



# Conceptual framework for emancipatory menstrual health education

• 2025 •



A PROPOSAL FROM  
LATIN AMERICA



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## INTRODUCTION

# Emancipatory menstrual education: a concept and methodological model for action and transformation

BY CAROLINA RAMÍREZ

DIRECTOR OF EMANCIPADAS  
COLOMBIA

**M**enstrual education is configured as a specific field of knowledge that addresses a neglected need throughout history, aimed at eradicating menstrual taboos. Stigmas and narratives around menstruation have developed that limit the lives of girls, women, and other people who menstruate, with the underlying consequence of violating fundamental rights such as the rights to education, work, health, well-being, and human dignity.

It is important to mention that, due to physical discomfort, fear of staining, and lack of access to menstrual management products, dignified spaces for menstruation, and menstrual education, many women, girls, and menstruating people find themselves excluded from participating in public life during menstruation, making it a barrier to accessing opportunities. This situation is further aggravated when, in addition, places also lack basic sanitation. Given this, it becomes a priority to develop methodological strategies for the implementation of menstrual education, with an emancipatory approach, as a way to eradicate taboos and uphold human dignity.

Emancipatory menstrual education is a concept and methodology that emerges

from the educational practices and social laboratories implemented by the *Princesas Menstruantes* (Menstruating Princesses) program, which were first systematized in the book *Educación Menstrual Emancipadora, una vía para interpelar la misoginia expresada en el tabú menstrual* (Ramírez, 2022) [Emancipatory Menstrual Education, a way to challenge the misogyny expressed in the menstrual taboo], a work that the municipality of Medellín (Colombia) named as the winner of the *Premio a la Investigación para la Transformación* (Research Award for Transformation).

**Menstrual education** is the set of practices aimed at transforming menstrual narratives that negatively condition the bodily, emotional, and mental experience of girls, women, and people who menstruate. It is an ethical-political proposal that arises in response to biologizing, hygienist, fundamentalist, heteronormative, and capitalist discourses that use menstruation as a mechanism of control and oppression, imposing ways of regulating the ovulatory menstrual cycle.

Rooted in the critical pedagogies of the Global South, emancipatory menstrual



# EMANCIPATORY MENSTRUAL EDUCATION

education seeks to question and eradicate menstrual stigmas that produce inequality and violate fundamental human rights. It is based on the concept of menstruation as a multidimensional human experience that goes far beyond an exclusively biological reading and that develops fundamental conceptual, procedural, and attitudinal competencies in human beings. In this way, its implementation contributes to bridge gender gaps and strengthen the positive construction of subjectivity and autonomy for girls, women, and all menstruating people.

Emancipatory menstrual education does not aim to teach hygiene practices, promote menstrual products, or count the number of people worldwide who experience so-called 'menstrual poverty,' a concept driven by neoliberal interests, but rather, and above all, to reveal the narratives embedded in the collective psyche that perpetuate illness, suffering, and discomfort. It implies rigorous political, investigative, disruptive, and critical work, free from romanticization and other approaches that depoliticize menstruation.

It is important to note that the menstrual education we propose in Latin America seeks to challenge the colonial narratives historically built around this individual and collective human experience and implants emancipatory narratives, constituting itself as an educational practice that draws on the principles of critical and emancipatory pedagogies and popular education.

It is a proposal that "feels-thinks" (*sentipensa*), understands, and resolves collectively, that politicizes menstruation and that creates networks to transform menstrual taboos. It is a construction committed to knowledge, making it an emerging field of science carried out by women and menstruating people who legitimize their practices to give other meanings and propose new meanings. Menstrual education is a commitment to the dignification and recovery of the body as the first territory of knowledge, from which emotions, feelings, perspectives, and memories emerge in connection with the whole.

Building on the above, the methodological model called "emancipatory menstrual education" proposes an educational experience that enables individual and collective behavioral changes through actions that address the five dimensions of menstruation - historical-social, biological, psychoemotional, political, and spiritual - in three fundamental moments, and whose action is manifested through questioning, information, and dignification.

With this model, the aim is to question everything learned about menstruation (myths, taboos, stigmas, biased and incomplete information, and practices that reproduce imaginaries that associate the female body with dirt and shame),

# Menstrual Health Education

provide scientific and essential information free from hygienist, reproductivist, and biologizing biases that reinforce gender inequality - information that equips people with tools for autonomy, self-knowledge, and self-care - as well as develop new meanings around the individual and collective menstrual experience, contributing to new ways of perceiving and experiencing menstruation positively and as an intrinsically dignified human experience.

In this way, emancipatory menstrual education is a simple concept and methodological proposal, adaptable to different territories and population groups, and proposes a bipartite model focused on prevention and action/transformation.

Prevention is the emphasis given to populations who have not yet menstruated for the first time. We prevent misinformation, fear, disempowerment of the body, self-rejection, stigmas that generate exclusion and self-exclusion, and the violation of fundamental human rights due to causes associated with menstruation. Action/transformation refers to the educational work we do with populations that already menstruate and have received negative information about the menstrual cycle, as well as information that has often conditioned the menstrual experience. As such, this work focuses on questioning what has been learned and constructing new narratives and ways of perceiving

menstruation. This action/transformation work also extends to men and sexual dissidents who do not menstruate.

As mentioned earlier, the pedagogical basis of the described methodology is emancipatory pedagogies and popular education. From this foundation, the facilitator is invited to move away from hierarchical/vertical knowledge structures and to serve as a bridge for collective reflection and the creation of safe, ethical, and caring spaces that prioritize non-judgmental listening and non-arbitrary guidance. As menstruation is historically a taboo subject, and menstrual taboo is an expression of misogyny, with prevailing precepts of concealment that generate a strong burden of shame, the importance of creating safe spaces for women, girls, adolescents, and trans and nonbinary people with the capacity to menstruate is recognized.

Emancipatory menstrual education argues that all people need menstrual education, but it understands that the objective of the process in question changes depending on whether the experience is situated in the body or not. Similarly, it understands that the educational program should be centered on the vital processes of each age group, which is why the methodological model contains a guide to the basic competencies of menstrual education. Finally, emancipatory menstrual education considers it a priority

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to create safe spaces where people can listen without discomfort, ask questions without fear, and make suggestions without feeling exposed, and relies on didactics, games, and collective construction, recognizing that historically taboo subjects require a special pedagogical approach.

Implementing this approach necessarily implies the continuous development of conceptual frameworks that help create a new language with positive meanings for the reappropriation of the body, the localized understanding of menstruation, and the collective overcoming of menstrual taboos. It is from this idea that this document arises, seeking to be another driving factor in the recognition of emancipatory menstrual education as a specific and emerging discipline, nourished by the different efforts undertaken from Latin America.

Furthermore, it is equally essential to distinguish menstrual education from menstrual health because, although they are complementary emerging disciplines, they have specific areas of in-depth study and fields of action.

Additionally, it is equally important to distinguish **menstrual education from menstrual health**, because although they are complementary emerging disciplines, **they each have their own specific areas of focus and fields of action.**

# Approaches and contributions to the concept of decolonial menstrual health

BY LAURA P. CONTRERAS ARISTIZÁBAL

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To begin defining this concept, it is necessary to recognize that hegemonic definitions of health and menstrual health fall within the Western understanding of health proposed by the WHO (World Health Organization), which recognizes, in principle, health as a "state of complete physical, mental, and social well-being and not merely the absence of disease." In light of this basic definition of health, it becomes necessary to propose a concept that addresses menstrual health from a decolonial perspective, that includes understandings of health anchored in the realities of our Latin American territories and that emphasizes experiencing ovulatory menstrual cycles not only in balance but also grounded in access to information, the promotion of self-knowledge, and bodily sovereignty.

The decolonial menstrual health approach is proposed, which adopts the concept of health based on the idea that "health and illness are complex and dynamic social processes that are part of the flows of life and that is configured in temporal scales – process – and contextual scales – the territory, the community, the South" (Basile, 2023, p. 15). This means that it does not start from the understanding of health as a state, because it is not static and changes according to the context in which the person is situated, considering, on the contrary, that health is a process, a dynamic phenomenon that changes over time and that is directly influenced by the social, economic, environmental, cultural, and

political conditions in which people develop. Therefore, by considering health as a process, it is also recognized that people have an active role in managing their health, since they are the ones who experience being in balance or imbalance, and this could translate into having agency over their own body.

