

EVALUATION OF THE IMPACT OF THE PROJECT

RATO BALTIN 2022



2022 !

RATO BALTIN 2022

be artsy

PROJECT IMPACT EVALUATION

Join Rato Baltin and empower Nepali women.
Join Rato Baltin and be part of progress.
Join Rato Baltin and be artsy.

Presented by: be artsy

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DESCRIPTION

RATO BALTIN

In western Nepal, the lack of safe health options often results in health problems, school absenteeism, and even death. Menstruation is a taboo subject that evokes shame and insecurity. It also leads to degrading traditions for women such as "Chhaupadi".

Chhaupadi is a practice that restricts menstruating women and girls to segregated and precarious spaces, leaving them exposed to many risks, including sexual assaults, hypothermia, and fires. It is a deeply rooted practice in Nepalese culture and is difficult to eliminate, as it has been passed down from generation to generation.

The Rato Baltin Project is an example of how NGOs can work with local communities to achieve significant social change. Through education and the distribution of menstrual health kits, the project helps women and girls understand menstruation as a natural function of the body and not as shame or impurity.

Participatory photography is a powerful tool for reflection and social change, as it allows community members to express their own ideas and feelings about their situation. This helps to create a space for dialogue and mutual understanding, which is crucial for achieving significant change in the practice of Chhaupadi.

The distribution of menstrual health kits is also crucial to the success of the project, as it helps women and girls to experience menstruation safely and with dignity, without having to be segregated. This also helps to alleviate the fear and anxiety associated with menstruation and improve menstrual health overall.

In summary, the Rato Baltin Project is an example of how education and cooperation with local communities can be effective in fighting harmful cultural practices for women and girls. Participatory photography and the distribution of menstrual health kits are powerful tools for achieving significant and lasting change.

During the **implementation of the Rato Baltin project**, we have **learned a lot about the situation of widowed or single women in rural areas of Nepal**. We have realized that these women suffer from **severe discrimination** and often find themselves in very precarious economic situations. Many times, they are forced to struggle to survive and care for their families without any help.

That is why we have also decided to focus our efforts on supporting these women through microcredit and business training. Over time, we will see how these women manage to establish prosperous businesses and significantly improve their lives and those of their families.

We are deeply committed to the fight against gender discrimination and believe that all women deserve the same opportunity for economic and personal development. With our project, we hope to continue supporting widowed or single women in Nepal to help them lead a more dignified and prosperous life.

The project has multiple levels:

1. A workshop on reproductive health education, sexual education, and guidance on sexual health for adolescent girls and boys in the local schools of selected communities.
2. Education on menstrual health, provided through workshops for all women in the selected communities.
3. Menstrual cups are provided and training is given to volunteer girls attending school and young women in the selected communities.
4. Participatory photography workshops, which are used to show how girls and women feel about the Chhaupadi tradition and their menstruation, and what they would like to change about their experience.
5. Training for widowed women or those at risk of social exclusion, so that they can open their own businesses.

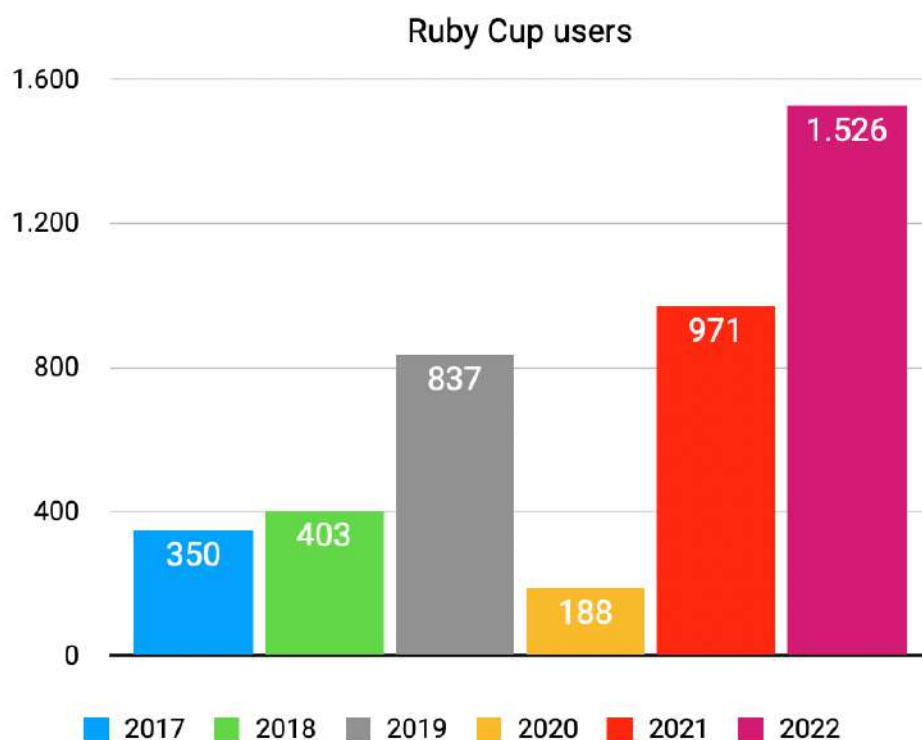
The distribution of menstrual cups is an important initiative for the Rato Baltin project, as it offers a safe and **sustainable solution for menstrual health management** in women in the Achham province. Menstrual cups are reusable and can last up to ten years, **making them an economical and environmentally friendly option**. Additionally, menstrual cups are easy to clean and sterilize, and do not cause any environmental impact, as pads or tampons might.

