT

- Below you can find a summary of the budget of the expenses for the **2020 Rato Baltin** project in 17 villages. **We will have 4 teams working on the field all year.** The total amount of the project is **€74.230** The explanation of every expense you can find in the Anex1_2020RatoBaltinBudged
- The project cost is higher this year because we will try to have 2 girls in every village working all year as social mobilizers to attack directly to the Chhaupadi problem, plus the trainers will be working every month. One person alone can not deal with the social pressure. If we don't have all the money we need we will do it every two months, but that would not be so efficient.
- **Every Team cost with all the expenses is €18.557**

7.1. TOTAL SUMMARY PROGRAM FOR 4 TEAMS - 17 VILLAGES

Table 1 - Planned budget	
Description	Total planned budget €
1. Salaries	
1.1 Field Staff	
1.1.1 Expatriates	
1.1.1 -SUBTOTAL: Expatriate Field Salaries	€ 0,00
1.1.2 Local Staff	
1.1.2 -SUBTOTAL: Local Field Staff	€ 18.400,00
1.1 -SUBTOTAL: Field Staff	€ 18.400,00
1.2 Headquarters Staff	
1.2 -SUBTOTAL: HQ Staff	€ 22.575,62
1. – Total: Salaries	€ 40.975,62
2. Other Short-term "Non-Employee" Labor	
2. – TOTAL: Non-Employee Labor	€ 0,00
3. Travel and Transport	
3.1 International Air Travel	
3.1 – SUBTOTAL: International Air Travel	€ 1.500,00
3.2 Other International (Regional) Air Travel	
3.2 – SUBTOTAL: International (Regional) Air Travel	€ 0,00
3.3 Other International transportation cost	

3.3 - SUBTOTAL: International transportations cost	€ 900,00
TOTAL INT'L TRAVEL	€ 2.400,00
3.4 International Per Diem	
3.4 – SUBTOTAL: International Per Diem	€ 1.050,00
TOTAL PER DIEM	€ 1.050,00
3 - TOTAL: International Travel & Transport	€ 3.450,00
4. Nepal transportation	
4.1 In-Country Ground Travel	
4.1 – SUBTOTAL: In-Country Ground Travel	€ 1.504,00
4.2 Transport of Goods	
4.2 – SUBTOTAL: Transport of Goods	€ 520,00
4 – TOTAL: Nepal Travel & Transport	€ 2.024,00
5. Overseas Allowances	
5.1 Housing	
5.1 – SUBTOTAL: Housing	€ 0,00
5. – TOTAL: Overseas Allowances	€ 0,00
6. Program Supplies	
6. – TOTAL:supplies for the program Workshop on the field	€ 3.353,00
7. Other Direct Costs	
7. – TOTAL: Other Direct Costs	€ 7.200,00
8. Beneficiaries. On the field + ToT Training	
8.1 Trainers and Mentors - ToT expenses	
8.1 – SUBTOTAL - trainers and mentors TOT expenses	€ 462,00
8.2 On the Field Spring Project	
8.2 – SUBTOTAL: On the Field Spring Project	€ 4.800,00
8.3 On the Field December follow.up food & Lodge	
8.3 – SUBTOTAL On the Field December follow.up food & Lodge	€ 144,00
8.3 Women Training and Cinema	
8.3 – SUBTOTAL: women training and cinema snacks	€ 1.650,00
8.- TOTAL: Beneficiary ToT Training	€ 7.056,00
9. Taxes in Nepal and social security in Spain	
9. – TOTAL: 9. Taxes in Nepal and social security in Spain	€ 8.936,64
10. Audit and swc	
10. – TOTAL: Audit and SWC	€ 500,00

11. TOTAL: Direct Costs	€ 73.495,26
12.- Indirect Costs	
12. – SUBTOTAL: Indirect Costs	€ 735,00
12. TOTAL: INDIRECT COST	€ 735,00
Total Funds Requested	€ 74.230,26
TOTAL PROGRAM	€ 74.230,26

TRANSPARENCY OF THE DONATIONS

8.1. WHERE DO WE GET THE MONEY FROM?

There is currently only one social Catalan foundation from a local Council surrounding Barcelona interested in supporting us. They were really happy with the work that we did last year.

Our Founder and President *Clara Garcia i Ortés* is doing Talks and Photo exhibitions around Catalonia to explain our project and find new associates and donors, as well as trying to get companies to help us financially.

The documentary film about our work that we wanted to do last year, is going to be done this year. We hope it will also help us, even if it will be hard to raise funds for future projects.

Last year **we were able to privately fundraise** more than **16.000** euros, which we hope to replicate again this year.