It should be noted that this understanding of health calls for the decolonization of Western medical knowledge, that is, it promotes the recognition of local health knowledge and practices that, since colonization, have been set aside under the premise that they were not scientific. Despite this judgment, the societies of Abya Yala and other colonized territories survived for millennia with their traditional health systems. Even so, there is no intention to deny the advances of biomedicine that contribute to the well-being of people, but rather to question the power relations and heteronormative understandings of health that are created between "doctor" and "patient," as well as the impact of the global economy on public health policies, which, in principle, seem to benefit multinational pharmaceutical companies more than people's health.

In this way, the concept of decolonial menstrual health fosters an understanding of health from an intersectional perspective and, as such, promotes a holistic and contextually appropriate approach. Decolonial menstrual health views health as a process and considers the physical, emotional, mental, and spiritual dimensions of girls, women, and people

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who menstruate, who are situated within a social, economic, cultural, environmental, and political context that shapes how the ovulatory menstrual cycles develop - cycles that becomes most evident with menstruation.

Although menstrual health encompasses everything related to the cycle, menstruation plays a fundamental role, as it is the most visible manifestation. Therefore, it is proposed that menstruation be understood, from a positive view of the body - as a natural biological process and a multifaceted path - to recognize the period with reverence, celebration, or in whatever way makes sense for the person who menstruates and not as a synonym for impurity or illness (Bobel, 2019). However, if menstruation and/or the ovulatory menstrual cycle cause illness, decolonial menstrual health proposes an integrative and holistic approach that allows us to explore what lies at the root of these imbalances in order to strive to restore health.

To enjoy balanced menstrual health, it is also suggested to include the indicators proposed in the hegemonic menstrual health definition by *Hennegan et al* (2020):

Access to accurate information about the menstrual cycle at the appropriate time and age.

Caring for the body during menstruation: preferences in terms of hygiene, comfort, privacy, and safety.

Timely access to diagnoses, treatments, and care for ailments associated with the menstrual cycle.

Living in a positive, respectful environment free of stigmas associated with the menstrual cycle.

Being able to freely decide whether and how to participate in all spheres of life throughout the menstrual cycle.

In addition to including all the above indicators, **to experience decolonial menstrual health** in balance, the following must be ensured:

Menstrual education that ensures the elimination of taboos and stigmas associated with menstruation and that guarantees that the cycle is no longer approached from a merely reproductive perspective.

Information that helps people to have agency over their body through tools that allow them to better understand their own body and identify when something is out of balance.

A peer relationship with health professionals: the person who booked the appointment should not be considered a "patient," but rather an agent of their own body, that is, they should be given the necessary information about their diagnosis, allowed to make decisions, and their feelings and menstrual experience should be given importance.

Access and the right to make decisions about different approaches to health and that, in addition to including biomedicine, traditional knowledge is recognized to accompany and promote balanced menstrual health.

• The recognition that the surrounding environment directly influences menstrual health, which is why the existence of a balanced relationship with Mother Earth is advocated, recognizing her as a living being and home that symbiotically affects the person's well-being.

• The consideration of the spiritual dimension and how different practices can influence mental and emotional well-being and thus impact menstrual health.

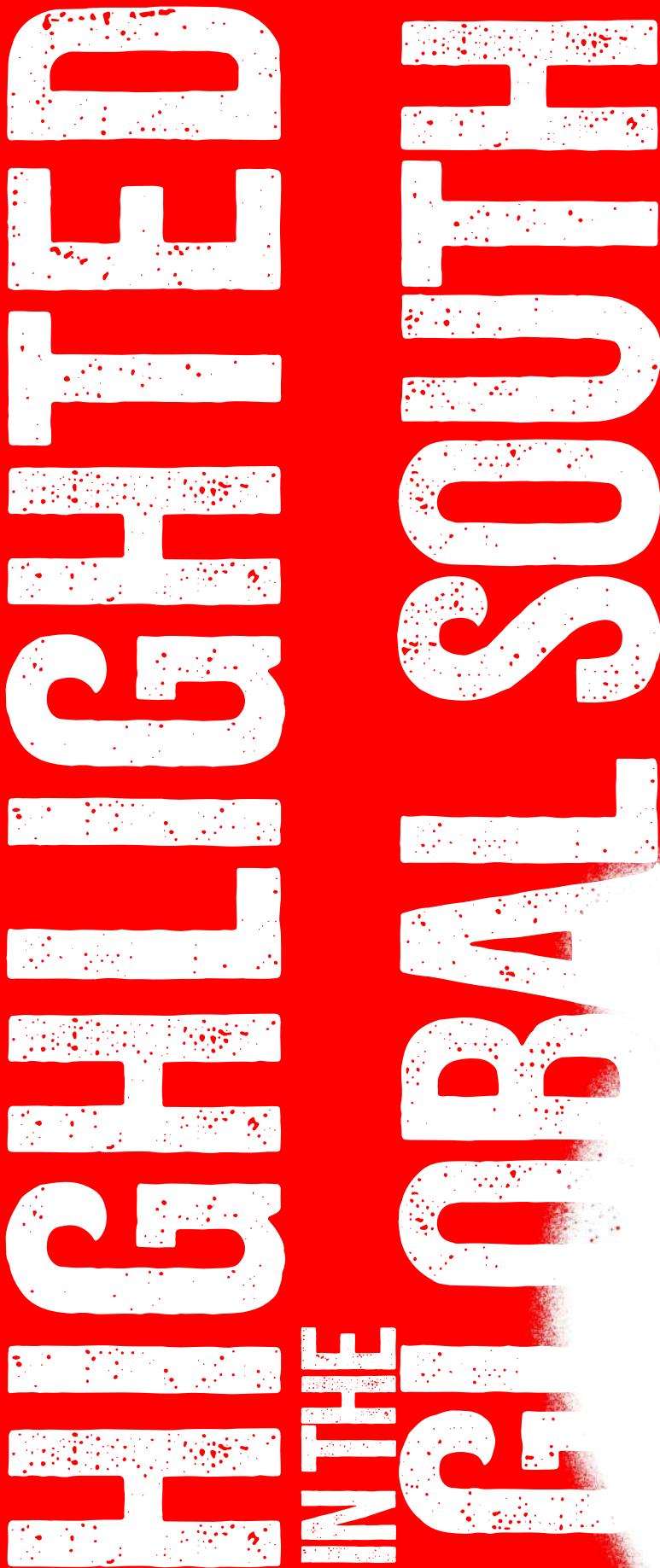
In conclusion, decolonial menstrual health focuses on the ovulatory menstrual cycle and how it impacts the physical, emotional, mental, and spiritual dimensions of girls, women, and people who menstruate. It is considered a process because it changes over time and is influenced by the social, economic, cultural, environmental, and political context in which people develop.

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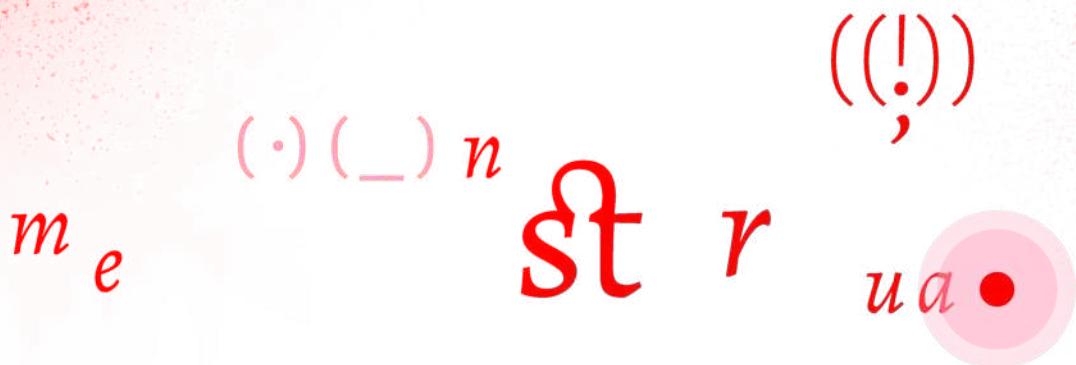
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Based on the above observations, we present the conceptual framework below, which is the result of long journeys of work, research, trials, dialogue, educational experiences, exchanges, meetings, and constant reflections guided by the beacon of menstrual dignity carried out by each of the people who contributed to the drafting of this document with a view to consolidating this editorial resource. It should be noted that this work has the firm intention of contributing and continuing to expand the development of emancipatory menstrual education practices, as well as promoting menstrual health from a decolonial point of view to give rise to a world without taboos.