Collaborating with Ruby Cup, a socially responsible company, through **their "buy one, give one" program, which is helping women in Africa and Nepal**, makes this initiative even more relevant and impactful for women's health and well-being. **Through the distribution of menstrual cups, women in Achham now have a safe and effective solution for menstrual health management, while also contributing to the sustainability of the planet.**

We must congratulate the team in Achham for successfully distributing 1,526 menstrual cups and providing training and support to users in 11 new locations in Achham, Nepal, as well as making follow-up visits to the 6 populations that were previously supported. This is a great achievement that helps improve menstrual health and the well-being of women in this remote region of Nepal.

In addition to menstrual cups, users have also received an aluminium bucket, a hand towel and soap, as well as an instruction booklet in Nepali and a pen for writing. This demonstrates a commitment to providing a complete and effective solution for menstrual health management and personal hygiene.

In summary, through the Rato Baltin project, many women in Nepal have had access to a safe, sustainable, and cost-effective option for managing their menstrual health. The workshops and training are also important for educating and raising awareness about menstrual health and personal hygiene. It is a great example of how technology and innovation can be used to address health and wellness issues in remote communities.



HAPPY WOMEN TRAINING CENTER

The Happy Women Training Center is a very relevant initiative for achieving gender equality and women's empowerment in Achham. Through training, women can acquire new skills and knowledge that allow them to access decent work or even start their own businesses, increasing their chances of escaping poverty.

Additionally, this initiative helps reduce gender inequality, as many women in Achham do not have access to adequate education and therefore do not have the same opportunities as men. Training at the Happy Women Training Center can help alleviate this inequality and empower women to make important decisions about their lives.

In short, the Rato Baltin project and the Happy Women Training Center are clear examples of how sustainable development initiatives can help improve people's lives and contribute to the achievement of the UN's sustainable development goals.

EDUFEM

The Edufem project is a significant part of Be Artsy's work to empower girls and women in Nepal. Through the program, individuals can "sponsor" a girl's education. This funding will cover the cost of her studies, uniform, notebooks, and tools needed to learn. Additional support is also provided, such as school materials, tutoring, home and food for health and wellbeing.

Through the Edufem program, Be Artsy seeks to address gender discrimination that prevents girls and women in rural areas of Nepal from accessing quality education. Education is key to the empowerment of women and girls and can help break the cycle of poverty and gender inequality. The Edufem program aims to create opportunities for girls and women and improve their lives through education.

With the help of sponsors, Edufem has been able to provide higher education to three girls in rural areas of Nepal this year 2022. This investment in girls' education is an investment in the future of rural communities in Nepal. Educated girls have more opportunities to get better-paying jobs and lead healthier and more satisfying lives.

In summary, Be Artsy's Edufem project is an example of an effort to address gender inequality and poverty through education. The support of sponsors is vital to the continuity of the program and the success of the girls participating in it.