Different private individuals are willing to begin crowdfunding projects in their home countries in order to contribute to the project's goals. Furthermore, there are a few local small shops and social enterprises willing to help us, giving us a small % of their earnings. We hope our Partner since 2017 **ROKPA** can again help us like last year, as well as assist us in finding other donors that are able to contribute to our goal of being really active in those municipalities. Our 2020 Local Partner (*be artsy Nepal*) will be able to collect some funding from the Local Government and private donors in Nepal.

A member of **ROKPA** was there during the November 2019 follow up with us, and we hope she will be interested in acting as an Assistant for the project, and would consider joining *be artsy Nepal* in the future.

We will also have, few volunteers willing to help with communication, web design, events and exhibitions, design and administration to ensure as many people as possible know of our work and may be inspired to contribute.

Our partner Ruby Cup trusts us totally in our work and was willing to donate more cups, but

we are not going to ask for more until we finish the donations from last year. The market price of the **cups** that we still have is **41.390 Euros**.

8.2. WHY WE BELIEVE IN THE IMPORTANCE OF OUR WORK

We know it is important to be active in Western Nepal and to make noise about Chhaupadi to try to **avoid more deaths of the girls in the future**. That is why this year we want to have girls active during the entire year in every village.

Furthermore, we know the 2020 budget is larger than what we have planned for in the past, but every year we are better and more professional, **we are getting bigger**, and all people involved will need to gain a salary. This year who are working with us during all year are: 3 Professionals from Kathmandu + 3 Achhami Trainers + 26 Achhami local mentors (Old students and menstrual cup users) + the 4 Nepali health professional males and the International volunteers that are going to come from Canada, Italia, France and Spain during the execution of the spring project.

Is important to see that this year's project is more than ever willing to work against Chhaupadi.

We are confident we are on the right path. Our results have always been positive, and our enthusiasm is bigger than ever.

Our President Clara is willing to be active all year continuing teaching in the field trying to teach and help the trainers, through which **we hope after the spring travel, the project will be implemented only by Nepali women, and on the field only by Achhami girls.**

This is a key component of empowering Nepali women and assisting them to break the stigma of menstruation in Western Nepal.

Our work has begun to be known all over the world. You can find out more about our appearance across different media platforms on our website: <https://beartsy.org/media>

8.3. POSSIBLE SOCIAL THEATER COMPANY WITH AN ANTI-CHHAUPADI DRAMA

Some members of *be artsy* are interested in a parallel project and during some monthly follow-ups, local mentors want to do a social theater drama against Chhaupadi. The money for that part of the project will be collected or will be handled separately. The *be artsy* member willing to do it, will do a crowdfunding or will find some grant only for that part. The project will have a name, and we will prepare reports, because it will be related to Our Goal, but will be separated from the main Rato Baltin Project.

8.4. EDUFEM PROJECT

We also have the Edufem project, that is related to the Rato Baltin project because the beneficiaries are our mentors.

Our mentors remember that they are Girls that were our students before and now are working with us.

The ones that were willing to continue studying but their families could not pay for high school, now we pay for their school, their houses, uniforms, foods, etc to avoid girls having an early marriage.

The budget of that project is not included in the Rato Baltin Project. We have been doing it separately..

PROJECT MONITORING AND EVALUATION

To monitor the well-being of the participants who were given Ruby Cups, *be artsy* mentors and trainers will carry out monthly follow-up visits.

Girls will be encouraged to ask any questions they have now that they are using the cups. If they are no longer using the cups or are hesitant to try while they are menstruating, volunteer social mobilizers (new mentors) will talk to them about their concerns. Trainers will monitor participant's general physical and mental well-being. These practices will ensure that the participants do not feel they have been abandoned, and will feel confident in the program. It will also enable- *be artsy*- to evaluate the implementation of the program, and keep strong against the Chhaupadi practice.

To evaluate the impact of the 2020 project, *be artsy* trainers will be carrying out one-o-one discussions and focus groups with the participants during the follow-up trips to the villages, as well as conducting quarterly surveys with the participants and the broader community.

This will constitute the project evaluation, from which we will be able to measure the impact of the project and to which exten it has met the project objectives. This evaluation will allow us to reflect on the impact of the 2020 project and use lessons in the future implementations.

During December 2020, Achhamis Trainers and Team managers will conduct the final evaluation.

be artsy Nepal will take a leadership role in the project evaluation to ensure a non-biased perspective in the results and in the determination of the program's effectiveness.

The data collection will be done on the field with the kobotool, an app that permits the achhami staff collect the data with or without an internet connection and after they will send it to the cloud.