**M**enstrual activism encompasses a diverse and controversial movement formed by people and groups whose approaches, actions, and strategies politicize and problematize discourses and practices associated with menstruation that have served as mechanisms of inequality and oppression against menstruating bodies throughout history. These mechanisms are intrinsic to the cultural, social, religious, political, economic, and environmental processes that are part of people's daily lives and manifest themselves in discursive, affective, and physical ways, reinforcing a cis-hetero-patriarchal and colonial social order.

A daily example of this reality is the invisibilization of menstruation in workplaces, where women and menstruating people often feel forced to hide their pain, discomfort, or particular needs during this phase of the cycle for fear of being seen as less productive or professional. In this context, what menstrual activism demonstrates is that, far from being an isolated individual and biological process,

menstruation becomes a source of discipline and control that reveals the limits imposed by cis-hetero-patriarchal norms associated with how menstruating people should behave in public and private spaces.

Under the influence of feminist theories and movements, it could be stated that menstrual activism is centered on the "lived body" (Moi, 1999), a useful concept insofar as it allows unifying the physical body—with its biological and physiological implications—and the specific sociocultural context in which it acts and experiences life. What activists have demonstrated, in the streets, in academia, and in other places of contestation, is that lived experience, identity—including gender and sex—and the meanings associated with the generic body are interlinked and, in turn, to the root cause of structural inequalities. In other words, menstrual activism highlights the ways in which something that appears trivial or harmless, such as menstruation, influences and is intertwined with all political struggles.

## 2.

## MENSTRUAL LITERACY

LAURA MARIELA RUIZ MÁRQUEZ

MÉXICO-EQUADOR

**M**enstrual literacy consists of the pedagogical and political exercise of questioning narratives of oppression, domination, discipline, censorship, and exclusion that affect the lives of menstruating people. The aim is to generate creative alternatives that allow them to appropriate new transformative, dignified, and emancipatory perspectives on menstruation which, in turn, help them to understand and manage their personal and social lives.

For this concept, the term "literacy" is recovered from one of the most current trends that explains constructivism from the point of view of Psychology. This perspective states that literacy is the process of reflection through which people who are part of a literate culture can make sense of the writing system. From this point of view, literacy focuses on "training people with criteria and resources to critically analyze, question, and reflect on their environment" (García-Aldeco & Uribe, 2020).

Among the main qualities highlighted in this focus on literacy – and contrary to the traditional trend, which focuses on promoting the ability to translate a graphic code into a sound that forms a word separated from a context – is the fact that the constructivist approach promotes reflection so that the student body finds the relationships that give meaning to the literate world in which they find themselves. Literacy thus becomes significant insofar as it allows them to understand their environment and manage their personal and social life (García-Aldeco & Uribe, 2020).

As such, menstrual literacy is born from two ideas. The first is that each body, even before menstruating and ovulating, already possesses immense self-knowledge derived from its own experience. This principle starts from the constructivist approach, which explains that learning results from internal constructions that occur as we relate to our environment. Hence, both one's own experience and the body's self-knowledge occupy a prominent place when carrying out any pedagogical act related to the menstrual experience.

The second idea is associated with the fact that the bodily, emotional, mental, and spiritual experience of menstruating people is regulated by a capitalist, colonialist, racist, adult-centric, ableist, and patriarchal society. This requires addressing the analysis of the control mechanisms in which our bodies and the place where we live are immersed.

In this way, menstrual literacy aims at the pedagogical and political exercise of appropriating alternative and creative codes to resist, reflect, and participate in individual and collective life related to our menstrual experience. As such, this is a literacy that starts from the body.

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## 3.

# MENSTRUAL ART

CAMILA MATZENAUER  
BRASIL

Menstrual art not only refers to visual arts, but also encompasses different artistic expressions that address the theme of menstruation, whether or not they use menstrual fluids for their creation. This art dates back to the 1970s and emerged as a form of feminist resistance and activism, questioning and combating patriarchal structures inside and outside the artistic sphere.

Removing menstruation from the intimate space and making it public is a political act that helps to ask questions associated with the theme through sensitive, subjective, and poetic means. Among the pioneering artists of menstrual art is the Colombian María Evelina Marmolejo, author of the installation *Tendidos*, from 1979, and the performance *11 de marzo*, from 1981.

Another relevant concept for studying the theme is *MenstruArtivism*, a term coined by Eva Valadez Ángeles, which associates menstruation with art and activism. It is a non-hegemonic artistic movement that places women and dissident menstruating bodies in the protagonist role, collaborating to combat menstrual taboos through art.

Finally, menstrual art can also be understood as a therapeutic and educational form of (re)connection with one's own body and rethinking the relationship with menstruation for cis women and other menstruating dissidents.

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## 4.

# MENSTRUAL WELFARE

AURORA MACÍAS REA  
MÉXICO

Menstrual welfare is an emerging concept in the analysis processes of various Latin American menstrual education experiences that points to the instrumentalization of needs related to menstruation and its

management, such as the provision of free menstrual products, for political or institutional interests, without prioritizing the questioning of menstrual taboos and the violence it generates.

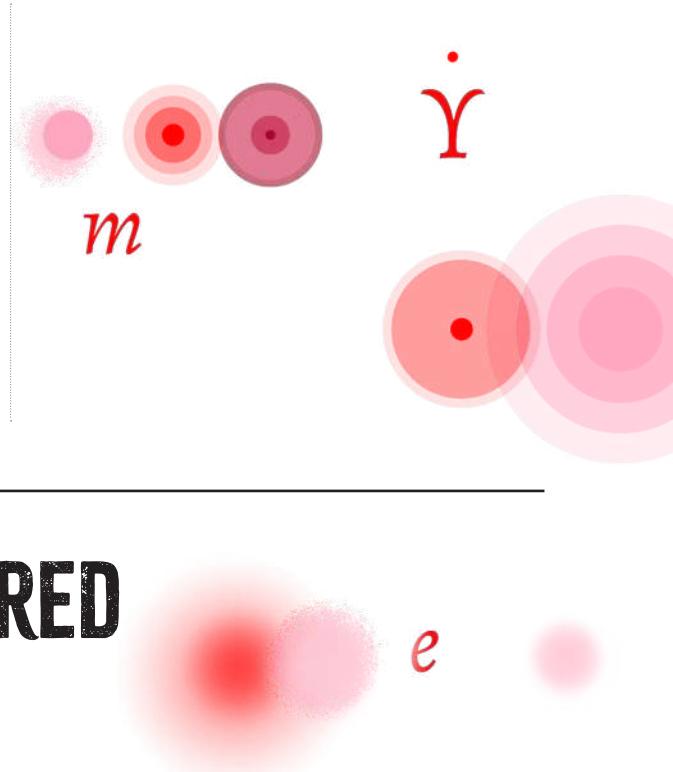


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## MENSTRUAL SELF-CARE

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**M**enstrual self-care refers to all actions and practices carried out in daily life to address and care for menstrual health. It is based on self-knowledge and implies the recovery of knowledge and stories. The recognition, among others, of physiological, emotional, social, and cultural processes at all stages of the cycle and throughout cyclicity leads to processes of identifying menstrual pain and the state of our uterus, as well as preventing discomfort and pathologies related to menstrual health.



6.

## CYCLE-CENTERED

VICTORIA DE CASTRO  
BRASIL

**I**t means putting ovulatory menstrual cycles at the center and going beyond fixed patterns, mysticism, and a solely reproductive view. It is about taking advantage of the primary health signal that is the ovulatory menstrual cycle, from menarche to menopause, and not limiting ourselves to recognizing it as an orderly way of producing sex hormones. In a state of balance, these cycles provide vitality and contribute to good immune, circulatory, bone, and even mental health.

Being cycle-centered means having the opportunity to experience menstrual cycles with attention and awareness, as

much as possible, at each moment of life. It is not about making women and other menstruating people obsessed with having perfect cycles, without symptoms and with fixed patterns of how they think they should feel in each phase, but rather about making them trust their bodies more and appreciate/respect their physiology.

It is normal for medical views and formal education to approach the concept of the menstrual cycle from a utilitarian and teleological point of view, in this case, as a process that occurs with the sole purpose of allowing pregnancy. In this way of thinking, pregnancy is at the center and is considered

"natural," while menstruation is considered a deviation, an unnatural event, and even a punishment for the uterus that, supposedly, did not fulfill its function.

However, this is an interpretation that does not take into account the evolutionary biological perspective of menstruation, since biological evolution does not necessarily aim at utility or the achievement of objectives, nor is it cause/effect. What we observe in humans is that menstruation is an event programmed by the female body during all the fertile years of life. Thanks to a sophisticated process of continuous communication, the ovaries and the brain work together to cause ovulation and, from it, to program menstruation as a natural and healthy consequence.