BENEFICIARIES

In **2022**, a total of **19,923 direct beneficiaries** from Nepal attended our workshops. This does not include the people who visited the *be artsy* stand, which is always present at markets with our colleague and menstrual therapist **Beatriz Sant Roman from "Vulvita compresas de tela."**

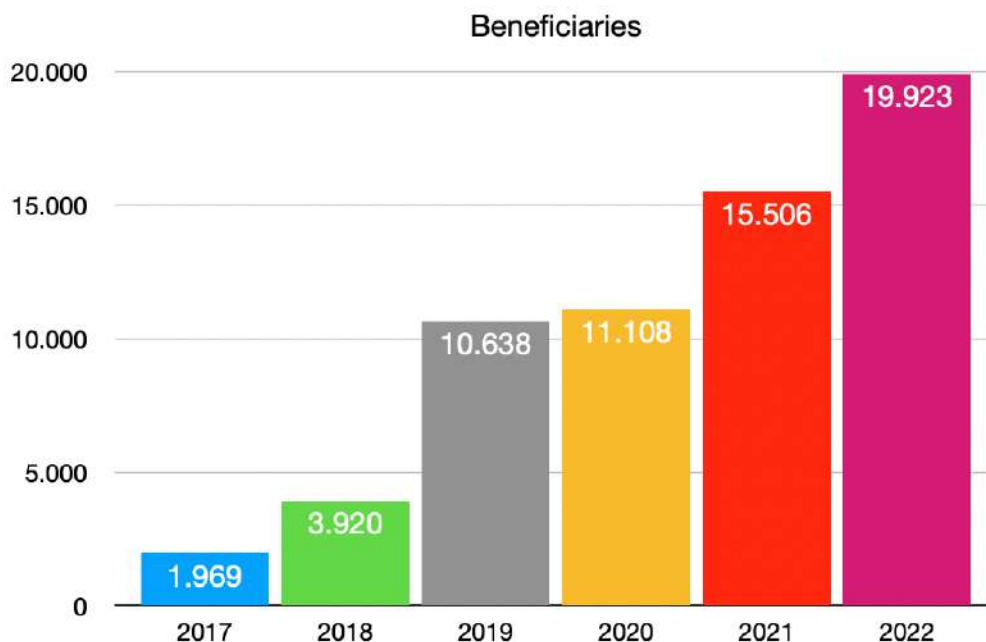
There have also been other private initiatives to raise awareness of the project, such as the one carried out by the colleague from "té tela la cosa."

Indirect beneficiaries can generally be found by multiplying this number by 5, which corresponds to the average family size in Nepal. Thus, there are around 19,615 x 5, or more than 99,000 indirect beneficiaries of our work in Nepal.

List of activities carried out:

Description of the activities carried out during the reporting year, including the duration and frequency of the activities.

1. Conducting menstrual health management and sexual education training for boys and girls in schools from grade 5 to grade 10, following all Covid-19 safety protocols.
2. Conducting sexual education training classes for boys from grade 5 to grade 10, following all Covid-19 safety protocols.
3. Providing menstrual cup usage training for girls in village schools and distributing menstrual cups and kits, following all Covid-19 safety protocols.
4. Providing menstrual health management and reproductive and sexual education, as well as menopause training for groups of women in villages, following all Covid-19 safety protocols.
5. Providing menstrual cup usage training for women under forty years old and distributing menstrual cups and kits, following all Covid-19 safety protocols.
6. Providing menstrual cup training for nurses over a period of three months.
7. Conducting menstrual cup training sessions in an orphanage in Kathmandu.
8. Conducting awareness sessions on hygiene and Covid-19 protection measures before and during each training.
9. Implementing follow-up programs and collecting data from menstrual cup users.
10. Celebrating Menstrual Health Day on May 28, 2022, distributing menstrual bracelets to the community, and conducting a menstrual cup training program.
11. Conducting training in sunflower and banana cultivation in villages and supplying sunflower seeds and banana plants to women through microcredit.
12. Conducting soap making training at the Happy Women Training Center.
13. Training on new designs of menstrual pads at the Happy Women Training Center.
14. Conducting a 7-day training program on incense making at the Happy Women Training Center, using natural herbs to make different varieties of incense.



PURPOSE OF THE EVALUATION

The objective of the evaluation of this project is to measure the change that has occurred at the individual level among participants, as well as in the communities that are the focus of the program. In this way, we can reach new donors for projects, who can join be artsy and help us achieve our goals:

- Educate women, girls, boys, and communities about reproductive health, menstrual management, and sexual education.
- Introduce the use of menstrual cups and their benefits in different social spheres, such as religious and spiritual leaders, and local political representatives of communities.
- Reduce school absenteeism of girls in selected remote communities of western Nepal.
- Provide girls and women with the necessary tools to ensure menstrual dignity.
- Ensure the long-term sustainability of the program.
- Achieve economic independence and lift widows out of extreme poverty.