Pregnancy is equally natural, but occurs as a result of a necessary deviation from the route that would otherwise be inevitable: the egg must encounter and unite with a sperm (with a different DNA external to the body), and a zygote must form, which goes to the uterus and must be viable enough to implant in a thick layer of internal protection that we call the endometrium. It is from this event that pregnancy begins, from which more processes are necessary to prevent the endometrium from shedding.

One of the brief conclusions we can draw is that biological narratives are not, by themselves, "neutral" and are not based exclusively on facts; on the contrary, they reinforce the idea of the social role that women should have and the supposedly inevitable function they must fulfill: to generate new human beings. Girls of school age and at menarche learn that this function of their body exists for them to become pregnant or to make them feel pain and cramps, and not as a sign of health and healthy growth that exists, mainly, to provide them with hormones and that, therefore, is necessary for the development and maintenance of the different systems of the body.

In this way and in conclusion, it is necessary to approach the ovulatory menstrual cycle without limiting ourselves to reproduction as the final objective, as well as to eliminate the ideas of fixed patterns of behaviors, emotions, and symptoms according to the phases of the cycle, since this also reinforces stereotypes and makes people see female sex hormones as causing instability.

## 7.

# MENSTRUAL AWARENESS

AURORA MACÍAS REA  
MÉXICO

**M**enstrual awareness is the state of understanding the mobilizing and transforming potential of menstruation and the menstrual experience that emerges from the process of reflection/action situated in the

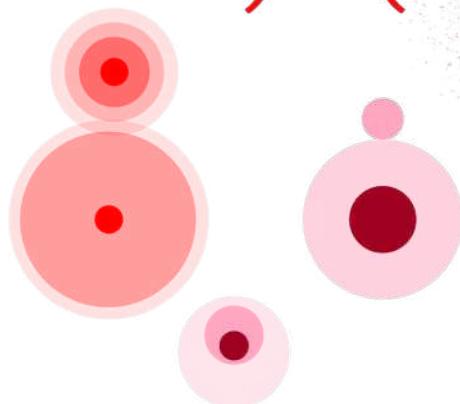
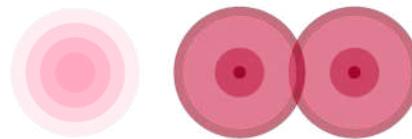
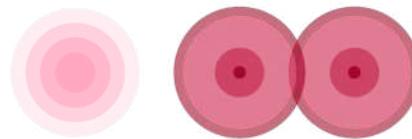
territory of the menstrual body, where social agency, self-knowledge, and the ability to write and/or rewrite one's own history based on the recognition of personal and collective experience converge.

Menstrual awareness is an emancipatory idea that cannot be reduced to the masking of misogyny through institutional, romantic, fundamentalist, or reproductivist discourses, which does not fit into the hygienist or biologizing perspective, and which challenges clinical instrumentalization and projects of menstrual welfare and import public policy.

Thus, menstrual awareness is contrary to these views insofar as it allows questioning narratives and practices imposed on the body, sexuality, and experience that forge

individual and collective menstrual history to this day. Therefore, menstrual awareness also requires recognition of the impact of colonial history, as it has shaped the social reality of Latin America.

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## 8.

# COLLECTIVE MENSTRUAL BODY

CAROLINA RAMIREZ  
COLOMBIA

The expression of the collective menstrual body refers to the social construction developed around menstruation that conditions individual and collective perceptions and feelings in relation to it and that specifies a set of characteristics that are supposedly inherent to the menstrual experience and that materialize in the body: pain, emotional instability, fragility, discomfort, incapacity, irritability, withdrawal, etc. The socially attributed

characteristics of menstruation go so far as to caricature it as monstrous.

The collective menstrual body is a metaphorical expression that allows visualizing the impact of menstrual narratives on daily experiences at a collective level; it is a manifestation of the pains, longings, struggles, frustrations, and collective experiences shared by hundreds of generations.

## 9.

## MENSTRUAL DIGNITY: A COLOMBIAN VISION

CAROLINA RAMIREZ

COLOMBIA

According to the Royal Spanish Academy, dignity is synonymous with respectability, honesty, and honorability. Furthermore, when speaking of human dignity, reference is made to the intrinsic value of human beings, a value that is not attributed by anyone, but that each person possesses by the simple fact of being and existing. Human dignity is inexorably linked to human rights and advocates for the non-instrumentalization of human beings, especially for political or capitalist purposes.

A filósofa Adela Cortina afirma que a Philosopher Adela Cortina states that dignity is not only a keyword, but also an experience that needs to be protected, supported, and fostered. For philosopher Javier Goma, dignity is a quality that all human beings possess and by virtue of which the person is a creditor and the rest of humanity a debtor of respect. Javier Goma agrees with Adela Cortina in that he argues that it is an anti-utilitarian principle. He also states that dignity stands out, mainly, in the group of vulnerable people, given that they are seen as dispensable and a hindrance/impediments in a world where economic power is concentrated in the hands of a few.

On this basis, we can consider that menstrual dignity, in parallel with human dignity,

is the respectability and honorability of menstrual blood and menstruating people. It is mandatory to ensure that all menstrual experiences are lived within the scope of human dignity. It should be noted that menstruating is, historically, an experience that has been despised and connoted as an expression of the unclean, the impure, the shameful, and the ignominious, as well as instrumentalized with political intentions to exclude and oppress women and girls – with the consequence that their human rights are systematically violated – and with economic intentions to capitalize on unfounded shame through hygienist escalation.

It is then that the concept of menstrual dignity emerges as a consequence of a menstrual history marked by narratives that legitimize the exclusion and violence against women and girls throughout time, instilling in menstruating people strong feelings of shame that lead them to feel that they are not worthy because they bleed, thereby feeding the idea that they are second-class beings.

The concept of menstrual dignity recognizes that menstrual taboo is a strategy of control and oppression and argues that it can only be transformed through critical menstrual education that transcends welfare and



biologizing and utilitarian biases that have undermined the understanding of the menstrual cycle and that offers tools to question hegemonic menstrual narratives and the construction of new ways of signifying and inhabiting the menstrual experience.

In this way, menstrual dignity consists of the right to menstruate with well-being, with sufficient information, with educational strategies at a social and cultural level that allow the eradication of menstrual taboos, with access to safe and reliable products for

managing bleeding, with timely menstrual health care, with adequate health services, and with water and basic sanitation.

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10.

## MENSTRUAL DIGNITY: A MEXICAN VISION

AURORA MACÍAS REA  
MÉXICO

It is within the framework of human rights that menstrual dignity can be understood as a state consubstantial with human dignity in which all girls, women, or menstruating identities of any group or nation have their fundamental rights guaranteed, full recognition, and the satisfaction of their material and subjective needs to experience menstruation in freedom and safety, and with autonomy and integrity.

Ending taboo and stigma is fundamental to paving the way for ways to identify, conceptualize, and ensure access to the conditions, resources, and contributions necessary to achieve this state. As such, the field of action for the struggle and resistance

of menstrual dignity is emancipatory because it brings together efforts in favor of humanization, that is, the recognition and restitution of the condition of dignity that girls, women, and menstruating people have seen violated, historically and systematically, simply by menstruating.

The social movement organized under this banner is comprehensive, as it promotes alliances based on the certainty that every person deserves to live their life to the fullest, shameless or without being subjected to judgments about their body, their sexuality, and, in particular, their menstruation. Actions in favor of menstrual dignity are based on the identification and denunciation of

the violence, asymmetries, and injustices that perpetuate oppression over all people who menstruate. In this sense, they are complex and radical in demanding the transformation of the social structure that reproduces menstrual taboos and feeds the cultural construction of the rejection of

menstruation and the menstruating body. In this way, talking about menstrual dignity is going to the root of ignominy to generate options for resignification and deconstruction of dehumanizing discourses and practices according to the reality evident in each place.

11.

## MENSTRUAL DIGNITY: A NEPALESE VISION



RADHA PAUDEL  
NEPAL

In a simplistic way, dignified menstruation is a state free from any form of menstrual discrimination throughout the life cycle of menstruating people (those born with a uterus and ovaries in all their diversities).

To understand dignified menstruation, it is necessary to understand and recognize the complexity and multifaceted nature of menstrual discrimination, which plays a very important role in the construction and reinforcement of power relations and patriarchy. This encompasses practices that include taboos, shame, stigmas, restrictions, abuses, violence, and deprivation of access to resources and services associated with menstruation throughout the life cycle of menstruating people. These practices have been exercised throughout the world under various names, in various forms, and with different magnitudes.

Above all, it is important to emphasize that it is not only gender-based violence, but also the violation of various human rights. This

complexity of menstrual discrimination is not addressed by menstrual management, nor by access to water, sanitation, and hygiene (WASH), nor by menstrual poverty, nor even by menstrual health. In this sense, dignified menstruation is a decolonial, innovative, holistic, transformative approach based on human rights and the life cycle.

This approach facilitates the creation of equitable power relations, dismantles patriarchy, accelerates inclusion, is not restricted to products and infrastructure, prevents domestic violence (including child marriage), improves sexual and reproductive health and rights, and promotes human rights. It is a transversal issue that includes climate justice, because people who menstruate are everywhere and represent more than 50% of the planet's population.

To facilitate its understanding, the Global South Coalition for Dignified Menstruation uses the three "P's": principally, practically, and psychologically.

Principally, it starts from the human rights perspective and a non-negotiation approach to analyze and address menstrual discrimination, which is the principle of dignified menstruation. Practically, it invites the analysis of all dimensions of people who menstruate, from birth to death, and is used as a transversal theme across all sectors. Psychologically, it allows for the construction of agency by people who menstruate and demands accountability from non-menstruating people in all spaces where a pacifist, egalitarian, and just society is sought.

This dignified menstruation approach is led by Radha Paudel, a survivor of menstrual discrimination, and is oriented towards results that often go beyond the generic meaning of dignity. Unfortunately, dignified menstruation has been ignored and set aside throughout history, which is why, in 2019, the Radha Paudel Foundation took the initiative to start commemorating International Dignified Menstruation Day on December 8.

12.

## MENSTRUAL EDUCATION

CAROLINA RAMÍREZ

COLOMBIA

**M**enstrual education is the teaching and learning process that allows for the understanding of the multidimensional aspects of menstruation and the construction of agency over it according to individual and territorial needs. For its implementation, a methodological strategy based on basic competencies according to people's life cycle is necessary. Menstrual education is often misunderstood and confused with actions that fall under dissemination or delivery of information that, by their nature, lack the inexorable/required teaching/learning process of a process qualified as educational.

Menstrual education may or may not be emancipatory and may serve mercantilist and hegemonic interests, which is why, at the beginning of this document, what an emancipatory menstrual education process consists of is presented.

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13.

# MENSTRUAL EDUCATOR

CAROLINA RAMÍREZ  
COLOMBIA

In my view, and based on my experience in implementing and training menstrual educators, a menstrual educator is the person who acquires a deep understanding of the multidimensionality of menstruation from a critical and emancipatory point

of view and who possesses the necessary pedagogical, methodological, and procedural tools to guide the educational process according to the life cycle of the people they work with.

14.

# MENSTRUAL HEALTH EDUCATION

EMILIA ALMANZA TOWGOOD  
MÉXICO

Menstrual Health Education (MHE) is a teaching and learning process that encompasses a wide range of aspects associated with menstrual health, including biological, psychoemotional, social, political, cultural, historical, economic, environmental, and spiritual. It is based on a conceptual framework with a biopsychosocial, gender-based, intersectional, and human rights focus. Its objective is to create collective spaces for the promotion, recovery, and creation of knowledge, skills, attitudes, and values that allow girls, adolescents, women, and people who menstruate to:

Experience their menstrual health processes with dignity;

- Resignify menstrual experiences by questioning hegemonic menstrual narratives;
- Strengthen their autonomy to make informed decisions about their body and health processes;
- Learn cyclic self-awareness techniques through body literacy;
- Promote healthy individual and collective practices in relation to the ovulatory menstrual cycle;
- Know and defend their human rights throughout life with regard to menstrual health.

## 15.

**BIOPSYCHOSOCIAL-ECOLOGICAL APPROACH**EMILIA ALMANZA TOWGOOD  
MÉXICO

The biopsychosocial-ecological approach is an integrative and multidimensional model for understanding and addressing health, particularly menstrual health. This approach results from the integration of three fundamental health models:

**1. The Biopsychosocial Model**

This model, proposed by George Engel in 1977, considers that health and disease result from the complex interaction between biological, psychological, and social factors and recognizes that these factors are interconnected and all play an important role in a person's health.

**2. The Deep Medicine Model**

Deep Medicine, according to the book *Inflamed: Deep Medicine and the Anatomy of Injustice* by Rupa Marya and Raj Patel, is an approach that recognizes the interconnectedness between human health, social systems, and the environment. This model highlights how social, political, and economic structures influence health and

how the chronic inflammation existing in our bodies is linked to the "inflammation" of our social and ecological systems. Deep Medicine seeks to address the fundamental causes of disease, not just the symptoms, and takes into account factors such as structural racism, economic inequality and environmental degradation.

**3. The Collective Health Model**

This model, which originated in Latin America, considers health to be a social and political phenomenon, not merely a biological one. It emphasizes the importance of the social determinants of health and advocates for a community-based, participatory approach to health promotion and disease prevention.

The biopsychosocial-ecological approach is a holistic health paradigm that synthesizes the biopsychosocial, deep medicine, and collective health models. It recognizes the complex interconnection between biological, psychological, ecological, and socio-historical factors in human health. This approach proposes a holistic understanding of health that is not limited to the traditional biomedical perspective and that considers individual and collective experiences, the root causes of disease, and the social and environmental determinants of health.

Based on the vision of Rupa Marya and Raj Patel, this approach acknowledges that our bodies are deeply connected to broader social and ecological systems. It also understands that individual health cannot be separated from the health of communities and ecosystems. When applied to menstrual health, this approach allows for a deeper and more contextualized understanding, facilitating the implementation of more effective, personalized, and culturally sensitive care strategies, while also addressing the structural inequalities that affect menstrual health.

**16.**

# RESTORATIVE APPROACH IN MENSTRUAL EDUCATION

LINA FERNANDA MATEUS GASPICH  
COLOMBIA

From the perspective of menstrual education with a restorative and political approach, starting from the principle that menstruating is a fundamental determinant of health for people who menstruate, and considering that health is a fundamental right, menstruation must be addressed from a political perspective. The restorative approach aims to open recreational-educational spaces for horizontal dialogue and focuses on identifying and transforming the harm caused, with all stakeholders involved in different spaces.

With a restorative approach to menstrual education, the goal is to repair the effects

of misconduct, prioritize the population that has been victimized by gender-based violence, create a safe space for conflict resolution, propose positive alternatives to demystify the menstrual taboo and normalize the cyclical experience and its connotations, and aim for continuous transformation in the development of new societies by raising awareness in future generations so they know their limits, recognize others as part of their context and community, and assume co-responsibility for providing and receiving care.

**17.**

# MENSTRUAL EPISTEMICIDE

AURORA MACÍAS REA  
MÉXICO

This is the systematic invalidation, denial, and destruction of knowledge, wisdom, and ways of understanding the world that emerge from the lived experience of the menstruating body. It is essential to recognize that the symbolic and cultural castration of a fundamental process like

menstruation carries profound social implications that limit the freedom of girls, women, and people who menstruate, thereby perpetuating the ignominy, oppression, exploitation, and menstrual taboo to which they are subjected.

18.

# MENSTRUAL IDEOLOGY

EMILIA ALMANZA TOWGOOD  
MÉXICO

**M**enstrual ideology is a set of beliefs, discourses, and practices that shape the perception and experience of menstruation, presenting it as a natural, essential, and ahistorical phenomenon. This ideology conceals the socially constructed nature of menstrual experiences, normalizing practices that perpetuate oppression and control over menstruating bodies.

Main characteristics of menstrual ideology:

- ❖ It naturalizes social constructs, presenting them as unchangeable facts.
- ❖ It influences how people interpret and experience menstruation.
- ❖ It perpetuates myths, taboos, and gender stereotypes that negatively affect the menstrual experience.
- ❖ It manifests in various areas, such as religion, philosophy, science, education, law, medicine, and economics.

❖ It has tangible, practical effects that give meaning to life within an oppressive system.

❖ It has manifested itself in the body through shame, fear, pain, taboo, and stigma.

❖ It has been an effective mechanism used by the patriarchy to limit the access of women and people who menstruate to spaces of knowledge and power.