PURPOSE OF THE EVALUATION

The main focus of the project evaluation is to answer the following question: What changes have occurred in the lives of girls and their communities in terms of Chhaupadi practice since the implementation of our program?

To ensure that the program is based on best practices and lessons learned, this evaluation also aims to address the following issues:

1. To what extent is the use of menstrual cups culturally accepted and sustainable in remote communities in western Nepal?
2. What aspects of our program could be improved in design or implementation?
3. How can we ensure that we can easily reach menstrual cup users, such as students and women who spend a lot of time working in the fields?

DATA SOURCE AND METHODOLOGY

During the second half of 2022, we resumed in-person follow-up visits, returning to the pre-pandemic normalcy. Previously, we had been conducting visits over the phone. The local staff of "be artsy" in Achham traveled to specific communities to provide training on the use of menstrual cups, following all necessary safety measures. Additionally, we restarted conversations with community members, local political representatives, and religious leaders.

Using the KOBOTOOL tool, we interviewed communities, girls who had used menstrual cups, and those who had not used them before, to gather as much data as possible on the implementation during the year.

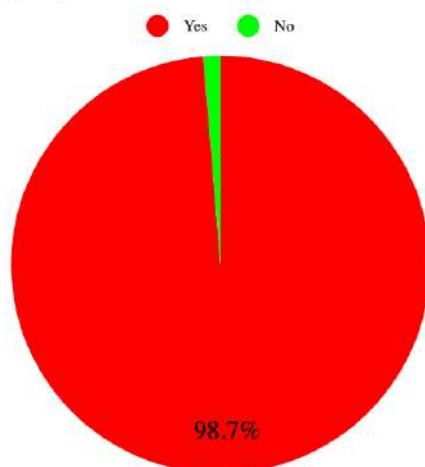
RESULTS

CHHAUPADI

We are pleased to see that every year there is a growing trend of girls sleeping in a separate room at home, and especially of girls who continue to attend school during menstruation. However, we must not forget that this separate room may be close to animals and that necessary safety and hygiene

measures are not always taken. Despite everything, the situation has improved compared to seven years ago. Of the group of girls who completed our questionnaire, 98.7% stated that they continued to attend school while menstruating.

Do you go to school during your Menstruation?



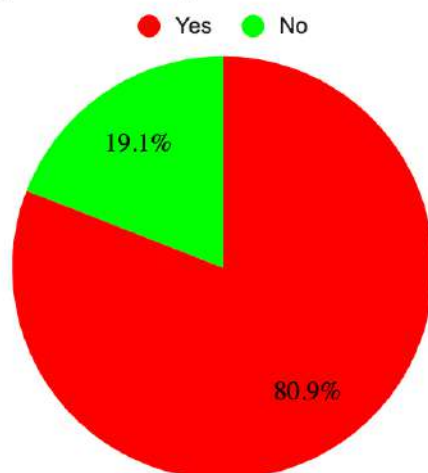
In response to the question about the presence of menstrual restrictions in their respective homes, 94.2% of the girls answered affirmatively. This figure is higher than the one recorded the previous year, which was 70%. We suspect that this may be due to lockdowns, during which girls had to stay at home. Now, however, they are rebuilding huts and resuming the tradition.

Is there menstrual restriction in your family?



Regarding the question "Would you like to change this menstrual restriction?", most of the girls answered affirmatively. However, we are concerned that the percentage of girls who want to change this situation has decreased, from 90% registered last year to less than 10% currently.

Would you like to change the menstrual restrictions?

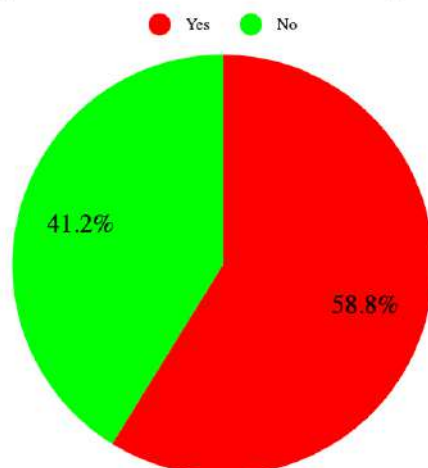


MENSTRUAL EDUCATION

Another problem that we are trying to address with our project is reflected in the questionnaire we conducted before the menstrual cup training. In particular, we are interested in knowing the understanding that girls have about menstruation, as well as what they knew before experiencing their first menstruation.

In response to the question "Did you know about menstruation before experiencing it?", we have observed a slight decrease in the percentage of girls who claim to have knowledge about this topic, from 60% last year to 58.8% currently.