Menstrual ideology has evolved throughout history, manifesting in different ways in gynecology and hegemonic medicine, including through the moralization, pathologization, psychologization, and biologization of menstrual experiences. Understanding and questioning menstrual ideology is essential to de-naturalize it and create new narratives that allow for more conscious and oppression-free menstrual experiences.



19.

## CYCCLICAL INTEROCEPTION

EMILIA ALMANZA TOWGOOD  
MÉXICO

**C**yclical interoception is the ability to perceive and recognize hormonal changes, uterine movements, ovulation, vulvovaginal fluids, and all the psychophysiological changes associated with cyclical hormonal fluctuations.

This definition highlights the importance of developing an interoceptive awareness specific to the cyclical processes of the menstruating body. Cyclical interoception goes beyond the mere recognition of

menstrual phases, focusing on the practice of paying attention to the body's internal sensations in a cyclical manner.

This focus allows for a deeper connection with the individual experience of the cycle, rather than relying on a standardized or abstract way of experiencing each phase. The goal of developing cyclical interoception is to improve physical and emotional self-regulation, as well as increase self-knowledge related to the body's cyclical processes.

20.

## MENSTRUAL INQUIRY

MARIEL SOLEDAD TAVARA ARIZMENDI  
PERU

**A** practice in which knowledge is recovered, reinforced, and produced by menstruating bodies themselves in order to contribute to dignifying the collective menstrual experience. From this perspective, conducting research implies abandoning the contemplative position often required

of researchers and instead assuming that research is an emancipatory academic-political commitment that produces situated knowledge, which helps to strengthen and articulate the menstrual knowledge of our territories.

21.

# MENSTRUAL SOLIDARITIES

CAROLINA RAMIREZ  
COLOMBIA

These are all the expressions and actions we undertake to make other people's menstrual experiences calm, more dignified, and safer. Menstrual solidarities have always existed: the friend who discreetly checks your behind to see if you're stained, the one who runs to get the pads you need when your period arrives unexpectedly, the one who lends you her jacket to tie around

your waist, the one who tries to inform you with the few tools she has, the one who accompanies you to the bathroom to make sure everything is okay and holds the broken stall door while you change your pad... In a world where menstruation has no place, menstrual solidarities emerge as an emancipatory response.

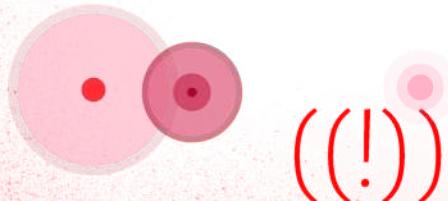
22.

# MENSTRUAL MEMORY

MARIEL SOLEDAD TAVARA ARIZMENDI  
PERÚ

Recognizing the impact of the menstrual taboo as an expression of misogynistic violence on the bodies, identities, and life projects of people who menstruate has made it necessary to recover the experiences and knowledge of our personal and collective menstrual body. To do this, it is proposed that we identify, learn about, and value the lessons, reflections, and proposals developed

by other people who menstruate from Abya Yala. This requires a commitment to sustaining a collective memory that gives visibility to our menstrual practices, with the intention of writing our own menstrual history and transforming our realities of inequality and violence.



23.

# MENSTRUATION

CAROLINA RAMIREZ  
COLOMBIA

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The periodic bleeding experienced by people born with a uterus as a result of ovulation and the subsequent shedding of endometrial tissue. It is a sign of vitality and the renewal of the ovulatory cycle.

Menstruation is a multidimensional human experience affected by territorial aspects and political and economic interests.

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24.

# MENSTRUOCENTRISM

CAROLINA RAMIREZ  
COLOMBIA

This concept was coined in 2020 to define the ethical and political horizons of the School for Emancipated Menstrual Education. Menstruocentrism views menstruation as a central axis and a multidimensional category of analysis, thereby deconstructing and transforming the narratives that negatively affect both people who menstruate and those who do not, as well as society in general. It questions imposed labels and fosters a menstrual "un-writing" that gives rise to new ways of narrating, experiencing, and articulating bleeding, whether through its presence or its absence.

Menstruocentrism is defined as the baseline from which practices, knowledge, and strategies are combined and developed to foster well-being in all areas of life for people with the capacity to menstruate. This makes it possible to have a menstrual or non-menstrual experience - as in the case of premature menopause or other health issues causing amenorrhea - that is comfortable, dignified, and autonomous. In other words, this means that the educational work focuses on the belief system surrounding menstruation, the questioning of menstrual narratives, and self-knowledge, agency, and the recovery

of menstrual dignity, keeping in mind that this not only brings well-being to those who menstruate but to humanity as a whole.

Menstruocentric work recognizes that menstrual bleeding has been configured as a mark of exclusion, a trace of a despicable and repulsive femininity that settles in the individual and collective psyche and undermines the identity and social body of girls and women. The theories about menstruation developed over time contain

tactics of oppression that limit the future prospects of people who menstruate and complicate the construction of identity and subjectivity, particularly in terms of gender construction. An example of this is the common narrative, "now (that you've gotten your period), you are a woman," which is highly problematic for cisgender girls and women, as well as for trans people and some non-binary individuals. pessoas não-binárias.

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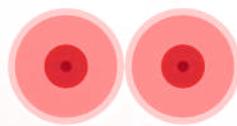
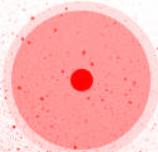
## SOCIAL MENOPHOBIA

CAROLINA RAMIREZ  
COLOMBIA

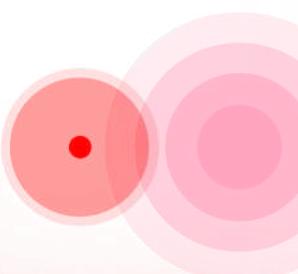
Phobias, in general, express an extreme fear of objects, things, or situations that pose little or no danger but provoke great anxiety and distress in some people. The word "menophobia" is a neologism that refers to the set of ideas, behaviors, attitudes, and feelings towards menstruation based primarily on fear, but also on contempt, disgust, repulsion, and censure.

The term "social menophobia" pertains to the widespread, implicit, and explicit precepts perpetuated over time and the sanitizing narratives massively disseminated

at a social level. These narratives present menstruation as a hygienic crisis and a biological risk factor (increasingly common and explicit in public restrooms) and, in doing so, fuel the collective imaginaries that view menstruation as despicable and "bad" blood that must be hidden. Social and individual menophobia is one of the consequences of the menstrual taboo.



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26.

# MENSTRUAL POLLINATION

YERALDINE CASTAÑO, 14 AÑOS

COLOMBIA

**M**enstrual pollination is a way of spreading, from girl to girl, like bees and other pollinators do, the necessary, important, and fundamental information that allows them to know their bodies, to know what will happen to them, and thus,

to feel sure of themselves. This means that information is like fertilization and, in turn, allows us to flourish. Menstrual pollination is an action aimed at ensuring that girls are informed and can share that information with other girls.

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# MENSTRUAL TABOO

CAROLINA RAMIREZ

COLOMBIA

**T**he menstrual taboo is a patriarchal construct that has been perpetuated and recycled to this day, presenting menstrual blood as an expression of the unworthy, the forbidden, and the unacceptable. This taboo creates a system based on upholding beliefs, establishing norms, and imposing prohibitions that lead to stigmatization and generate oppression, exclusion, and subjugation.

A taboo is that which is considered incorrect and indecent, implying a tacit prohibition within a society sustained by religious beliefs or moral codes, which

when violated, it results in physical punishment or mockery and rejection.

Thanks to the menstrual taboo, menstruation is seen as an unworthy, forbidden, and unacceptable matter, which limits the information and education one receives about it. Shame and modesty are established as the predominant feelings in the individual and collective menstrual experience, which, in turn, curtails the lives of girls, women, and people who menstruate. Thus, the menstrual taboo is a mechanism of oppression and an expression of misogyny.

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# MENSTRUAL VIOLENCE

CAROLINA RAMIREZ

COLOMBIA

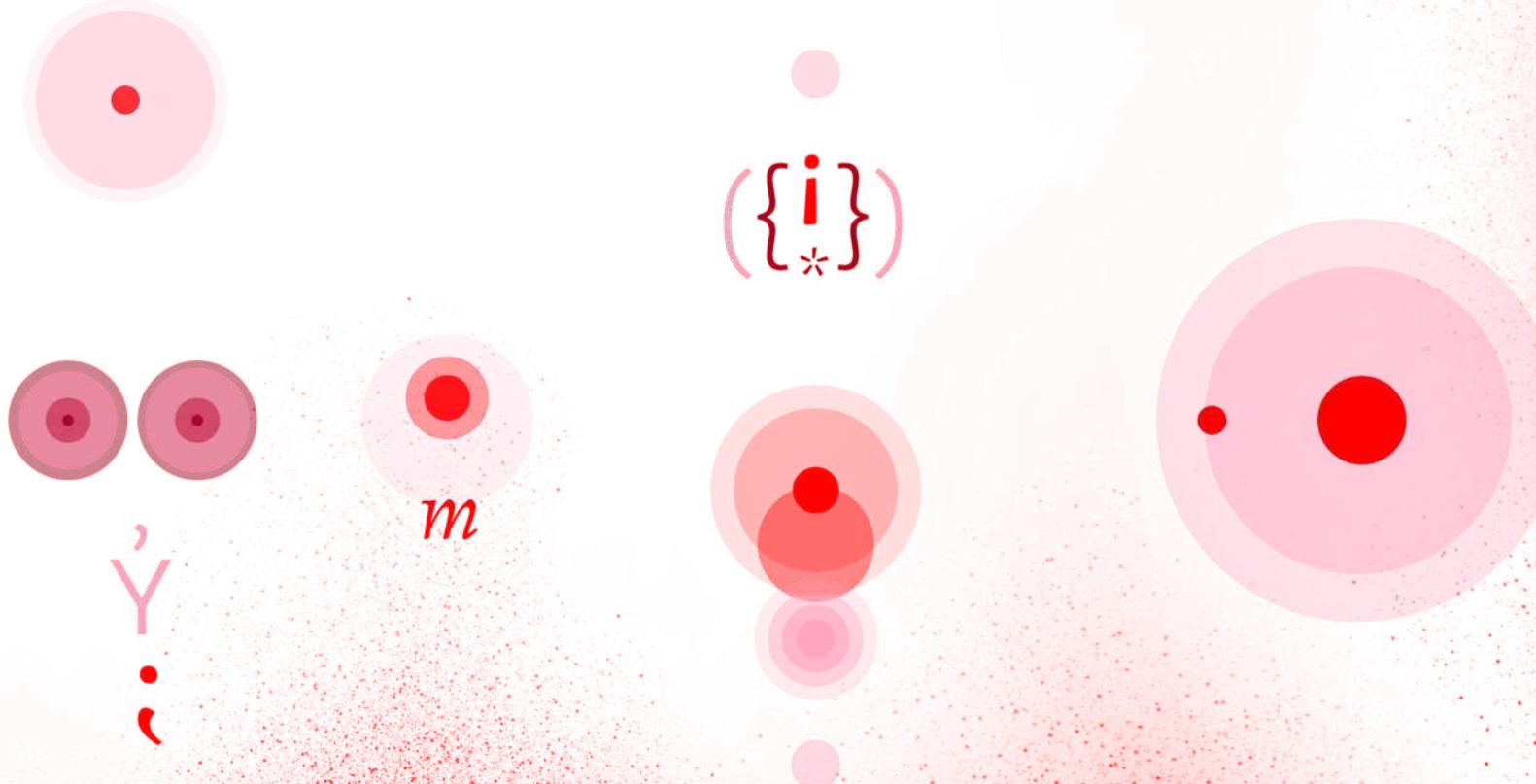
When we talk about forms of menstrual violence, we are referring to the forms of violence derived from the menstrual taboo and from naturalized practices that are not usually recognized as such. Some examples of menstrual violence are:

1. Violence that affects emotions, feelings, and self-perception, such as misinformation, silence, censorship and punishment associated with bloodstains, and sexualization.
2. Violence that affects participation and limits the lives of girls, women, and all people who menstruate (for example, stigmatization and seclusion).

3. Violence that directly affect the body: sexual violence, breast ironing, medicalization, "suggested"/forced hysterectomies, the normalization of menstrual pain/cramps, and the lack of effective care for it.

4. Violence related to so-called harmful practices: child marriage and female genital mutilation.

The aforementioned violence directly violates fundamental human rights (the right to education, the right to health and well-being, the right to work, the right to free movement, the right to human dignity).



# Menstrual Epistemologies and Menstrual Education as an Emerging Discipline

BY AURORA MACÍAS REA

DIRECTOR OF SEMBRADORAS  
MÉXICO

**E**pistemology deals with the study of knowledge. It is through epistemology that the origins of knowledge, the circumstances in which it is produced, and the criteria for its qualification as scientific knowledge, and therefore as valid or true knowledge, are analyzed. From this initial approach, it can be affirmed that epistemology is not neutral and is directly related to ideas such as legitimacy, truth, the rationality of science, and the objectivity of the researcher and, as such, of the entities that produce that knowledge.

In recent decades, with the emergence of the feminist or decolonial turn, it has become possible to speak of other epistemologies that challenge the origins, validation criteria, and even the purposes of scientific knowledge production. Southern epistemologies and feminist epistemologies are examples that show us it is possible to carry out the necessary - and urgent! - questioning of anthropocentrism, eurocentrism, and colonialism as foundational ideas in scientific production. These examples also make it clear that academia is not the only space where science can be done and demonstrate that Latin America has its own voice in the construction of critical and situated thought.

**Menstrual epistemologies** refer to the set of studies and practices that allow us to construct knowledge and position people who menstruate, menstrual educators, menstrual health advocates, and menstrual activists as legitimate holders and producers of knowledge and meaning surrounding menstruation, based on their own experiences.

Within the study of sociocultural problems associated with menstruation in the Global South, we face discursive conflicts that are conceptual, but above all, epistemic. This means that in these conflicts, what is disputed are the places of legitimacy from which one speaks or generates knowledge. Therefore, speaking about menstruation, menstrual education, menstrual health, and menstrual activism in OUR OWN TERMS is profoundly

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subversive and essential to articulating our ethico-political commitment against the hegemonic perspective that the Global North seeks to impose on our own experience as people who menstruate and as legitimate producers of knowledge and meaning.

The production of our own terms and knowledge is an essential step - in addition to being a powerful exercise in the decolonization of knowledge and being - for the construction of a common and diverse epistemic horizon designed from resistance to oppression and the creation of dignified living conditions that challenge the rationality of modernity as a singular civilizational project. The conceptual framework presented in this work exposes important discursive inquiries, experiences, and practices proposed to dismantle both menstrual violence and the structural violence associated with the menstrual taboo, which have been camouflaged by hegemonic discourse and the supposed universality of science.

Our discursive conceptual proposal, by emerging from action, allows us to understand how women and people who menstruate bring about subjective transformations that lead to other ways not only of experiencing the menstrual cycle and relating to menstruation, but also of naming and inhabiting the world, beyond hegemonic science. The exercise contained in this work gives prominence to the diverse and critical voice of Latin America, a voice that has been

built through encounters, debates, collective reflections, and, above all, grassroots work. The unique knowledge contained in this publication has been shaping MENSTRUAL EPISTEMOLOGIES. We recognize this not only as a possibility for conducting science and academic research, but also as a form of epistemic and cognitive justice that places the menstrual experience at the center and seeks to return to women and all people who menstruate the ability to speak for themselves and to produce valid knowledge from their own situated reality.

Our experiences generate systematizations, concepts, methods, premises and hypotheses, questions, postulates, and resources that pave the way for Menstrual Education as a specific discipline - an emerging professional field, autonomous and fertile for emancipation, as it is nourished by its own constructs and by the questioning of neocolonial ideas, discourses, and interventions that, in practice, continue to perpetuate the menstrual taboo and attempt to dismantle the network of resistance for dignity that has always been deeply ingrained in Latin America.

Emancipatory  
menstrual  
health education

Emancipatory  
menstrual  
health education

# EDUCATION AND HEALTH IN LATIN AMERICA AND THE GLOBAL SOUTH



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Almanza Towgood**

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A pioneer in menstrual education in Mexico, recognized for her research and social impact work. Awarded the *Presea Cihualli 2025* for her dedication to promoting human rights through research/action in menstrual education. Founder of the social projects *Sembradoras* (2016) and *La Ludoteca Menstrual* (2021). Develops interdisciplinary programs and educational strategies focused on breaking taboos, promoting menstrual health, and fostering menstrual dignity. She holds a Master's in Social Sciences with a specialization in Latin American Studies and a Bachelor's in Environmental Management and Economics from the University of Guadalajara. She has conducted two academic studies on the social and pedagogical dimensions of menstruation and has authored several outreach texts and lectures. She works as a menstrual health consultant and educator at the *Escuela de Educación Menstrual Emancipadas* and has been part of the coordination team for the *Encuentro Latinoamericano de Educación, Salud y Activismos Menstruales* since 2022.