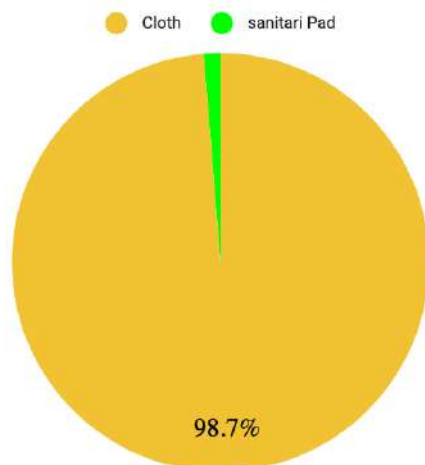
Did you know about menstruation before you had?



MENSTRUAL EDUCATION

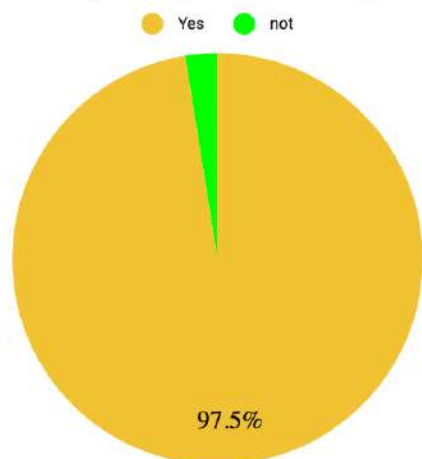
According to the questionnaires we conducted before the menstrual cup training, the vast majority of girls (98.7%) use old cloth during menstruation. In addition, none of them reported using reusable menstrual pads, and only a small amount use disposable sanitary pads (which are single-use, made of plastic, chemicals, and pollutants).

What kind of product do you use during your Menstruation?



During this year, we have distributed a total of **1,526 Ruby Cup menstrual cups**. The **acceptance rate has been 97.5%**, which means that the vast majority of girls have been willing to try it. Only a small percentage of girls who did not want to use it expressed fear, finding it complicated, or painful.

Are you using the menstrual cup?



Our main objective in the 3- and 6-month follow-up was to verify if the menstrual cup is accepted as a hygienic and healthy method for menstrual protection. The questions that the girls and women who received the menstrual cups asked allowed us to evaluate if the use of the cup had a positive impact on

menstrual health and hygiene.

DIRECT IMPACTS ON THE COMMUNITY

Employing local girls as coordinators, trainers, and trainer assistants (and mentors) in Achham, the Rato Baltin project provides job and economic opportunities to the local community. In total, in the year 2022, 8 trainers and 3 trainer assistants, as well as a team leader and a project coordinator, have worked. There has also been an administrator in Kathmandu who has helped coordinate project activities. Additionally, four women have worked at the Happy Women Training Center, and another 4 external trainers have come for different workshops.

Through this employment, the girls receive a salary, which allows them to be more economically independent. They also gain experience in project organization and management, which helps them develop as leaders in their communities and develop new skills that they can use in the future.

Additionally, the use of local staff helps ensure that the project is culturally appropriate and that social and cultural norms of the community are met.

BUDGET EVALUATION

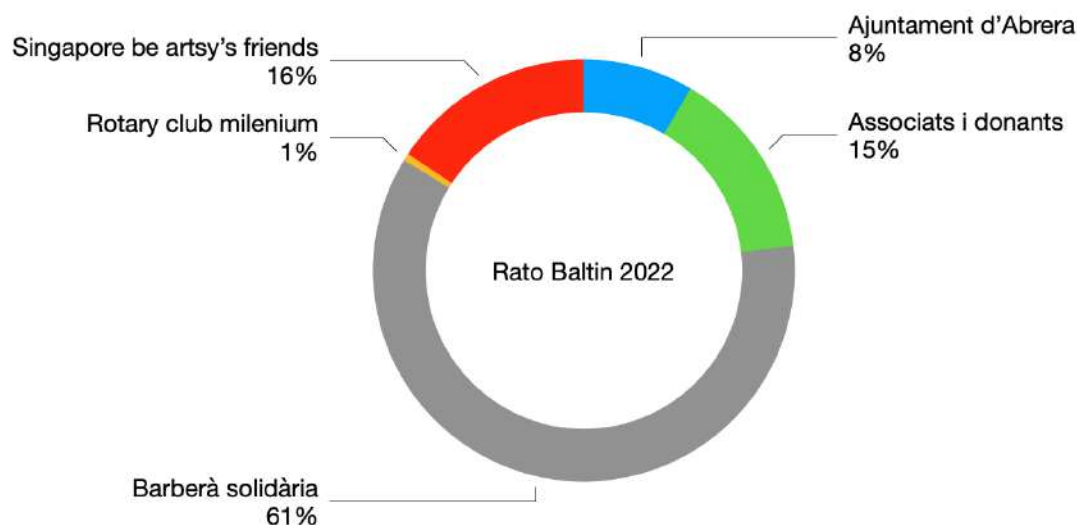
Although be artsy's chairperson, Clara, could not personally oversee the project, the members and volunteers Beatriz and Elisabeth were present. We emphasize that, although we did not have the desired budget, we did everything possible to achieve the best possible results (*provisional accounting*)