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Born in Segovia, Colombia, Carolina Ramírez is a menstrual psychoeducator and international consultant. She is the founder and director of the *Princesas Menstruantes* program and the *Escuela de Educación Menstrual Emancipadas*. Author of *El Vestido de Blancanieves se manchó de rojo*, the first Latin American children's story addressing menstruation, and *Educación Menstrual Emancipadora, una vía para Interpelar la misoginia expresada en el tabú menstrual*, winner of the 2021 Research for Transformation Award from Medellín's Secretariat of Culture. She has supported over 20,000 girls and adolescents across more than 100 schools in Latin America. Recognized by the German magazine TAZ as one of five women globally breaking the menstrual taboo, she currently holds a prominent role in the Women's Pavilion at Expo Dubai. She teaches the course of *Emancipatory Menstrual Education*.

[princesasmenstruantes.com](http://princesasmenstruantes.com)

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### Mariel Soledad Távara Arizmendi

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f Somos Menstruantes

Psychologist, menstrual educator, and manager of the *Somos Menstruantes* project. Holds a Master's in Gender, Society, and Policy from the Regional Program of Training in Gender and Public Policy (PRIGEPP) at FLACSO Argentina. Her research focused on *Lo que escuchan, dicen y reproducen las/les adolescentes acerca de la menstruación*, examining the impact of menstrual messages on adolescents in feminist education programs in Lima, Peru.



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Dr. Radha Paudel is an author, activist, and long-time advocate for dignified menstruation. Founder of the **Global South Coalition for Dignified Menstruation**. Despite facing threats and funding challenges, she established International Dignified Menstruation Day, celebrated on December 8 since 2019. She has authored books on dignified menstruation in Nepali and English and has received national and international recognition for her activism. She lectures globally at universities, forums, and organizations.

[dignifiedmenstruation.org](http://dignifiedmenstruation.org)



*Somos menstruantes*

## **Somos Menstruantes**

 [@somosmenstruantes](https://www.instagram.com/@somosmenstruantes)

The first Peruvian menstrual education project, founded in 2019 to promote, create, and test playful-educational methodologies and content on cyclicity and menstruation. Rejects a culture that controls the bodies of menstruating people, especially children and adolescents. Their multidisciplinary team consists of menstrual educators working through a gender-sensitive, feminist, intercultural, intersectional, anti-racist, and non-adult-centric approach. They continually engage in training and updating their knowledge.



**Victoria De Castro**

 [@digavulva](https://www.instagram.com/@digavulva)

 [@herselfeducacional](https://www.youtube.com/@herselfeducacional)

Menstrual educator specializing in menstrual and reproductive health. Holds a degree in Biological Sciences from UFRGS (Federal University of Rio Grande do Sul) and is a fertility awareness instructor through the FEMM method. She began self-directed research on the menstrual cycle in 2014. Co-founder of *Herself Educacional – Escola da Menstruação*, founder of DIGA VULVA, and author of *O Livro da Menstruação para Meninas Corajosas* (2020) and *Manual Ciclocentrada* (2021).

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**Yeraldine Castaño Ramírez**

princesasmenstruantes@gmail.com

 @yera.menstruante

At 14 years old, she is a menstrual educator and pollinator with *Princesas Menstruantes*, a content creator, and facilitator of menstrual education workshops for girls. She has been speaking about menstruation since age 5 and participated in the *Princesas Menstruantes* schools program, gaining skills to run workshops. She first shared menstrual information at Medellín's inaugural menstrual health festival in 2021, discovering her talent and ability to educate. In 2022, she returned as a panelist on menstrual activism alongside Rebeca Lane. In 2024, she presented *Menstrual Education from a Girl's Perspective* at the 5th Latin American Meeting on Education, Health, and Menstrual Activism.

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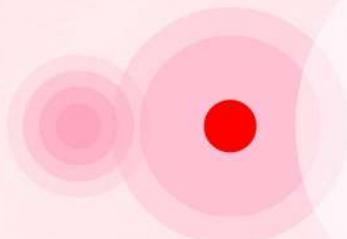
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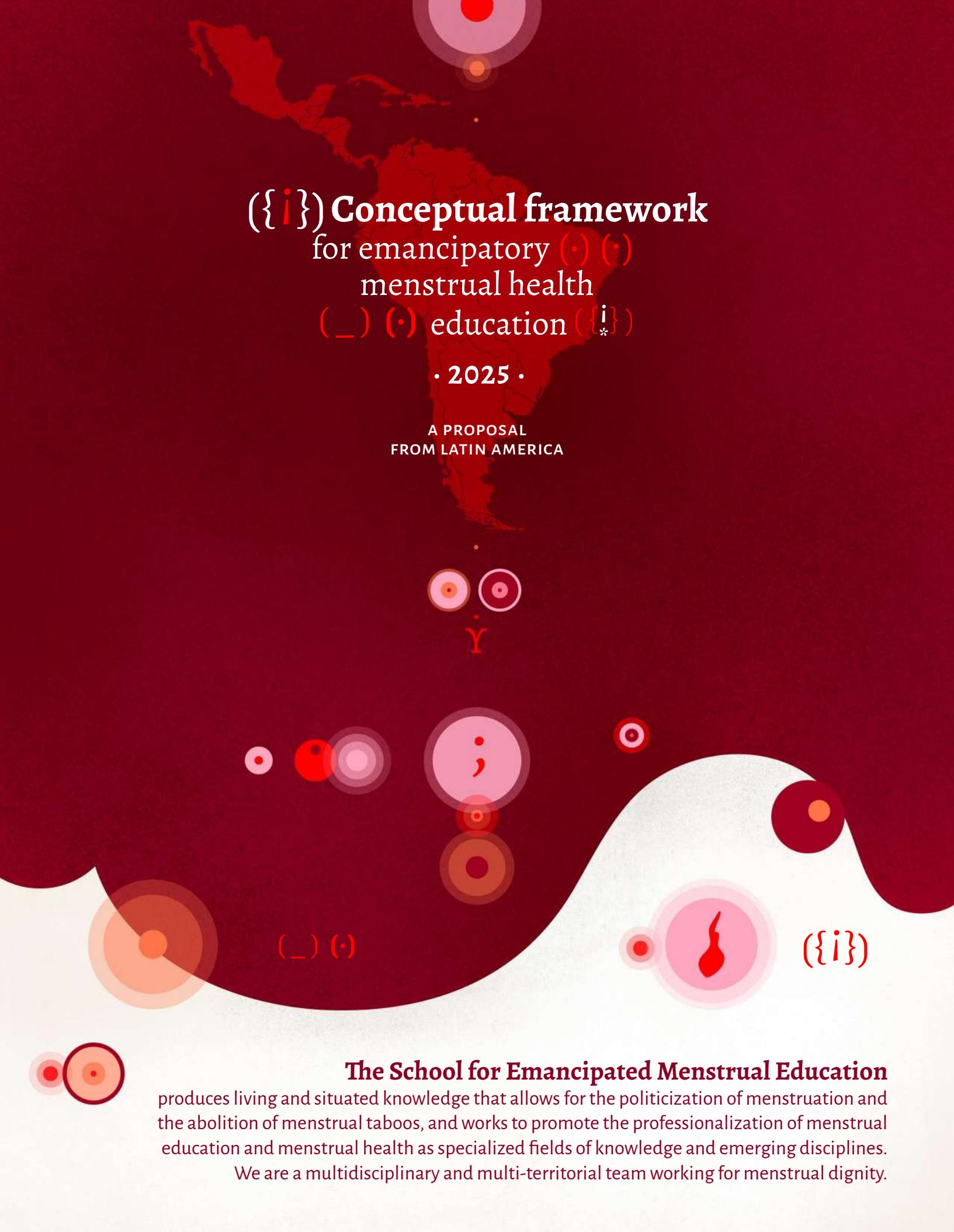
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# ({i}) Conceptual framework for emancipatory (·) (·) menstrual health (\_) (·) education ({i}\_\*)

· 2025 ·

A PROPOSAL  
FROM LATIN AMERICA

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## The School for Emancipated Menstrual Education

produces living and situated knowledge that allows for the politicization of menstruation and the abolition of menstrual taboos, and works to promote the professionalization of menstrual education and menstrual health as specialized fields of knowledge and emerging disciplines.

We are a multidisciplinary and multi-territorial team working for menstrual dignity.