	Pressupostat Rato Baltin 2022	Despesa real 2022
Object Class Category	(EUR €)	(EUR €)
1. Salaries	€ 71,310.00	€ 47,820.20
3. Travel and Transport (international)	€ 5,400.00	€ 2,795.09
4. Nepal transportation (people and materials)	€ 7,466.00	€ 3,578.25
5. Overseas Allowances	€ 1,050.00	
6. Program Supplies	€ 15,947.00	€ 9,259.09
7. On the field + ToT Training - Food and lodge	€ 16,000.00	€ 13,615.99
8. Taxes in Nepal	€ 3,396.70	
9. Audits, Accounting and swc	€ 5,100.00	€ 3,158.15
10.- Other Costs	€ 11,570.00	€ 2,058.02

total	€ 137,239.70	€ 82,284.79
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TRANSPARENCY IN DONATIONS

WHERE DO WE GET THE FUNDS THIS YEAR?:



FUTURE PLANS

This year in 2022, the Achham team has shown great commitment and worked very hard. Thanks to the willingness of the trainers, the project monitoring has been successful and we have managed to implement almost all of the workshops.

Our plan is to have on-site staff composed entirely of girls from the area, and in Kathmandu, we have started to work very successfully with the **new partner organization Unnati, an NGO with many years of experience in implementing international cooperation projects and implementing them with European partners.** In Kathmandu, we will have at least one full-time person and several part-time people, as next year we would like to implement the project, albeit in a smaller format, in the Kathmandu valley, where total poverty is widespread.

We will employ at least two girls from each new village as social mentors/mobilizers to assist the trainers once a month throughout the year. We are building on the efforts of the past years, establishing a strong team of mentors in Achham. Currently, the mentors from previous years are the trainers and team leaders. We will continue our strong work through the Rato Baltin project.

Therefore, the idea is for the girls to find mentors in each new village to be able to assist and, in the future, have two groups of trainers working in the field throughout the year. Still in Achham, we have the municipality of Panchadewal Binayak that we will begin in 2024, and the rural municipalities of Kamalbazar, Mellekh, and Bannigadi Jayagad, where Chhaupadi is actively practised. In 2023, we will begin the rural municipality of Chaurpati.

We would like to conduct a study on the rural municipality of Ramaroshan, which was declared free of Chhaupadi a few years ago. NGOs convinced the shamans to place altars with the gods outside the houses, instead of leaving the girls outside, but the tradition is being reinstated.

The local government is becoming more involved in order to help more women, but they cannot provide financial assistance. On the other hand, their support with contacts and assistance in implementing projects is essential, as was the case with the **agriculture** part of this year, which we could not have carried out without them. **Women from the two villages requested a mill in 2021 because they currently have to walk over 2 hours to make wheat, rice, and corn flour.**

With the great success of the sunflower plantation, they are also requesting a mill to make oil. We are researching a solar mill option that works with add-ons like a large kitchen robot, and looking for someone who can help import this equipment to Nepal. Or to search for some local equipment.

CONCLUSION

After the evaluation of the Rato Baltin project, we are more motivated than ever to continue fighting for gender equality and women's rights in Nepal. Thanks to our dedication and the collaboration of our local partners, we have successfully implemented the project and improved the lives of women in rural areas.

However, we know that there is still much work to be done and that our work cannot stop here. To continue growing and expanding our impact, we need the support of many people, companies, and administrations like you who believe in our work and want to help us move forward.

If you want to contribute to this important cause and be part of the change, we invite you to become a member or donor of the Rato Baltin project of the "be artsy" association. With your help, we can continue fighting for a more just and equal society for all. Thank you very much for your collaboration!